

Discourse 26

*“Mizmor LeDovid... Tzama Lecha Nafshi -
A Psalm by Dovid... My soul thirsts for You”*

Shabbat Parshat Tzav,
Shabbat HaGadol, 8th of Nissan, 5724
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹³¹⁶ “A Psalm by Dovid, when he was in the desert of Yehudah... My soul thirsts for You... in a parched and thirsty land without water. Thus, to see You in the Sanctuary etc.” About this, it is explained in a discourse of the Tzemach Tzedek¹³¹⁷ in the booklet¹³¹⁸ (in the manuscript and handwriting of a copyist) that recently was released from captivity (most of which is in the handwriting of the copyist, but also includes some pages in the holy handwriting of the Tzemach Tzedek himself),¹³¹⁹ that this is the aspect of the Repentant, which is higher than the aspect of the perfectly Righteous (*Tzaddikim Gemurim*) who ascend from level to level in an orderly fashion.

In contrast, those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*) “draw themselves [to the Holy

¹³¹⁶ Psalms 63:1-3 – The Psalms that will begin to be recited on the 11th of Nissan of this year, 5724, which is blessed by this Shabbat [falling out in the coming week]. (See *Sefer HaMaamarim* 11 Nissan, Vol. 1, p. 1 and on.)

¹³¹⁷ Subsequently printed in *Ohr HaTorah, Lech Lecha*, Vol. 4, p. 676a

¹³¹⁸ Booklet 41 (Babroisk)

¹³¹⁹ See later in chapter two of this discourse.

One, blessed is He,] with the greater strength of repenting and returning to Him.”¹³²⁰ This is the meaning of [the words], “My soul thirsts for You in a parched and thirsty land.” It specifically is there that a strong flame is found. However, this is not so of the Supernal Sanctuary, referring to those who are perfectly Righteous (*Tzaddikim Gemurim*), in whom such a powerful flame is not found. This happens at such a time that the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, (the *Sefirah* of Kingship-*Malchut*),¹³²¹ of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) descends to the seventy ministering angels [of the nations].

He continues in the discourse and explains that the reason the primary manifestation in the seventy ministering angels [of the nations] specifically stems from Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*), rather than from Kingship-*Malchut* of the world of Creation (*Briyah*) (and certainly not from Kingship-*Malchut* of the world of Emanation (*Atzilut*)), is as stated in Etz Chayim.¹³²²

That is, that the world of Creation (*Briyah*) is mostly good with a minority of evil, the world of Formation (*Yetzirah*) is half [good] and half [evil], and the world of Action (*Asiyah*) is mostly evil [with a minority of good]. (In contrast, the world of Emanation (*Atzilut*), about which the verse states,¹³²³ “Evil shall not dwell with You,” has no relation to evil whatsoever).

¹³²⁰ Zohar I 129b

¹³²¹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

¹³²² Etz Chayim, Shaar 43 (Shaar Tziyur Olamot) in the introduction to the Drush, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

¹³²³ Psalms 5:5; See Likkutei Torah, Bamidbar 3c; Shaar HaYichud ibid.

Thus, the beginning of the dwelling of the external forces is from the world of Formation (*Yetzirah*) down, since it is half evil. However, this is not so of the world of Creation (*Briyah*) which is mostly good. Thus, the primary manifestation in the seventy ministering angels [of the nations] specifically stems from Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) only.

This then, is the meaning of [the words], “A Psalm by Dovid, when he was in the desert of Yehudah etc.” That is, Dovid is the *Sefirah* of Kingship-*Malchut*, whose “feet descend etc.,”¹³²⁴ from the world of Emanation (*Atzilut*) to the world of Creation (*Briyah*), until she descends to the worlds of Formation (*Yetzirah*) and Action (*Asiyah*), in which the seventy ministering angels [of the nations] also manifest. This is the meaning [of the words], “when he was in the desert of Yehudah.”

Now, this can be connected to the simple meaning [of the verse], that when Dovid was fleeing from Shaul in the desert of Yehudah, he was worried that he would have to leave and distance himself from the land of Israel (*Eretz Yisroel*) and be outside the land. About this he said,¹³²⁵ “They have driven me away this day from attaching myself to the heritage of *HaShem*-יהוה, [as if] to say, ‘Go worship the gods of others.’” This is as stated in the Talmud,¹³²⁶ “Whosoever resides outside the land of Israel (*Eretz Yisroel*) is similar to one who has no God etc.”

¹³²⁴ Proverbs 5:5; See Ohr HaTorah, Na”Ch Vol. 1 to Proverbs 5:5 (p. 564 and on).

¹³²⁵ Samuel I 26:19

¹³²⁶ Talmud Bavli, Ketubot 110b; See Sefer HaMaamarim 5678 p. 301 and elsewhere.

The explanation, (in that, at first glance, it is not understood how it applies to say that “whosoever resides outside of the land of Israel (*Eretz Yisroel*) is similar to one who has no God”) is that there is a difference between the land of Israel (*Eretz Yisroel*) and outside the land of Israel (*Eretz Yisroel*). That is, the land of Israel (*Eretz Yisroel*) is aligned to Kingship-*Malchut* of the world of Creation and Emanation (*Briyah* and *Atzilut*) and corresponds to it.

In contrast, outside of the land of Israel (*Eretz Yisroel*) only Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) illuminates.¹³²⁷ It therefore is compared to “one who has no God,” since he does not have the aspect of Kingship-*Malchut* (“God-*Elo”ah* אֱלֹהִים”) as it transcends manifestation in the worlds of Formation and Action (*Yetzirah* and *Asiyah*), where the seventy ministering angels [of the nations] exist.

This then, is the meaning of [the verse], “A Psalm by Dovid, when he was in the desert of Yehudah... My soul thirsts for You etc.” That is, specifically because of the descent to the worlds of Formation and Action (*Yetzirah* and *Asiyah*), to manifest in the seventy ministering angels (“when he was in the desert of Yehudah”) this roused him with a great thirst etc.

This is like a person who is traveling in a parched and thirsty land, a place with no water. His lust [for water] will be very much greater there.¹³²⁸ This is as our sages, of blessed memory, stated,¹³²⁹ “(The hunger of) a person who has bread in

¹³²⁷ See Ohr HaTorah, Lecha Lecha ibid. Also see Likkutei Torah, Masei 89b and on.

¹³²⁸ See Metzudat David to Psalms ibid.

¹³²⁹ Talmud Bavli, Yoma 67a (and Rashi there)

his basket is unlike [the hunger of] a person who has no bread in his basket.” That is, since he has no bread in his basket, his hunger is far greater. Thus, in the same way, when Dovid was in “the desert of Yehudah,” his soul had greater thirst to be close to *HaShem*-יהו"ה, blessed is He, since specifically there, in a place of distance, the thirst and yearning is greater.¹³³⁰

The same is so of the descent of Kingship-*Malchut* (the aspect of Dovid) to the worlds of Formation and Action (*Yetzirah* and *Asiyah*) to manifest in the seventy ministering angels (“in the desert of Yehudah”). That is, it is specifically there [in a state of being parched] that she [Kingship-*Malchut*] is caused to have greater yearning and thirst etc., being that this cannot at all compare to how she is in the worlds of Creation and Emanation (*Briyah* and *Atzilut*).

2.

Now, we can connect this further to what is stated in the above-mentioned booklet of manuscripts, [in a discourse] in the actual holy handwriting of the Tzemach Tzeddek,¹³³¹ explaining the verse,¹³³² “Good and upright is *HaShem*-יהו"ה, therefore He guides sinners on the way,” about which our sages, of blessed memory, stated (in Yalkut¹³³³ and in Talmud

¹³³⁰ Also see Likkutei Torah, Va’etchanan 8a; Shemini Atzeret 92b; Ohr HaTorah, Bamidbar p. 11, p. 24, and elsewhere.

¹³³¹ Subsequently printed in Ohr HaTorah, Na”Ch Vol. 2, p. 1,137 (“*Kitzur, Inyan Zeh HaDavar*”*) and p. 1,138, “*Hagah. V’Zehu Tov v’Yashar HaShem.*” [*A summary of the discourse entitled “*Vayedaber Moshe el Roshei HaMatot*” 5567 (See Maamarei Admor HaZaken 5567 p. 289 and on; Also see Ohr HaTorah, Matot p. 1,255 and on, and Vol. 5 there, p. 1,682 and on). [Also see the printers note here.]

¹³³² Psalms 25:8

¹³³³ Yalkut Shimoni to Psalms (Tehillim), Remez 702

Yerushalmi),¹³³⁴ “They asked wisdom, ‘For the soul that sins, by what can it be atoned etc. They asked Prophecy etc.’”

He explains that “Wisdom-*Chochmah*” here refers to the lower wisdom (*Chochmah Tata’ah*), and prophecy (*Nevu’ah*) is in Victory-*Netzach* and Majesty-*Hod*.¹³³⁵ [However, there he explains the matter according to the regular version, that the verse,¹³³⁶ ‘The soul that sins – it shall die,’ was the response of Prophecy (*Nevu’ah*). That is, Prophecy (*Nevu’ah*) cannot tolerate its opposite more than Wisdom-*Chochmah* [cannot tolerate its opposite].

We likewise can explain this according to the version¹³³⁷ that Wisdom-*Chochmah* answered with [the verse], ‘The soul that sins – it shall die.’ This is because the lower wisdom (*Chochmah Tata’ah*) is the *Sefirah* of Kingship-*Malchut*,¹³³⁸ the matter of which is acceptance of the yoke of His Kingship (*Kabbalat Ol*), blessed is He. This is why it answered, “The soul (*Nefesh*) that sins,” being that sin affects the essential vitality [of the soul] etc.

¹³³⁴ Talmud Yerushalmi, Makkot 2:6

¹³³⁵ See the beginning of Shaar Ru’ach HaKodesh of the Arizal; Tanya, Iggeret HaKodesh, Epistle 19, and elsewhere.

¹³³⁶ Ezekiel 18:4; 18:20

¹³³⁷ See Sefer Vavei HaAmudim (by the son of the Shnei Luchot HaBrit), Ch. 21, cited in Igrot Kodesh, Vol. 5, p. 3, and explained in the discourse entitled “v’*Khol Adam* – No man may be in the Tent of Meeting” 5723, translated in The Teachings of The Rebbe 5723, Discourse 2, Ch. 4 (Torat Menachem, Sefer HaMaamarim Tishrei p. 76); Also see Likkutei Torah, Drushim L’Shabbat Shuvah 67d, and in the discourse cited in the notes and citations there; In Sefer HaMaamarim 5636 Vol. 2, p. 392 it states, “Sometimes it says... and sometimes we find...”

¹³³⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*); Also see Sefer HaMaamarim 5633, Vol. 2 p. 522; 5636 Vol. 2, p. 310; 5680 p. 72; Discourse entitled “*Deershoo*” 5691 (Sefer HaMaamarim 5691 p. 29 and on).

It can be said that the explanation of this is based on the teaching of our sages, of blessed memory,¹³³⁹ about “one who makes gestures in the presence of the king etc.,” that doing so is an act of rebellion against the king. Thus, since sin is the opposite of *HaShem* יהו"ה's Supernal desire, and in the essential point of the desire there is no division,¹³⁴⁰ therefore, **anything** that is the opposite of His desire is a matter of rebelliousness against His Kingship, and is the opposite of accepting the yoke of His Kingship, (the matter of the *Sefirah* of Kingship-*Malchut*, which is the lower wisdom (*Chochmah Tata'ah*)).]

He continues to explain the words of Midrash that “They asked the Torah, and the Torah responded, ‘Let him bring a guilt offering and he will be atoned.’ They asked the Holy One, blessed is He, and He said, ‘Let him repent and he will be atoned.’” [He explains] that “they asked the Torah” refers to the aspect of Splendor-*Tiferet*,¹³⁴¹ and it responded “He should bring a guilt offering,” which is the matter of a sacrificial offering (*Korban*). This is because every animal sacrifice [in the Holy Temple] is to the Name *HaShem* יהו"ה,¹³⁴² which is the quality of compassion-*Rachamim*¹³⁴³ (Splendor-*Tiferet*).¹³⁴⁴

¹³³⁹ Talmud Bavli, Chagigah 5b

¹³⁴⁰ See Sefer HaMaamarim 5678 p. 346; Discourse entitled “*VaAni Tefilati*” 5694 (Sefer HaMaamarim, Kuntreisim Vol. 2, p. 311b).

¹³⁴¹ See Talmud Bavli, Brachot 58a

¹³⁴² Exodus 22:19; See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*).

¹³⁴³ Tanya, Iggeret HaTeshuvah, Ch. 7

¹³⁴⁴ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Five (*Tiferet*).

The words, “They asked the Holy One, blessed is He,” refer to the Crown-*Keter*. For, about Torah [it states],¹³⁴⁵ “Torah came forth from Wisdom-*Chochmah*)” (referring to the Upper Wisdom – *Chochmah Ila’ah*). In contrast, about returning to *HaShem*-יהו"ה in repentance (*Teshuvah*) the verse states,¹³⁴⁶ “For this commandment that I (*Anochi*-אנכי) command you today,” in that through [repentance] the Crown-*Keter* is drawn down. This then, is why the Holy One, blessed is He, (the Crown-*Keter* that transcends Wisdom-*Chochmah*), responded, “Let him repent and he will be atoned.”

In the discourse he continues to explain the matter of the sacrificial offering (*Korban*-קרבן). That is, even if a person sinned and caused blemish in the aspect of man (*Adam*-אדם), nevertheless, through the sacrificial offering the vitality of the animal is elevated to its root, which is higher than the [root of] aspect of man (*Adam*-אדם) and arouses the thirteen attributes of mercy, which are higher and transcend intellect (*Sechel*). This refers to the quality of “Slow to anger-*Erech Apayim*-אריך אפים-352”¹³⁴⁷ which has the same numerical value as “sacrificial offering-*Korban*-קרבן-352.”¹³⁴⁸

He then adds that, in regard to what was explained before, that the aspect of the Crown-*Keter* transcends the Torah (which said “Let him bring a sacrificial offering”), which, at first glance, is a matter that relates specifically to, “they asked

¹³⁴⁵ Zohar II 62a; 85a; Zohar III 182a

¹³⁴⁶ Deuteronomy 30:11; See Likkutei Torah, Nitzavim 45b and on

¹³⁴⁷ Exodus 34:6

¹³⁴⁸ Me’orei Ohr, Ma’arechet Kof, Section 21; See Ohr HaTorah, Bereishit

the Holy One, blessed is He,” it can be said about this that there are two aspects in the Crown-*Keter*.

In other words, the sacrificial offering (*Korban*-קרבן-352) reaches the aspect of the Long Patient One-*Arich Anpin*-אריך אנפין, (which is the aspect of “Slow to anger-*Erech Apayim*-אריך אפים-352,” and is numerically equal to “sacrificial offering-*Korban*-קרבן-352”), this being the externality (*Chitzoniyut*) of the Crown-*Keter*. In contrast, repentance (*Teshuvah*) reaches the innerness (*Pnimiyut*) of the Crown-*Keter*, which is the aspect of the Ancient One-*Atik*.¹³⁴⁹

The general explanation is that specifically because of the descent caused by sin - “the soul that sins” - the soul becomes [parched and therefore] thirsty for *HaShem*-יהו"ה, blessed is He, like “a parched and thirsty land.” This is because, until now, his soul was “a land of desolation and the shadow of death etc.”¹³⁵⁰ Therefore the thirst of his soul is much greater than the thirst of the souls of the righteous (*Tzaddikim*),¹³⁵¹ just as specifically “in the desert of Yehudah,” [meaning] when the *Sefirah* of Kingship-*Malchut* descends to the worlds of Formation (*Yetzirah*) and Action (*Asiyah*) to manifest in the seventy ministering angels [of the nations], this causes the thirst to be like a strong flame of fire etc.

Because of this great thirst and flame of fire present in serving *HaShem*-יהו"ה, blessed is He, by returning to Him in repentance (*Teshuvah*), this reaches higher than the entire chaining down of the worlds (*Seder Hishtalshelut*), all the way

¹³⁴⁹ Also see *Hemshech* 5672 Vol. 3, p. 1,252 and on; *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 22 & 24.

¹³⁵⁰ See *Jeremiah* 2:6

¹³⁵¹ *Tanya*, *Likkutei Amarim*, Ch. 7

to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This then, [explains the] matter of, "They asked the Holy One, blessed is He," specifically, "and He said, 'Let him repent,'" as explained before.

In the discourse (mentioned before),¹³⁵² he continues and explains, that about this King Dovid prayed,¹³⁵³ "Thus, to see You in the Sanctuary." Meaning that just as there are strong flames of burning fire [of desire] in Kingship-*Malchut* of the worlds of Formation and Action (*Yetzirah* and *Asiyah*) which manifest in the seventy ministering angels of [the nations], so likewise, the great strength of this passionate yearning should be in the Upper Holiness of Kingship-*Malchut* of the worlds of Emanation and Creation (*Atzilut* and *Briyah*), and they then will have no need to descend to the worlds of Formation and Action (*Yetzirah* and *Asiyah*) to attain this.

This is so both of the Righteous (*Tzaddikim*) and the Repentant (*Baalei Teshuvah*), in that even the Righteous (*Tzaddikim*) should have such great passion etc. This also is like the known explanation of the Baal Shem Tov¹³⁵⁴ [to these words], that they mean, "Thus to see you in the Sanctuary," meaning, "If only it was so, that also in the place of holiness, in the place of the Holy Ark, (as in the continuation of the verse, "To see Your might (*Uzecha*-עֲזָךְ)," referring to the Holy

¹³⁵² Subsequently printed in Ohr HaTorah, Lech Lecha, Vol. 4 p. 676a

¹³⁵³ Psalms 63:3

¹³⁵⁴ See Sefer HaMaamarim 5689 p. 169 and on, and the citations there in note

Ark),¹³⁵⁵ the yearning and thirst would be as they are when we are in the desert of Yehudah, in a parched and thirsty land with no water.”

There also is another explanation, that the words, “Thus, to see You in the Sanctuary-*Kein BaKodesh Chaziticha*- כן בקודש חזיתוך” is (not just a matter of supplication, “If **only** I were to see You in the Sanctuary” but) is also a language of promise (as we find similar examples of this in other verses).¹³⁵⁶ In other words, we promise that “Indeed, there will be the matter of “thus to see You in the Sanctuary,” that indeed there will be the great thirst and yearning, even for one who in in a state of “seeing You in the Sanctuary,” referring to [the teaching],¹³⁵⁷ “Moshiach is destined to bring the righteous (*Tzaddikim*) to return in repentance (*Teshuvah*).”

3.

Now, based on the above, we can added to the previous explanation¹³⁵⁸ about the prayer of the wealthy, this being the prayer of Moshe.¹³⁵⁹ About this Midrash states,¹³⁶⁰ “This is analogous to a king who said to someone, ‘What is your

¹³⁵⁵ See Avraham Ibn Ezra, Radak, Metzudat David and Metzudat Tziyon to Psalms 63:3 *ibid*.

¹³⁵⁶ See Torah Ohr, Tisa 86c; Likkutei Torah, Drushei Sukkot 80d, and elsewhere.

¹³⁵⁷ See Zohar III 153b; Likkutei Torah, Drushei Shemini Atzeret 92b; Shir HaShirim 50b, and elsewhere.

¹³⁵⁸ In the first discourse said at this gathering, entitled “*Zot Torat HaOlah* – This is the law of the elevation offering,” Discourse 25, Ch. 5 (Sefer HaMaamarim 5724, p. 167).

¹³⁵⁹ Psalms 90:1; See Zohar I 168a

¹³⁶⁰ Midrash Tehillim and Yalkut Shimoni to Psalms 90:1

request?’ He responded, ‘I am not requesting for myself etc. Rather, there is a certain land that is desolate, and it is Yours. Decree that it should be built!’”

As explained before, the prayer is specifically that it be built as an everlasting edifice, (as in the words of his honorable holiness, the Rebbe Rashab, whose soul is in Eden).¹³⁶¹ That is, it should not be applicable for there to be any matter of lacking whatsoever in it. This is brought about through there being a drawing down into it of the Essential Self of the light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He, who even transcends the aspect of His light that surrounds all worlds (*Sovev Kol Almin*).

[This is specifically the matter of the prayer of the wealthy, in that the prayer is not to satisfy a lacking, which is [applicable] in the aspect of the light of *HaShem-יהו"ה*, blessed is He, that fills all worlds (*Memaleh Kol Almin*) and even in His light that transcends and surrounds all worlds (*Sovev Kol Almin*). Rather, [the prayer] is for the drawing down of the Essential Self of the light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem-יהו"ה* Himself, blessed is He, about whom it utterly is inapplicable to say that there is any lacking whatsoever, as explained before.]

However, at first glance, it is not understood what the relationship is between the prayer of the wealthy, that it should specifically be built as an everlasting edifice, (this being the highest level, in which any matter of lacking is utterly

¹³⁶¹ Sefer HaMaamarim 5678 *ibid.*, p. 267; Also see the discourse entitled “*Tefillah L’Moshe*” *ibid.* (Sefer HaMaamarim 5660 p. 62).

inapplicable) and the state of a “land that is desolate,” which is the ultimate descent.

However, the explanation is that it is specifically the state of “a desolate land,” which is like a “desert” and “a parched and thirsty land etc.,” that brings about a much greater yearning and thirst. Moreover, the yearning and thirst is for the building to be perfected to a much higher level than had it never been made desolate in the first place. (This is why about this it states, “If only to behold You in the Sanctuary,” as explained before.)

Thus, the prayer for the “desolate land” is not for it to simply be built, but that it should specifically be built as an everlasting edifice, and that it should be utterly inapplicable for there to be any matter of lacking whatsoever, brought about specifically through the drawing forth of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

In other words, it is specifically the state and standing of the “desolate land” (the “desert,” [and the] “parched and thirsty land etc.”) that awakens the yearning and thirst for the highest of levels, about which the verse states,¹³⁶² “Who do I have in the heavens? And besides You I desire nothing on earth.” This is similar to what the Alter Rebbe was heard to say in a time of adhesion. He would say,¹³⁶³ “I want nothing. I do not want Your garden of Eden, I do not want Your coming

¹³⁶² Psalms 73:25

¹³⁶³ Sefer HaMitzvot of the Tzemach Tzeddek, Shoresch Mitzvat HaTefillah, Ch. 40 (Derech Mitzvotecha 138a), copied in HaYom Yom 18th of Kislev

world (*Olam HaBa*)... I want nothing but You alone!" This is the level of the prayer of the wealthy.

4.

The explanation as it relates to our service of *HaShem*-יהו"ה, blessed is He, is that every single day, a person is brought forth as a new creation.¹³⁶⁴ That is, the Holy One, blessed is He, returns his soul to him, renewed and refreshed.¹³⁶⁵ This is as we recite [immediately upon waking], "I thankfully submit before You... that you returned my soul into me etc." However, [since this is] before prayer, it only is in a transcendent encompassing (*Makif*) way, and through serving *HaShem*-יהו"ה in prayer, the soul becomes revealed in an inner way (*b'Pnimiyut*).

This is as explained at the beginning of Likkutei Torah L'Gimmel Parshiyot,¹³⁶⁶ on the teaching of our sages, of blessed memory,¹³⁶⁷ "What is the meaning of what is written,¹³⁶⁸ 'You shall not eat over the blood'? [It means], 'Do not eat before you pray for your blood.'" They similarly stated,¹³⁶⁹ "Whosoever greets another before having prayed, it is as if... as the verse states,¹³⁷⁰ 'Withdraw yourselves from man, whose breath is in his nostrils etc.'"

¹³⁶⁴ Yalkut Shimoni to Psalms, Remez 702

¹³⁶⁵ Shulchan Aruch of the Alter Rebbe, Orach Chayim (Mahadura Kamma) 4:1; also see 6:1 there, and 46:6.

¹³⁶⁶ Subsequently printed in Ohr HaTorah, Bereishit, Vol. 6, p. 1,020a and on.

¹³⁶⁷ Talmud Bavli, Brachot 10b

¹³⁶⁸ Leviticus 19:26

¹³⁶⁹ Talmud Bavli, Brachot 14a

¹³⁷⁰ Isaiah 2:22

That is, before prayer one's Godly soul is not revealed and illuminated him, but only is "in his nostrils," only in a transcendent encompassing (*Makif*) state. It is only through prayer that it thereby is revealed and illuminates within him in an inner way (*b'Pnimityut*). We thus find that the primary perfection of a person becoming a "new being," (that the soul is inwardly revealed and illuminated in him – *b'Pnimityut*), is specifically through serving *HaShem* יהו"ה, blessed is He, in prayer.

Now, even though when a person wakes from his sleep he only is in a state that "the soul is in his nostrils," and as explained before¹³⁷¹ about reciting "I thankfully submit before You (*Modeh Ani Lefanecha*)," that it only is a general acknowledgement (*Hoda'ah*), being that upon waking from sleep a person is not yet cognizant of the level that the thankfulness (*Hoda'ah*) should be. (Only later, when he begins his prayers, saying, "Thankfully submit to *HaShem* (*Hodu LaHaShem* להודו ליהו"ה)" [does he begin to appreciate this].

On the other hand, it is specifically the recitation of "I thankfully submit before You (*Modeh Ani Lefanecha*)," at the very beginning of the day, that is bound to the highest level, this being the essential point of one's Jewishness, which is the aspect of the singular-*Yechidah* [level of the soul], in which it is utterly inapplicable for there to be any matter of blemish or impurity, Heaven forbid.

¹³⁷¹ In the first discourse said at this gathering, entitled "*Zot Torat HaOlah* – This is the law of the elevation offering," Discourse 25, Ch. 2 (Sefer HaMaamarim 5724, p. 162).

This is why the words “I thankfully submit before You (*Modeh Ani Lefanecha*)” are said even before the washing of the hands, when one’s hands are still impure, being that all the impurity in the world cannot cause the “I thankfully submit before You (*Modeh Ani Lefanecha*)” of a Jew to become impure.¹³⁷²

This also is why no mention of the seven holy names that are not to be erased is made in the recitation of “I thankfully submit before You (*Modeh Ani Lefanecha*).”¹³⁷³ This is because the thanks (*Hoda'ah*) stemming from the aspect of the *Yechidah* [of the soul] is submitted to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who is not grasped through any name and is not hinted at [in any letter or even a thorn of a letter] etc.¹³⁷⁴ This is the meaning of “I thankfully submit before You (*Modeh Ani Lefanecha*-לפניך אני),” specifying, “before You-*Lefanecha*-לפניך.”¹³⁷⁵

The explanation is that just as explained before, that specifically in the state and standing of the “desolate land” there is the prayer for it be built in the aspect of an everlasting edifice, through the drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, this likewise is so of service of *HaShem*-יהו"ה, blessed is He, each and every day.

¹³⁷² Sefer HaSichot 5703 p. 7, copied in HaYom Yom for the 11th of Shvat.

¹³⁷³ Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Kamma 1:5; Mahadura Tinyana 1:6; Also see the beginning of the Alter Rebbe’s Siddur.

¹³⁷⁴ Likkutei Torah, Pinchas 80b; See Zohar III 257b

¹³⁷⁵ See Kuntres Inyana Shel Torat HaChassidut, Ch. 11, note 83 there (Torat Menachem Vol. 45 p. 268).

That is, it specifically is upon waking from one's sleep, when his soul is only "in his nostrils," (similar to the "desolate land"), that there is a bond of the aspect of the *Yechidah* [of the soul] with His Essential Self, blessed is He, which transcends the holy names etc., only that upon reciting "I thankfully submit before You (*Modeh Ani Lefanecha*)" at the beginning of the day, it still is in an encompassing and transcendent state (*Makif*). However, through serving *HaShem*-יהו"ה, blessed is He, in prayer, this is drawn down and revealed in an inner way (*b'Pnimityut*), (as explained before).

This is then made into a new being ("decree that it should be built etc."), so that he does his toil in service of *HaShem*-יהו"ה, blessed is He, throughout the day, "from the prayer hall to the study hall,"¹³⁷⁶ to the point of "assuming the way of the world in regard to them."¹³⁷⁷

Now, we also find this matter in the exodus from Egypt. That is, even before leaving Egypt, they already knew that "afterwards they will leave with great wealth."¹³⁷⁸ This is as our sages, of blessed memory, stated,¹³⁷⁹ "Not a single member of the Jewish people did not have ninety Nubian donkeys with him, laden with the silver and gold of the Egyptians." In other words, at the beginning of the exodus from Egypt, at which time the Jewish people were a new being,¹³⁸⁰ it was specifically in a way of "great wealth," this being a state and standing of wealth.

¹³⁷⁶ Talmud Bavli, Brachot 64a

¹³⁷⁷ Talmud Bavli, Brachot 35b

¹³⁷⁸ Genesis 15:14

¹³⁷⁹ Talmud Bavli, Bechorot 5b

¹³⁸⁰ See Likkutei Sichot Vol. 18 p. 119; Vol. 21 p. 63, and elsewhere.

The same is so of our service of *HaShem*-יהו"ה, blessed is He, each and every day, as in the teaching of our sages, of blessed memory,¹³⁸¹ "In each and every generation, and in each and every day, a person must see himself as if he left Egypt this very day." This refers to the exodus of the Godly soul during the recital of *Shema* and the Amidah prayer, from the imprisonment of the body.¹³⁸²

That is, even when we are in a lowly state etc., we know from the outset, that we specifically must come to the state and standing of "great wealth," just as in a state and standing of "the desolate land," there is the prayer that it should specifically be built as an everlasting edifice. Specifically in this way, one becomes a new being, ("decree that it should be built") for the entire day.

5.

Based on this, we can explain the statement in Tzavaat HaRivash,¹³⁸³ "Before praying, think to yourself that you are prepared to die during prayer due to the intense adhesion of your mind to *HaShem*... In reality, it is a very great kindness that *HaShem*, blessed is He, gives us the strength to complete our prayers and remain alive."

Now, at first glance, this is not understood. For, how can it be said that a person should not know what will be after

¹³⁸¹ Mishnah Pesachim 10:5; Tanya, Likkutei Amarim, Ch. 47; Also see the discourse entitled "*Bechol Dor VaDor*" 5745.

¹³⁸² See Tanya *ibid.* Ohr HaTorah, Bereishit *ibid.*

¹³⁸³ Tzavaat HaRivash, translated as The Way of The Baal Shem Tov, Section 42; Also see section 35 there.

praying, (whether he will die during the prayer, or whether the Holy One, blessed is He, will do a great kindness and fulfill his prayer, and that he lives). For, after prayer the entire order of serving *HaShem*-יהו"ה, blessed is He, throughout the day, "from the prayer hall to the study hall etc.," must follow.

However, the explanation is that the beginning of serving *HaShem*-יהו"ה, blessed is He, each day before prayer, must be in a lowly state and standing, so that through this he can come to the greatest thirst of "Who do I have in the heavens? And besides You I desire nothing on earth etc."¹³⁸⁴ However, the thirst can be that he actually comes to the expiry of the soul (and die during the prayer). It is for this reason that there is great kindness, in that *HaShem*-יהו"ה, blessed is He, gives him the strength to complete his prayers and live.

That is, the Holy One, blessed is He, fulfills his prayers, which are the yearning and thirst of "Who do I have in the heavens? And besides You I desire nothing on earth," so that he cleaves and adheres to the Essential Self of *HaShem*-יהו"ה, blessed is He, this being the prayer of the wealthy, to adhere to Him, (not through the expiry of the soul, but) through studying Torah and fulfilling *mitzvot*, to the point of "assuming the way of the world in regard to them" throughout the day.

This also is why, through prayer, there comes to be a new being who is sustained, (the very opposite of the expiry of the soul), similar to building [the "desolate land"] as an everlasting edifice, so that he can serve *HaShem*-יהו"ה, blessed is He, throughout the day.

¹³⁸⁴ Psalms 73:25

Now, something like this is required of each and every Jew. That is, a person should not say to himself that matters such as the expiry of the soul, and “Who do I have in the heavens etc.,” are very lofty levels that only apply to singularly special individuals, such as the Baal Shem Tov and the Alter Rebbe, and “who is the man and where is he, who would dare presume in his heart to approach etc.”¹³⁸⁵ For, since this matter was revealed to us by our Rebbes and leaders, therefore something similar to this applies to all Jews.¹³⁸⁶

This is because the matter of a leader of the Jewish people is (as in the teaching of our sages, of blessed memory,¹³⁸⁷ about our teacher Moshe, the first leader of the Jewish people, the father and teacher of all the prophets),¹³⁸⁸ “I have given you greatness only for the sake of the Jewish people.”

From this it is understood that since it was revealed by our Rebbes and leaders, therefore even the matter of the expiry of the soul, and “Who do I have in the heavens etc.,” is applicable and something like it must be present in everyone who is connected to our Rebbes, our leaders, even someone who only has heard of them etc.

The explanation is that immediately at the very beginning of serving *HaShem*-יהו"ה, blessed is He, in the

¹³⁸⁵ See Tanya, Likkutei Amarim Ch. 44 (66a).

¹³⁸⁶ Also see Torat Menachem, Sefer HaMaamarim Adar p. 40; Nissan p. 137; Tammuz p. 87.

¹³⁸⁷ Talmud Bavli, Brachot 32a

¹³⁸⁸ See Midrash Shemot Rabba 21:4; Pesikta Rabbati 31:3 and elsewhere.

morning, even when one is still in a lowly state etc., he needs to know that he is capable of coming to the highest level, that of “Who do I have in the heavens etc.” (This also is the connection and relationship to all the rungs of the ladder of prayer,) as explained above, that upon reciting of “I thankfully submit before You (*Modeh Ani Lefanecha*),” immediately upon waking from sleep, there already is a bond of the aspect of the *Yechidah* [level of one’s soul] with the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He.

Then, through toiling in prayer, this thereby is drawn down and revealed in an inner way (*b’Pnimitiyut*). In this way, he comes to be a new being, such that he can serve *HaShem*-יהוה, blessed is He, throughout the day, this being the matter of, “Decree that it be built in the aspect of an everlasting edifice.”

In other words, in his engaging in worldly matters, [as in the teaching],¹³⁸⁹ “assume the way of the world in regard to them,” there should be the sense that his intention is solely for the sake of Heaven. (This is similar to what we find in Talmud¹³⁹⁰ about the exodus from Egypt, that the Jewish people cried out that they were willing to forego the great wealth, but even so, He gave them the great wealth, so that through it, they would sanctify the Name of Heaven.)

[That is, one should have the sense that his intention is for the sake of] “making a dwelling place for the Holy One,

¹³⁸⁹ Talmud Bavli, Brachot 35b

¹³⁹⁰ Talmud Bavli, Brachot 9b

blessed is He, in the lower worlds,”¹³⁹¹ through which there will be the complete building of “the desolate land,” which will be built as an everlasting edifice, with the drawing down and revelation in it of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

¹³⁹¹ Midrash Tanchumah Naso 16; Bechukotai 3; Bereishit Rabba Ch. 3; Bamidbar Rabba Ch. 13; Tanya, Ch. 36