

Discourse 37

*“Baruch HaGomel LaChayavim Tovot -
Blessed are You Who bestows goodness
upon the guilty”*

Delivered on Shabbat Parshat Pinchas,
21st of Tammuz, 5726
By the grace of *HaShem*, blessed is He,

1.

The blessing states,²³³⁰ “Blessed [are You, *HaShem*-יהוה our God, King of the world], who bestows goodness upon the guilty, who has bestowed goodness upon me.” It is with this blessing that his honorable holiness, my father-in-law, the Rebbe, whose day of joy and redemption we are celebrating, began the discourse of Shabbat Parshat Pinchas (after having ascended to the Torah and having made the “*HaGomel*” blessing), at the time of the Kiddush.²³³¹

[This is the second, longer discourse, which was said in addition to the first discourse entitled “*Baruch HaGomel*” that was said on the fourth day of the week, the thirteenth of Tammuz,²³³² after receiving the certificate of his emancipation, which itself was preceded by the discourse entitled “*HaShem Lee b’Ozrai*” which

²³³⁰ See Talmud Bavli, Brachot 54b; Mishneh Torah, Hilchot Brachot 10:8; Tur and Shulchan Aruch, Orach Chayim 219:1; Siddur of the Alter Rebbe

²³³¹ Sefer HaMaamarim, Kuntreisim Vol. 1 184b and on; Sefer HaMaamarim 5687 p. 211 and on.

²³³² Sefer HaMaamarim, Kuntreisim ibid. p. 183a and on; Sefer HaMaamarim 5687 p. 208 and on.

he said on the third day of the week, the 12th of Tammuz,²³³³ when he received the news that his emancipation was granted.]²³³⁴ Afterwards, in the Shabbat meal, which was a festive meal of thanksgiving,²³³⁵ he said the discourse entitled “*Se’u Yedeichem Kodesh*,”²³³⁶ (as printed in the pamphlet celebrating the festive occasion of his redemption, which includes these four discourses).²³³⁷ Now, certainly the order in which these discourses were said is also with the ultimate precision,²³³⁸ being that even the order in Torah is Torah.²³³⁹

In the discourse entitled “*Baruch HaGomel*,” the Rebbe whose redemption we are celebrating, poses a question. That is, we must understand why the wording of this blessing differs from the blessing recited for a miracle. For, in the blessing recited for a miracle, one says, “Blessed [are You, *HaShem*-יהו"ה our God, King of the world], who has made a miracle for me,” without mentioning his own guilt in the blessing.

In other words, he finds no guilt in himself for why he was placed in danger, may the Merciful One save us, thus acknowledging that he was worthy of encountering the danger, Heaven forbid, except that the Holy One, blessed is He, made a miracle for him. In contrast, in this blessing he says, “who bestows blessings upon the guilty,” in that he indeed finds guilt in himself, and acknowledges his guilt in this, except that because of the kindnesses of *HaShem*-יהו"ה and the ways of *HaShem*-יהו"ה, He even bestows goodness upon the guilty.

²³³³ Sefer HaMaamarim, Kuntreisim *ibid.* p. 179a and on; Sefer HaMaamarim 5687 p. 201 and on.

²³³⁴ See Igrot Kodesh of the Rebbe Rayatz, Vol. 2, p. 66; Reshimat “HaMaasar v’HaChofesh” – Sefer HaMaamarim Kuntreisim *ibid.* 175a.

²³³⁵ Sefer HaSichot 5687 p. 173; Reshimat “HaMa’asar v’HaChofesh” *ibid.*

²³³⁶ Sefer HaMaamarim Kuntreisim *ibid.* p. 188a and on; Sefer HaMaamarim 5687 p. 217 and on.

²³³⁷ Sefer HaMaamarim Kuntreisim *ibid.* p. 174a and on.

²³³⁸ Also see Likkutei Sichot, Vol. 28 p. 149 and on.

²³³⁹ See Likkutei Sichot, Vol. 24, p. 629, note entitled “*Seder in Torah*.”

This may be understood by prefacing with what he points out in the discourse entitled “*Se’u Yedeichem Kodesh*,” that we must better understand this, being that all blessings come from the Name *HaShem*-יהו"ה, as the verse states,²³⁴⁰ “May *HaShem*-יהו"ה bless you from Tziyon,” and it states,²³⁴¹ “May *HaShem*-יהו"ה bless you... May *HaShem*-יהו"ה illuminate... May *HaShem*-יהו"ה uplift etc.” This being so, what is the meaning [of the previous verse,²³⁴² “Lift your hands in holiness] and bless *HaShem*-יהו"ה”? That is, what need is there to bless the Name *HaShem*-יהו"ה?

About this, he explains that through the toil of affecting [the matter of] “Lift your hands in holiness,” [which as he explains in the discourse, the primary toil is to elevate the “hands,” referring to the emotions (*Midot*),] to the level of “holiness-*Kodesh*,” [about which it states],²³⁴³ “Holiness-*Kodesh* is a thing unto itself,” [this being the aspect of Wisdom-*Chochmah*],²³⁴⁴ through this we “bless *HaShem*-יהו"ה,” thus affecting a drawing down of additional light and revelation in the lower Name *HaShem*-יהו"ה. [This is as he explains at the conclusion of the discourse, that “bless *HaShem*-יהו"ה” means that there should be the revelation of the Name *HaShem*-יהו"ה in the world, by which there is a drawing down of additional light in the Name *HaShem*-יהו"ה.]

Now, it can be suggested that this is similar to the verse,²³⁴⁵ “The eternal truth of *HaShem*-יהו"ה to the world (*Le’Olam*-לעולם).”

²³⁴⁰ Psalms 134:3

²³⁴¹ Numbers 6:24 and on

²³⁴² Psalms 134:2

²³⁴³ Zohar III 94b

²³⁴⁴ See Torah Ohr, Mikeitz 40d and elsewhere. Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 26.

²³⁴⁵ Psalms 117:1 – [The word “*Le’Olam*-לעולם” is generally translated as eternal, but also means “to the world,” and thus the above translation is inclusive of both meanings.]

That is, through the drawing down and revelation “**to the world-*L’Olam*-לעולם**,” there is a drawing down and revelation of “**The truth of *HaShem-Emet* יהו"ה-אמת**,” referring to the Upper Name *HaShem*-יהו"ה,²³⁴⁶ this being the additional light and illumination in the lower Name *HaShem*-יהו"ה.]

It is then that the Upper Name “*HaShem*-יהו"ה shall bless you,”²³⁴⁷ and the blessing is “from Tziyon,”²³⁴⁸ which [as mentioned at the conclusion of the discourse, is “the revelation of”] the essential point of the soul (the singular-*Yechidah* essence of the soul),²³⁴⁹ through which there then is the fulfillment of the true intent of “the Maker of heaven and earth etc.”²³⁵⁰ [The conclusion of the discourse states: “Thereby *HaShem*’s-יהו"ה-*Supernal* intention is fulfilled, that there be the revelation of light in the world.”]

3.

Now, we must first explain the matter of the Name *HaShem*-יהו"ה, about which it states, “Bless *HaShem*-יהו"ה.” The explanation is that there are two modes by which [the world] is conducted.²³⁵¹ There is the natural conduct, stemming from *HaShem*’s-יהו"ה title God-*Elohi*”*m*-אלהי”*m*-86, which shares the

²³⁴⁶ See *Hemshech* 5666 p. 291 and on (in the new edition).

²³⁴⁷ Psalms 134:3; It the transcript it is noted: In order for there to be a drawing forth of the lower Name *HaShem*-יהו"ה to below, it is necessary for there to be additional illumination of light within the lower Name *HaShem*-יהו"ה from the Upper Name *HaShem*-יהו"ה, and it is through this that the lower Name *HaShem*-יהו"ה is drawn to below.

²³⁴⁸ Psalms 134:3 *ibid*.

²³⁴⁹ Also see the Mittler Rebbe’s introduction to *Shaar HaEmunah* and *Shaar HaYichud*, translated as *Essential Faith*.

²³⁵⁰ Psalms 134:3 *ibid*.

²³⁵¹ See *Sefer HaMaamarim* 5678 p. 86 and on; 5698 p. 162 and on; Discourse entitled “*Patach Eliyahu* – *Eliyahu* began and said” 5715, translated in *The Teachings of The Rebbe* 5715, Discourse 5 (*Torat Menachem*, *Sefer HaMaamarim* Kislev p. 100 and on).

same numerical value as “the natural order-*HaTeva*-הטבע-86.”²³⁵² Then there is miraculous conduct, stemming from the Name *HaShem*-יהו"ה, as it means “He was and He is and He will be-*Hayah v'Hoveh v'Yihyeh*-היה ויהי ויהיה” as One,²³⁵³ higher than the matter of time (and the parameters of the world). In this, the lower Name *HaShem*-יהו"ה is also included (since it too is called *HaShem*-יהו"ה, as it means “He was and He is and He will be-*Hayah v'Hoveh v'Yihyeh*-היה ויהי ויהיה”). It thus can be said that this is that which is drawn from the Name *HaShem*-יהו"ה (the miraculous conduct) into His title God-*Elohi*”m-אלהי”ם (the natural conduct).

This is like the teaching of our sages, of blessed memory,²³⁵⁴ “At first it arose in [His Supernal] thought to create the world with the quality of Judgment-*Din*, as the verse states,²³⁵⁵ ‘In the beginning God-*Elohi*”m-אלהי”ם created.’ He saw that the world could not endure this, so He joined the quality of mercy-*Rachamim* to it, as the verse states,²³⁵⁶ ‘On the day that *HaShem* God-*HaShem Elohi*”m-אלהי”ם made earth and heaven.’” As explained in *Shaar HaYichud VeHaEmunah*,²³⁵⁷ the conjoining the quality of mercy-*Rachamim* to it, is the matter of “the

²³⁵² Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*); Pardes Rimmonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section beginning “*v'HaMargeel*” (121b); Shnei Luchot HaBrit 89a, 189a, 308b; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re'eh 22b and on, and elsewhere.

²³⁵³ Zohar III 257b (Ra'aya Mehemna); Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) *ibid.* and on; Pardes Rimmonim, Shaar 1 (*Shaar Eser v'Lo Teisha*) Ch. 9; Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 7 (82a).

²³⁵⁴ Rashi to Genesis 1:1 (section beginning “*Bara Elo'him*”); See Pesikta Rabbati, Parsha 40 (“*Bachodesh HaShevi'T*”) 2.

²³⁵⁵ Genesis 1:1

²³⁵⁶ Genesis 2:4

²³⁵⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5.

revelation of Godliness through the Righteous (*Tzaddikim*) and the signs and miracles of the Torah.”

Within the general matter of Torah and *mitzvot*, this is the general difference between the *mitzvot* and Torah. That is, amongst the *mitzvot* there are those that depend on time and space. However, this is not so of Torah, which transcends time and space. This is as our sages, of blessed memory, stated,²³⁵⁸ “Whosoever engages in [studying] the Torah of the burnt offering (*Olah*), it is as though he has offered a burnt offering (*Olah*),” even though he is not a priest (*Kohen*) and is outside of the land [of Israel] etc.²³⁵⁹

In the general matter of serving *HaShem*-יהו"ה, blessed is He, this is the difference between service of Him indicated by the words “with all your heart and with all your soul,”²³⁶⁰ which is service that accords to reason and intellect (similar to the natural conduct), and service of Him indicated by the words “with all your more (*Bechol Me'odecha*-בכל מאדך),” (which is similar to the miraculous conduct).

Thus, about this it states, “Bless *HaShem*-יהו"ה,” since this is the entire matter of serving *HaShem*-יהו"ה, blessed is He, that is, to affect the revelation of the Name *HaShem*-יהו"ה in the world. In other words, in and of itself, the world stems from His title “God-*Elohi*”מ-אלהי”ם-86” (which shares the same numerical value as “the natural order-*HaTeva*-הטבע-86” as mentioned above), which conceals and covers over His Name *HaShem*-יהו"ה. This is why the word “world-*Olam*-עולם” is of the same root as “concealment-

²³⁵⁸ Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Tinyana end of Siman 1; Mahadura Kamma 1:11; Hilchot Talmud Torah 2:11; Similarly, see Baal HaTurim to the beginning of the Torah portion of Tzav; Rabbeinu Bachaye to the end of the Torah portion of Vayakhel, and Tzav (Leviticus) 7:37; Also see Talmud Bavli, Menachot 110a

²³⁵⁹ See Likkutei Torah, Bamidbar 13a

²³⁶⁰ Deuteronomy 6:5; See Sefer HaMaamarim 5709 p. 189 and on and elsewhere.

He'elem העלם²³⁶¹ (indicating hiddenness), in that it hides and covers over Godliness.

The toil in serving *HaShem* יהו"ה, blessed is He, is to refine the sparks of holiness that fell into worldly matters and elevate them to their source and root etc., by which we remove the concealment and hiddenness that stems from His title "God-*Elohi*" מ"ם-אלהי," and affect that the (lower) Name *HaShem* יהו"ה illuminates below in a revealed way.

4.

Now, through affecting the revelation of the Name *HaShem* יהו"ה in the world, additional light is caused in the Name *HaShem* יהו"ה etc. This is as explained before (in the previous discourse),²³⁶² that the ultimate intent is for there to specifically be the toil of affecting refinements (*Birurim*) below, this being the matter of "the dust of Yaakov."²³⁶³

This is also the meaning of the verse (in the Psalm of the Rebbe whose day of joy and redemption we are celebrating),²³⁶⁴ "*HaShem* יהו"ה loves the gates of Tziyon (ציון) more than all the dwellings of Yaakov." About this our sages, of blessed memory, explained,²³⁶⁵ "*HaShem* יהו"ה loves the gates of those who are distinguished (*Metzuyanim* מצויינים) in Halachah more than the synagogues and study halls."

The difference between them is that the study of Torah in the study halls can be in a way of [inconclusive] give and take of argumentation. Moreover, even when a conclusive Halachic

²³⁶¹ Likkutei Torah, Shlach 37d

²³⁶² In the discourse of the 12th of Tammuz of this year, 5726, entitled "*Mi Manah* – Who has counted the dust of Yaakov," Discourse 35, Ch. 9 (Sefer HaMaamarim 5726, p. 267 and on).

²³⁶³ Numbers 23:10

²³⁶⁴ Psalms 87:2 – (See Sefer HaMaamarim 11 Nissan Vol. 1, p. 1 and on.)

²³⁶⁵ Talmud Bavli, Brachot 8a

ruling is reached, it is possible that it remains in a way of, “both these and those are the words of the Living God.”²³⁶⁶ In contrast, “the gates of those who are distinguished (*Metzuyanim* מצויינים) in Halachah,” refers to the matter of a conclusive Halachic ruling, as it relates to actual deed. As explained in *Hemshech* 5666,²³⁶⁷ this is when the study is imbued with fear of Heaven, and in a way of being [fully] given over to it etc., such that he directs his intention to the truth of the Torah, being that he knows that this matter relates to actual tangible deed.

The reason is because the toil in the actual deed of affecting refinements (*Birurim*) etc., is *HaShem*’s יהו"ה ultimate Supernal intention in creation. This is as our sages, of blessed memory, stated,²³⁶⁸ “What is the meaning of the verse,²³⁶⁹ ‘And there was evening and there was morning, **the** sixth day (*Yom HaShishi* הַשִּׁשִּׁי-יום)’? Why do I require the superfluous letter *Hey*-ה? To teach that the Holy One, blessed is He, established a condition with the act of creation, and said, ‘If Israel accepts the Torah, you will exist etc.’” (In other words, the verse “And there was evening and there was morning” stated at the conclusion of the act of creation, depends on “**The** sixth (*HaShishi* הַשִּׁשִּׁי) day,” [with the definite article (*Hey*-ה *HaYediyah*)], implying “the sixth” that is specified elsewhere, this being the sixth day of Sivan, at which time the Torah was given.)²³⁷⁰

However, at first glance, even before to the giving of the Torah,²³⁷¹ “Avraham, our forefather, was an Elder who sat in Yeshivah (the study hall)... Likewise Yitzchak... and likewise Yaakov... and throughout the days of our forefathers, Yeshivah (the study hall) never left them etc.”

²³⁶⁶ Talmud Bavli, Eruvin 13b

²³⁶⁷ *Hemshech* 5666 p. 514 and on, p. 553 and on.

²³⁶⁸ Talmud Bavli, Shabbat 88a (and Rashi there)

²³⁶⁹ Genesis 1:31

²³⁷⁰ See Rashi to Shabbat 88a *ibid*.

²³⁷¹ See Talmud Bavli Yoma 28b

However, the explanation is that the mode of service of *HaShem*-יהו"ה of our forefathers was a spiritual service, whereas upon the giving of the Torah it was introduced that Torah should specifically have an effect on the physicality of the world, this being *HaShem*'s-יהו"ה ultimate intention in the creation. Thus, since His ultimate Supernal intention is specifically for the toil of affecting refinements (*Birurim*) below, this therefore is brought about through elevation and addition etc. This is as our sages, of blessed memory, stated,²³⁷² "Israel were only scattered amongst the nations of the world in order that converts would be added to them," to the point that even "the dust of Yaakov" will be in a way that transcends enumeration (*Mispar*) ("Who has counted the dust of Yaakov").

5.

However, for the toil of affecting refinements (*Birurim*) and drawing the light down (which is the matter of "bless *HaShem*-יהו"ה") to be as it should be, there first must be the matter of [the preceding words of the verse],²³⁷³ "raise your hands in holiness," this being the matter of washing and elevating the hands (*Netilat Yadayim*) etc. As this relates to serving *HaShem*-יהו"ה, blessed is He, the hands indicate the general matter of actual deed, which primarily is done through the hands. The matter of washing and elevating the hands (*Netilat Yadayim*) is that the deed should be done in purity etc.

For example, it should not be in a way that the *mitzvah* that is done by way of transgression or the like. This is as our sages, of blessed memory, stated²³⁷⁴ about a Torah scholar, that he should not come to a state and standing of having a bad reputation (in that

²³⁷² Talmud Bavli, Pesachim 87b

²³⁷³ Psalms 134:2

²³⁷⁴ Talmud Bavli, Mo'ed Katan 17a (and Rashi there).

bad rumors are spread about him). Specifically then, the *mitzvah* is done in a state of wholeness and brings about the matter of “bless *HaShem*-יהוה” etc.

Now, it can be said that the reason that before the Rebbe said the discourse entitled “*Se’u Yedeichem Kodesh*,” he said the discourse entitled “*Baruch HaGomel LaChayavim Tovot*,”²³⁷⁵ which is about the four categories of people who must give thanks,²³⁷⁶ these being one who was sick and recovered, one who was imprisoned and came out, those who traveled on the sea when they come up from the sea, and those who traveled through the wilderness when they arrive at a settlement.

The sign for them is “all who live-*Kol HaChayim*-כל החיים” [shall thank You],²³⁷⁷ [in which the word “live-*Chayim*-חיים” is an acronym for] “one who was sick-*Choleh*-חולה,” “one who suffered-*Yeesurim*-יסורים,” “the sea-*Yam*-ים,” and “the wilderness-*Midbar*-מדבר.”

He [then] explains these matters as they are in our service of *HaShem*-יהוה, blessed is He.²³⁷⁸ That is, there can be a person who is sick, may the Merciful One save us, in which the sickness is that his mind and his heart have become muddled (*Timtum HaMo’ach v’HaLev*). Alternately, he may be imprisoned, in that the evil dominates over the good, Heaven forbid, as the verse states,²³⁷⁹ “The wicked (the evil inclination) surrounds the righteous (the good inclination).” Alternately, he might descend to the sea, this being the many distractions of worldly matters. [This is as known about the meaning of the verse,²³⁸⁰ “Many

²³⁷⁵ Also see Likkutei Sichot, Vol. 28 p. 149 and on.

²³⁷⁶ Talmud Bavli, Brachot 54b; Tur and Shulchan Aruch, Orach Chayim 219:1

²³⁷⁷ See the Amidah prayer.

²³⁷⁸ Sefer HaMaamarim, Kuntreisim ibid. p. 187b; Sefer HaMaamarim 5687 p.

216.

²³⁷⁹ Habakkuk 1:4

²³⁸⁰ Song of Songs 8:7

waters etc.,” referring to the many preoccupations in earning one’s livelihood and thoughts about worldly concerns etc.²³⁸¹

Even though about this the verse states,²³⁸² “Many waters cannot extinguish the love,” referring to the hidden love for *HaShem*-יהו"ה, blessed is He, that every Jewish soul has etc., which is why even after it manifests in the physical body and engages in physical matters, called “many waters,” they are incapable of extinguishing the soul from being in a state of constant love and wondrous yearning to ascend and become subsumed Above etc.²³⁸³ Nonetheless, in the interim, he is in a state that there are “many waters” that cause distraction and confusion etc.]

Alternately, he could be traveling in the wilderness, meaning that he has become entrenched in the physicality and materiality of the world, Heaven forbid. (It can be said that the foundation for this is the statement in Torah Ohr, in the discourses on the Megillah of Esther,²³⁸⁴ that the “wilderness-*Midbar*-מדבר” refers to physical matters that are not directed to *HaShem*-יהו"ה, that are compared to a desert, which is an empty barren wilderness etc.)

In other words, in order that one’s service of *HaShem*-יהו"ה, blessed is He, be as it should be, he must affect in himself not to be in the above-mentioned state and standing of the guilty etc. As he explains in the discourse, all Jews have an obligation to study Torah and fulfill its *mitzvot*, and if for whatever reason one did not do this, is he not guilty in this etc.?

However, it is in this regard that he continues in the discourse and states that it is nevertheless written,²³⁸⁵ “He thus devised plans that they not be kept banished,” and little by little, through the great kindness of God, a spirit is roused [in him] from

²³⁸¹ Torah Ohr, Noach 8c and elsewhere.

²³⁸² Song of Songs 8:7 *ibid*.

²³⁸³ Torah Ohr, Noach 8c *ibid*.

²³⁸⁴ Torah Ohr, Megillat Esther 94a

²³⁸⁵ Samuel II 14:14

Above, as the verse states,²³⁸⁶ “For He stands to the right of the destitute, to save [him] from those who judge his soul.” [The word “those who judge-*Shoftei*-שופטי” is in the plural, referring to the good inclination and the evil inclination, this being the level of the intermediary person (*Beinoni*), who also has an evil inclination, who acts like a magistrate and judge who gives his opinion in the judgment. Likewise, the evil inclination presents his opinion in the left ventricle of the heart etc., but the second judge, this being the Godly soul in the brain, immediately argues against him etc.

Now, the final ruling is like the [third judge] who tips the scale,²³⁸⁷ this being the Holy One, blessed is He, who assists the good inclination, as our sages, of blessed memory, stated,²³⁸⁸ “If not for the fact that the Holy One, blessed is He, helps him etc.”²³⁸⁹ He thereby is roused to repentance (*Teshuvah*), at which point “the righteous (*Tzaddik*) is rescued from affliction etc.”²³⁹⁰

All this comes after the preface in the first discourse, entitled “*HaShem*-יהוה is with me amongst my helpers.”²³⁹¹ That is, one must know the truth, that “there is nothing besides Him,”²³⁹² and He alone is the Creator who brings man into being and enlivens him, helping him in all he has. This is as Rambam wrote,²³⁹³ “The Foundation of all foundations and the pillar of all wisdoms is to know that there is a primal Being who brings all existence into being, and all beings that exist in the heavens and the earth and everything in-between, only come into being from the truth of His being.”

²³⁸⁶ Psalms 109:31

²³⁸⁷ See Talmud Bavli, Shabbat 39b

²³⁸⁸ Talmud Bavli, Kiddushin 30b

²³⁸⁹ Tanya, Likkutei Amarim, Ch. 51

²³⁹⁰ Proverbs 11:8

²³⁹¹ Sefer HaMaamarim, Kuntreisim ibid. p. 179a and on; Sefer HaMaamarim 5687 p. 201 and on.

²³⁹² Deuteronomy 4:35

²³⁹³ Mishneh Torah, Hilchot Yesodei HaTorah 1:1

These four words, “The foundation of all foundations and the pillar of all wisdoms-*Yesod HaYesodot V’Amud HaChochmot* יסוד היסודות ועמוד החכמות” form an acronym of the Name *HaShem*-יהו"ה.²³⁹⁴ For, the true reality is that the Name *HaShem*-יהו"ה brings into being, only that the actual coming into being is through His title God-*Elohi* "מ-אלהים etc.²³⁹⁵ (This concludes the quote of his words.)

This also is why the general toil in serving *HaShem*-יהו"ה, blessed is He, is to draw down and reveal the Name *HaShem*-יהו"ה in the world, [this being the meaning of the verse], “Bless *HaShem*-יהו"ה,” meaning, to reveal that the true reality of the existence of the created something (*Yesh HaNivra*) is the True Something (*Yesh HaAmeete*),²³⁹⁶ to the point that in the world there is a revelation and sight of (not only the created something (*Yesh HaNivra*), but) the True Something (*Yesh HaAmeete*), *HaShem*-יהו"ה, blessed is He.

6.

Now, everything stated above is relevant to each and every Jew in his service of *HaShem*-יהו"ה, blessed is He. As he cites at the end of the discourse entitled “*Baruch HaGomel*,”²³⁹⁷ (in continuation of the matter of arousal to repentance through which “the righteous (*Tzaddik*) is rescued”) that the verse states,²³⁹⁸ “Your people are all righteous.” He continues and explains that

²³⁹⁴ Seder HaDorot 927; Shem HaGedolim of the Chidah, section on Rambam; Also see “Pirush” commentary to Rambam there.

²³⁹⁵ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*), and on.

²³⁹⁶ See Biurei HaZohar of the Mittler Rebbe, Beshalach 43c

²³⁹⁷ Sefer HaMaamarim Kuntreisim ibid. p. 187b; Sefer HaMaamarim 5687 p. 216.

²³⁹⁸ Isaiah 60:21; Mishnah Sanhedrin 10:1 (Perek Chelek)

the soul of every single Jew is “a part of God from on high,”²³⁹⁹ and that this is the meaning of “he is given an oath-*Mashbee'een Oto* מַשְׁבִּיעֵין אוֹתוֹ.”²⁴⁰⁰ That is, each and every soul is given sufficient satiety-*Sova* שׂוּבֵעַ by which to prevail over the evil inclination and overpower him.

This becomes even sweeter based on the explanation in Kitzurim v'Ha'arot L'Tanya²⁴⁰¹ about the matter of “he is given an oath.” That is, the “oath-*Shevuah* שְׁבוּעָה” itself is the “satiety-*Sova* שׂוּבֵעַ” that grants the empowerment to fulfill one's mission, as known from the matter that “one may take an oath to fulfill the *mitzvot*.”²⁴⁰² In other words, when there is a state in which there is difficulty in fulfilling Torah and *mitzvot* in a way of service that accords to reason and intellect, there then must be the matter of an oath (*Shevuah* שְׁבוּעָה), by which there is a drawing of empowerment to serve *HaShem* יְהוָה, blessed is He, in a way that transcends reason and intellect.

This is because the matter of the oath (*Shevuah* שְׁבוּעָה) is from a much loftier aspect. This is as known regarding the matter of [the verse],²⁴⁰³ “In Myself-*Bi* בִּי I have sworn, [said *HaShem*-יהוָה],” that this refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem* יְהוָה Himself,

²³⁹⁹ See Job 31:2; Pardes Rimonim of Rabbi Moshe Cordovero, Shaar 32, Ch. 1; Ohr Ne'erav by the same author, Chelek 1, Ch. 3; Likkutei Torah of the Arizal, Bereishit; Etz Chayim, Shaar 42, Ch. 1; Etz HaDa'at Tov of Rabbi Chayim Vital, VaEtchanan; Asis Rimonim v'Pelach HaRimon, Shaar 32, Ch. 1; Hakdama Ben Me'ah Shanah to Shefa Tal; Chessed L'Avraham, Maayan 3, Nahar 25; Introduction to Siddur HaArizal of Rabbi Yaakov Kopel of Mezhrich; Da'at Tevunot of the Ramchal, Section 158; GR"A to Heichalot, Heichala Tinyana, Heichal 1; Tanya, Likkutei Amarim, Ch. 2; Nefesh HaChayim, Shaar 1, Ch 5, and elsewhere.

²⁴⁰⁰ Talmud Bavli, Niddah 30b; Tanya, Likkutei Amarim, Ch. 1

²⁴⁰¹ Kitzurim v'Ha'arot L'Tanya, p. 48 and on, p. 57 and on.

²⁴⁰² See Talmud Bavli, Nedarim 8a; Temurah 3b

²⁴⁰³ Genesis 22:16; Isaiah 45:23; See Kitzurim v'Ha'arot ibid. p. 52 and on.

blessed is He,²⁴⁰⁴ who transcends [the letters of] His Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם, (which is why a descriptive name is not used [here] etc.). It therefore is possible for there to be the bond and drawing down of the Name *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלהי"ם through this,²⁴⁰⁵ so that there is a drawing down and revelation of the Name *HaShem*-יהו"ה in the world.

This also is explained in the discourse entitled "*Se'u Yedeichem Kodeesh*" in explanation of the continuation of the verse, "May *HaShem*-יהו"ה bless you from Tziyon." Namely, the blessing is from "Tziyon-ציון," this being the essential point of the soul, the singular-*Yechidah* essence of the soul.²⁴⁰⁶ This transcends reason and intellect (similar to the matter of the oath (*Shevu'ah*-שבועה),²⁴⁰⁷ from which there is a drawing down of empowerment, so that the service of *HaShem*-יהו"ה, blessed is He, will be in a way that nothing can influence him or affect any change in him, Heaven forbid, similar to the verse,²⁴⁰⁸ "I *HaShem*-יהו"ה have not changed."

This matter too is relevant to every single Jew, as stated at the conclusion of the discourse entitled "*Baruch HaGomel*." For, the verse states,²⁴⁰⁹ "I *HaShem*-יהו"ה have not changed and you the children of Yaakov have not expired." The meaning²⁴¹⁰ is that the prophet is astonished and asks the Jewish people, "Do you not see

²⁴⁰⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, (The Letters of Creation, Part 1), The Drawing Forth of Action from the Letters (*Otiyot*) to *Elohi*"מ-אלהי"ם.

²⁴⁰⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Title (*Shaar HaKinuy*) *ibid*.

²⁴⁰⁶ Also see the Mittler Rebbe's introduction to *Shaar HaEmunah* and *Shaar HaYichud*, translated as *Essential Faith*.

²⁴⁰⁷ See *Kitzurim v'Ha'arot L'Tanya*, p. 52, p. 178; *Sefer HaMaamarim* 5660 p. 143.

²⁴⁰⁸ Malachi 3:6

²⁴⁰⁹ Malachi 3:6 *ibid*.

²⁴¹⁰ See Torah Ohr, Yitro 67a

that He, blessed is He, is unchanging etc.? This being so, why have you the sons of Yaakov not expired (*Keeletem*-כליתם)?” meaning, “Why are you not drawn after Torah and *mitzvot* to the point of the expiry of the soul (*Klot HaNefesh*-כלות הנפש)?”

That is, even when discussing lower souls, which is why they are called Yaakov-יעקב, which is of the root “heel-*Eikev*-עקב,”²⁴¹¹ nonetheless, even about them, the prophet is astonished that they do not come to the point of the expiry of the soul (*Klot HaNefesh*-כלות הנפש). This is because they too have a relation to this matter, because of the singular-*Yechidah* essence of their souls, and it thus is in their ability to draw down the aspect of the singular-*Yechidah* essence, so that it becomes revealed in all the manifest powers of the soul.

7.

The verse concludes, “May *HaShem*-יהו"ה bless you from Tziyon, the Maker of heaven and earth.” That is, through this, the true intent of the Maker of heaven and earth is fulfilled. This is as explained in the discourse, that the sustainment of the heavens and the earth is brought about through fulfilling Torah and *mitzvot* according the service of *HaShem*-יהו"ה of the heart. There then is the perfection of the three pillars; Torah, *mitzvot*, and service of *HaShem*-יהו"ה, blessed is He, upon which the world stands.²⁴¹²

This is so until we come to the perfection of the coming future, about which time the verse states,²⁴¹³ “Behold! I am creating new heavens and a new earth,” (spiritually, from which there is a chaining down and drawing forth physically as well). This matter is likewise actualized in the Jewish people, as the verse

²⁴¹¹ Genesis 25:26

²⁴¹² See Mishnah Avot 1:2

²⁴¹³ Isaiah 65:17

states,²⁴¹⁴ “For just as the new heavens and the new earth that I will make, will endure before Me – the word of *HaShem*-יהוה – so will your offspring and your name endure.” This refers to the matter of ascent to the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, (in that it specifies “before [Me]-*Lifnei*-לפני”).²⁴¹⁵

This likewise is the perfection of the matter of “lift your hands to holiness,” this being the matter of the elevation of the emotions (*Midot*), up to the elevation of the aspect of *Zeir Anpin* (the emotions-*Midot*) to the Ancient One-*Atik*. So shall it be for us,²⁴¹⁶ with the coming of Moshiach, soon and in the most literal sense!

²⁴¹⁴ Isaiah 66:22

²⁴¹⁵ Likkutei Torah, Shir HaShirim 51c

²⁴¹⁶ The liturgy of the Havdalah blessing.