

Discourse 35

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

Delivered on the 12th of Tammuz, 5727

By the grace of *HaShem*, blessed is He,

1.

The blessing states,⁸⁵⁴ “Blessed are You, *HaShem*-יהוה our God, King of the world, who bestows goodness upon the guilty, who has bestowed goodness upon me.” In his discourse by this title, said on the 13th of Tammuz forty years ago,⁸⁵⁵ the Rebbe, whose joyous day we are celebrating, asks why the wording of this blessing is different from the blessing over miracles, in which one says, “Blessed are You... that You have done a miracle for me.” That is, the wording of this blessing should have been, “Blessed are You... that You have bestowed goodness upon me.” He continues the discourse stating: “As known about the descent of the soul into the body, though it is a very great descent, nevertheless, the descent is for the purpose of ascent etc.”

⁸⁵⁴ See Talmud Bavli, Brachot 54b; Mishneh Torah, Hilchot Brachot 10:8; Tur and Shulchan Aruch, Orach Chayim 219:2; Siddur of the Alter Rebbe; Seder Birchot HaNehenin of the Alter Rebbe 13:2

⁸⁵⁵ Of the year 5687, printed in Kuntres 14 – Sefer HaMaamarim, Kuntreisim Vol. 1, p. 183a and on (and subsequently printed in Sefer HaMaamarim 5687 p. 208 and on). It was then subsequently printed in a third printed (dated the 3rd of Tammuz) for the 12th of Tammuz of this year [5727]. Also see the discourse by this title of Shabbat Parshat Pinchas (Sefer HaMaamarim Kuntreisim ibid. 184b; 5687 p. 211.

Now, we should explain the continuation and connection between the matters in the discourse. For, the obligation to recite the blessing of “*HaGomel*” is as Talmud states,⁸⁵⁶ “Four must offer thanks (when they come out of danger):⁸⁵⁷ Seafarers, those who travel in the desert, one who was ill and recovered, and one who was incarcerated in prison and went out.” The sign⁸⁵⁸ by which to remember this is [in the words],⁸⁵⁹ “And all the living shall thank You forever,” in which the word “living-*Chayim*-חיים” is an acronym for “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסורין,” “The sea-*Yam*-ים,” and “Desert-*Midbar*-מדבר.” This is because they were in a place and state of danger from which they were saved, and moreover, they were saved miraculously. This is as understood from the verse,⁸⁶⁰ “Let them give thanks to *HaShem*-יהוה for His kindness (since the kindness was in a way of) and **His wonders** to the children of man.”

However, at first glance, this must be understood. Why did *HaShem*-יהוה cause them to be in a state of danger and then miraculously nullify the danger in a wondrous way, even though “the Holy One, blessed is He, does not do miracles in vain.”⁸⁶¹ It thus must be said that an elevation is brought about specifically through first going into the four above-mentioned states of danger (hinted in the acronym of the word “life-*Chayim*-חיים”) after which the danger is nullified, for it is then

⁸⁵⁶ Talmud Bavli, Brachot 54b *ibid*.

⁸⁵⁷ Rashi there.

⁸⁵⁸ Tur and Shulchan Aruch Orach Chayim *ibid*. 219:1

⁸⁵⁹ See the weekday Amidah liturgy.

⁸⁶⁰ Psalms 107:8; 107:15; 107:21; 107:31

⁸⁶¹ See Drashot HaRan, Drush 8, Hakdamah 1

that the kindness and wonders of the Holy One, blessed is He, become openly revealed and publicized in a quorum of ten Jews, in that [this blessing] of thanks must be said in the presence of ten Jews.⁸⁶²

To explain this, the discourse connects it to a similar matter, which is rather the essential root of the matter, this being the general descent of the soul into the body, which is an incredibly great descent, but even so, is for the sake of ascent.

2.

This is explained in the Rebbe's second discourse, entitled "*Baruch HaGomel LaChayavim Tovot*," said on the holy Shabbat (when he made the "*HaGomel*" blessing). That is, as known, the descent of the Godly soul into the body is a very great and awesome descent. For, as the soul is above before it enters the body, it is rooted in *HaShem*'s יהוה's Supernal thought (*Machshavah*), as in the teaching,⁸⁶³ "Israel ascended in thought."

In other words, not only is the root of the souls in thought (*Machshavah*), which transcends speech (*Dibur*), speech being the root of all the other creations, including the angels,⁸⁶⁴ as the verse states,⁸⁶⁵ "With the speech of *HaShem*-יהוה the heavens were made, and all their hosts with the breath of His mouth," but beyond this, the souls "ascended in thought,"

⁸⁶² Talmud Bavli, Brachot 54b *ibid*.

⁸⁶³ Midrash Bereishit Rabba 1:4

⁸⁶⁴ See Torah Ohr, Yitro 71a; Sefer HaMaamarim 5654 p. 266 and elsewhere.

⁸⁶⁵ Psalms 33:6

meaning⁸⁶⁶ that within thought (*Machshavah*) itself there are various levels, and they are of the ultimate elevated level, such that the souls of the Jewish people are rooted in *HaShem* 'ה-ה"ה Essential Self, blessed is He.

It is this soul, [about which it states],⁸⁶⁷ “The soul that You have given within Me, she is pure,” that is drawn down through the chaining down of the levels of “You created her, You formed her, and You blew her [into me]” until the world of Action (*Asiyah*). This is an awesome descent from “a high peak to a deep pit,”⁸⁶⁸ through a very long path, to the point of being incomparable, since⁸⁶⁹ “all paths are presumed to be dangerous.”⁸⁷⁰

In the discourse he continues [and explains] that our sages, of blessed memory, stated,⁸⁷¹ “One’s evil inclination overpowers him every day and seeks to kill him, as the verse states,⁸⁷² ‘The wicked one watches for the righteous and seeks to kill him etc.’,” and,⁸⁷³ “The evil inclination... sits between the two entrances of the heart etc.”

Through this he explains the greatness of the descent in a more particular way. That is, not only is the descent within holiness itself, and in a way that there is no relative comparison, this being due to the general matter of the order of the chaining down of the worlds (*Seder Hishtalshelut*) through many

⁸⁶⁶ See Likkutei Torah, Shir HaShirim 19b; Sefer HaMaamarim 5654 *ibid*.

⁸⁶⁷ In the “*Elo ’hai Neshamah*” blessing.

⁸⁶⁸ See Talmud Bavli, Chagigah 5b

⁸⁶⁹ Talmud Yerushalmi 4:4; Midrash Kohelet Rabba 20:2

⁸⁷⁰ See Likkutei Torah, Acharei 25c; Sefer HaMaamarim 5692 p. 148

⁸⁷¹ Talmud Bavli, Kiddushin 30b

⁸⁷² Psalms 37:32

⁸⁷³ Talmud Bavli, Brachot 61a

constrictions (*Tzimtzumim*), partitions (*Parsa'ot*), and veils (*Masachim*) until the soul comes into this lowest world of all worlds of which there is no lower, and manifests in the body, [this being] “the deep pit,” and how much more is this descent considered even greater in comparison to that which transcends the chaining down of the worlds (*Hishtalshelut*), but beyond this, there also is the descent caused by the effect of the evil inclination etc.

In the terminology of the verse (in the Psalm that speaks about the four who must give thanks),⁸⁷⁴ “Fools, because of their sinful path and because of their iniquities, were afflicted,” this being the matter of the dominance of the external husks (*Kelipah*). In other words, even though from the perspective of the order of the chaining down of the worlds (*Seder Hishtalshelut*), the place of the external husks (*Kelipot*) is below holiness, such that they are utterly of no comparison to it, however, not only is it that the external husks (*Kelipah*) are not below the side of holiness, but they ascend and become mingled with the good, this being the matter of the comingling of good and evil.

As explained in the well-known Sichah-talk of the Rebbe whose redemption and day of joy we are celebrating,⁸⁷⁵ beginning with the sin of the tree of knowledge, there is no matter in the world that does not have an admixture of good and evil in it.⁸⁷⁶ This is the effect of the evil inclination.

⁸⁷⁴ Psalms 107:17

⁸⁷⁵ See Sefer HaSichot 5685 p. 84

⁸⁷⁶ See Maamarei Admor HaEmtza'ee, Vayikra Vol. 2 p. 704; Sefer HaMaamarim 5662 p. 300 and on; 5692 p. 176.

Namely, he does not suffice himself with what is given to him for the purpose of sustaining and enlivening him (as explained at length in the commentary of Rabbi Moshe Zacuto (the Ramaz)⁸⁷⁷ about the matter of eradicating the leaven (*Biur Chametz*)), but rather, “The wicked one watches for the righteous and seeks to kill him,” through which a person could possibly come to a very great descent.

As he explains in the discourse,⁸⁷⁸ the evil inclination is very precious and important in his own eyes etc., and it goes without saying that whatever he has is for himself alone. However, beyond this, he is jealous and covetous of the possession of others and he robs and terrorizes his fellow, such that [as the verse states] “their hands are full of blood,”⁸⁷⁹ Heaven forbid, in which the word “blood-*Damim*-דמים” [is in the plural] “indicating a doubling.”⁸⁸⁰

[That is, it begins in a permissible way, in that he says [to himself], “What is mine is mine,”⁸⁸¹ and that he does not need to give to others. He then descends from this low level to an even lower level, Heaven forbid, in that he also begins coveting what others have, until he wants to take what is theirs, until he does not suffice with just wanting it, but he takes it with a strong hand, until in order to take from the other without obstruction, he endeavors to eliminate the existence of the other.]

⁸⁷⁷ Ramaz to Zohar II 40b (Raaya Mehemna) cited in Sefer HaMaamarim 5692 p. 441; 5704 p. 86 and elsewhere.

⁸⁷⁸ Sefer HaMaamarim 5687 p. 209; p. 214

⁸⁷⁹ Isaiah 1:15

⁸⁸⁰ Talmud Bavli, Megillah 14b

⁸⁸¹ Mishnah Avot 5:10

This general descent is divided into the four categories; “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסורין,” “The sea-*Yam*-ים,” and “the Desert-*Midbar*-מדבר,” as explained in the discourse⁸⁸² in regard to their substance matter in the spiritual service of *HaShem*-יהו"ה, blessed is He, from which there then is a chaining down of these four matters physically as well.

Now, since the descent of the soul to below is a very very great descent, even though the descent is for the purpose of ascent, nonetheless, the question is asked as to why this is necessary altogether. For, would it not have been better for there not be a descent in the first place?

It thus must be said that the descent is for the purpose of an very great ascent, to much higher than where the soul was before its descent, this being brought about through standing steadfastly in the battle against the evil inclination, until one is victorious over him and leaves all four classes; the “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסורין,” “the sea-*Yam*-ים,” and “the Desert-*Midbar*-מדבר” as they are spiritually.

The same is likewise so of these four matters as they are physically, that when there is a descent to a state of danger, and then “they cried out (*Vayitzaku*-ויצעקו) or “they screamed (*Vayizaku*-ויזעקו) to *HaShem*-יהו"ה,”⁸⁸³ which caused the danger to be nullified in a way of “His wonders to the children of man,” this brings about [the verse],⁸⁸⁴ “Give thanks to *HaShem*-יהו"ה for He is good, for His kindness endures forever,” in a quorum

⁸⁸² At the end of the second discourse entitled “*Baruch HaGomel*.”

⁸⁸³ Psalms 107:6, 107:28 (107:13, 107:19)

⁸⁸⁴ Psalms 107:1

of ten Jews, much higher than how it was before the whole matter.

3.

However, we must still understanding the general matter of this descent, for being that the level of the external husks (*Kelipah*) is below holiness (*Kedushah*), how then is it possible for a mingling of good and evil to be caused, to the point that “the wicked one watches for the righteous and seeks to kill him,” and in a way that he could come to real danger (which is why we must recite the “*HaGomel*” blessing). For, after all, this matter has no [actual] strength or power at all, and moreover, in and of itself, it has no existence at all.

This is as explained in Tanya,⁸⁸⁵ on the verse,⁸⁸⁶ “And make me delicacies,” [in the plural], that there are two kinds of satisfaction of spirit before *HaShem*-יהו"ה, blessed is He. The first comes from utterly nullifying the side opposite holiness [in oneself], in transforming (*It'hapcha*) the bitter to sweet [and the darkness to light], and the second comes from subduing the side opposite holiness by force (*Itkafiya*), when it still is in its full strength and power and exalts in itself etc.

However, for this satisfaction of spirit before *HaShem*-יהו"ה from the transformation (*It'hapcha*) and subduing (*Itkafiya*) [of oneself] to be, the existence of the side opposite holiness and its dominance, must first be etc. This is brought about (not by the Name *HaShem*-יהו"ה, but) by the name God-

⁸⁸⁵ Tanya, Likkutei Amarim Ch. 27

⁸⁸⁶ Genesis 27:4

Elohi”m-אלהי”m, which is the quality of Might-*Gevurah* and constriction (*Tzimtzum*),⁸⁸⁷ beginning with the first *Tzimtzum*, through which the possibility for the shattering of the vessels (*Shevirat HaKeilim*), the diminishment of the moon, and finally the sin of the tree of knowledge was caused (as explained in the discourses of the 12th and 13th of Tammuz of the year 5691).⁸⁸⁸

This is why during the creation of the world (before man’s toil) the verse states,⁸⁸⁹ “In the beginning God-*Elohi”m-אלהי”m* created,” specifically using the name “God-*Elohi”m-אלהי”m*,” this being the matter of restraint and concealment etc.

This is also known from the teaching of the Baal Shem Tov,⁸⁹⁰ that this is why the verse states,⁸⁹¹ “And God said, ‘Let there be light (*Yehi Ohr-יהי אור*) and there was light (*Vayehi Ohr-ויהי אור*),” as opposed to “and it was so-*Vayehi Khein-ויהי כן*”⁸⁹² as stated in all the other utterances of the six days of creation.

This is because the light created with “and there was light-*Vayehi Ohr-ויהי אור* is not the same as the light of, “Let there be light-*Yehiy Ohr-יהי אור*,” but is a different light (*Ohr-אור*),⁸⁹³ a light drawn down through constriction (*Tzimtzum*). This constriction of the name God-*Elohi”m-אלהי”m* causes the root of the derivation [of vitality of the side opposite holiness]

⁸⁸⁷ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity, Ch. 6.

⁸⁸⁸ See the discourse entitled “*Al Kein Yomru HaMoshlim*” 5691 (Sefer HaMaamarim, Kuntreisim Vol. 1 p. 192a and on; 5691 p. 319 and on).

⁸⁸⁹ Genesis 1:1

⁸⁹⁰ See Keter Shem Tov, Siman 247; Also see Igrot Kodesh, Vol. 19 p. 113

⁸⁹¹ Genesis 1:3

⁸⁹² See Sefer HaBahir, Section 190; Ramban to Genesis 1:3

⁸⁹³ Also see Sefer HaBahir *ibid*.

etc., such that a concealment that covers over and hides [the side of] holiness (*Kedushah*) is possible.

4.

However, according to this, a question arises in the opposite direction. How can one possibly nullify this concealment and hiddenness, given that it is rooted in the name God-*Elohi*"*m*-אלהי"ם, which is one of the seven holy names [that are not to be erased]?⁸⁹⁴

The explanation is that the verse states,⁸⁹⁵ “Know this day, and set it upon your heart, that *HaShem*-יהו"ה He is the God-*Elohi*"*m*-אלהי"ם.” (To point out, this verse was said in the fortieth year, after everything that the children of Israel had gone through over the course of forty years.) About this it states in *Zohar*,⁸⁹⁶ “*HaShem*-יהו"ה and *Elohi*"*m*-אלהי"ם are entirely one.”

As explained at length in the discourse entitled “*v'Yada'ata*,”⁸⁹⁷ even though the Name *HaShem*-יהו"ה is the matter of revelation, whereas the name *Elohi*"*m*-אלהי"ם is the matter of concealment, which is why the Name *HaShem*-יהו"ה is the source of the lights, and the name *Elohi*"*m*-אלהי"ם is the source of the vessels,⁸⁹⁸ nonetheless, in truth it is entirely one.

This is because the constriction-*Tzimtzum* and might-*Gevurah* of the name God-*Elohi*"*m*-אלהי"ם is not constriction

⁸⁹⁴ Talmud Bavli, Shevuot 35a

⁸⁹⁵ Deuteronomy 4:39

⁸⁹⁶ *Zohar* I 12a; *Zohar* II 26b; 161a

⁸⁹⁷ 5657 (*Sefer HaMaamarim* 5657 p. 45 and on)

⁸⁹⁸ See *Torah Ohr*, Yitro 69d; *Likkutei Torah*, Balak 73b

for the sake of constriction (*Tzimtzum*) and might for the sake of might (*Gevurah*), but is rather like the might (*Gevurot*) of the punishments of the Torah, for since the Torah is entirely a “Torah of kindness (*Torat Chessed*),”⁸⁹⁹ even its punishments are a matter of kindness-*Chessed*, as our sages, of blessed memory, stated,⁹⁰⁰ “Once he is flogged, he is your brother.”

The same so of the creation brought about through the name God-*Elohi*’m-אלהי'ם. That is, in truth, the creation of novel existence is from the Name *HaShem*-יהו"ה. This is why one of the meanings of the Name *HaShem*-יהו"ה is “He who brings into being-*Mehaveh*-מהוה,”⁹⁰¹ only that through the Name *HaShem*-יהו"ה alone (so to speak) limited worlds could not come into being, and thus it follows automatically that the general toil in studying Torah and fulfilling the *mitzvot*, which require the conditions of [Moshe’s response to the angels],⁹⁰² “Did you descend to Egypt...? Is there an evil inclination amongst you?” could also not be. Thus, *HaShem*’s-יהו"ה-satisfaction of spirit [brought about] through self-restraint (*Itkafiya*) and self-transformation (*It'hapcha*) could not be.

This is why the coming into being from the Name *HaShem*-יהו"ה had to be through the might (*Gevurah*) and constriction (*Tzimtzum*) of the name God-*Elohi*’m-אלהי'ם, which is in the plural,⁹⁰³ as a result of which there is room for error below etc. This is as our sages, of blessed memory, said

⁸⁹⁹ Proverbs 31:26

⁹⁰⁰ Talmud Bavli, Makkot 23a; Chinuch, Mitzvah 595

⁹⁰¹ Pardes Rimonim, Shaar 1 (Eser v’Lo Teisha) Ch. 9

⁹⁰² See Talmud Bavli, Shabbat 88a and on

⁹⁰³ See Rashi to Genesis 35:7; Sefer HaMitzvot of the Tzemach Tzedek 5b and elsewhere.

[that the Holy One, blessed is He, told Moshe,⁹⁰⁴ “Write it, and let whoever wishes to err, err.”

This is to the extent that it states in holy books⁹⁰⁵ (citing Zohar),⁹⁰⁶ that “God-*Elohi*”מ-אלהי”86” shares the same numerical value as “the natural order-*HaTeva*”הטבע-86,” and the word “the natural order-*HaTeva*”הטבע” is of the same root as in [the verse],⁹⁰⁷ “Her gates have sunken-*Tavoo*”טבעו into the earth.” That is, the power of He who brings into being (*Mehaveh*-מהוה), the power of the Actor within the acted upon, is in a way of being “sunken” (*Teviyah*-טביעה) (submerged) within the creation, in that He is unseen, and what is seen is only the existence of the creation.

However, *HaShem*’s יהו”ה intention is that in this itself, there will be the recognition that “*HaShem*”יהו”ה He is the God-*Elohi*”מ-אלהי”,” meaning, to reveal the reason for the concealment, which is for the purpose of transforming one’s “somethingness” (*Yesh*) and [independent] existence into nothingness (*Ayin*) and to turn it into a receptacle for His Godliness, blessed is He, so that there will be “a dwelling place for Him, blessed is He, in the lower worlds,”⁹⁰⁸ in this lowest world of which there is no lower, in the state and standing of “you descended to Egypt... and there is an evil inclination amongst you.”

⁹⁰⁴ Midrash Bereishit Rabba 8:8

⁹⁰⁵ Pardes Rimmonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, discourse entitled “*v’HaMargeel*” (121b); Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, beginning of Ch. 6).

⁹⁰⁶ See ShaLa”H 89a (“it states in Zohar”), 189a (“it is hinted in Zohar”).

⁹⁰⁷ Lamentations 2:9

⁹⁰⁸ See Midrash Tanchuma, Bechukotai 3; Naso 16; Midrash Bereishit Rabba 3; Bamidbar Rabba 13:6; Tanya, Ch. 36, and elsewhere.

Now in this very matter itself, (that it is necessary to reveal the intention for the concealment and hiddenness brought about by the name “God-*Elohi*”מֵ-אֱלֹהִים), there are two ways; through the toil of affecting refinements (*Birurim*) and through the toil of [overcoming] tests (*Nisyonot*).

This may be understood according to the explanation in Likkutei Torah, in the discourse entitled “*Acharei HaShem Elo’heichem Teileiechu*,” and its [additional] explanation,⁹⁰⁹ on the verse,⁹¹⁰ “For *HaShem*-יְהוָה your God is testing you to know etc.,” and at greater length in the discourse that followed it (including the discourse entitled “*v’Yadata*” mentioned above),⁹¹¹ which explains the superiority of the toil of [overcoming] tests (*Nisyonot*), from which it is understood that the descent of the soul into the body is primarily for the toil of [overcoming] tests (*Nisyonot*).

This is because the toil of affecting refinements (*Birurim*), is entirely within the realm of permissible matters, which are from the shiny husk (*Kelipat Nogah*). This being so, [an entire] part of the world remains unrefined, and it cannot be refined except by repelling it. However, this is not *HaShem*’s-יְהוָה ultimate Supernal intent, which stems from His kindness-*Chessed*, and must necessarily be in a way that “no one banished from Him will remain banished.”⁹¹²

⁹⁰⁹ Likkutei Torah, Re’eh 19b and on; 21b and on

⁹¹⁰ Deuteronomy 13:4

⁹¹¹ Sefer HaMaamarim 5657 p. 52 and on.

⁹¹² See Samuel II 14:14

However, to this end there is the toil of [overcoming] tests (*Nisyonot*), through which that which causes the concealment, from which the test comes, is transformed.⁹¹³ This is like the matter of “willful sins are transformed into merits for him.”⁹¹⁴ This is because through [passing the test (*Nisayon*)] a person is elevated (in that the word “testing-*Menaseh*-מנסה” is of the root “*Neis*-נע” which also means “to uplift”) this being a much greater elevation, beyond comparison, to what the toil of affecting refinements (*Birurim*) brings about.

This is explained in various places,⁹¹⁵ that when we engage in the toil of affecting refinements (*Birurim*), the study of Torah and the fulfillment of *mitzvot* are indeed in a way of, “You shall love *HaShem*-יהוה your God with all your heart and with all your soul,”⁹¹⁶ but not in a way of “with all your more” (*Bechol Me’odecha*-בכל מאדך),⁹¹⁷ which transcends measure and limitation.⁹¹⁸

The explanation is that in the toil of [overcoming] tests (*Nisyonot*), the concealment and hiddenness in the test must be nullified. This is because the true matter of the test (*Nisayon*) is like the tests of our forefather Avraham, (about whom it states,⁹¹⁹ “God-*Elohi*”מֹ־אֱלֹהִים tested Avraham”), who toiled in his service of *HaShem*-יהוה, blessed is He, of calling out and

⁹¹³ See the discourse entitled “*Acharei*” in *Derech Mitzvot* 185b and on.

⁹¹⁴ Talmud Bavli, Yoma 86b

⁹¹⁵ See *Sefer HaMaamarim* 5679 p. 312

⁹¹⁶ Deuteronomy 6:5

⁹¹⁷ Deuteronomy 6:5 *ibid.*

⁹¹⁸ See Torah Ohr, Mikeitz 39c-d

⁹¹⁹ Genesis 22:1

proclaiming the oneness of *HaShem*-יהו"ה in the world,⁹²⁰ such that even self-sacrifice (*Mesirat Nefesh*) did not deter or obstruct him [from his mission].

For example, even when he was cast into the fiery furnace, though he knew that according to the natural order, fire burns, and therefore the fire will burn him, Heaven forbid, (in that Avraham did not go into the furnace for the sake of a miracle happening for him, that the fire will not cause its natural effect according to the natural order, in which case [his going into the furnace] would be undesirable before *HaShem*-יהו"ה, like what happened with Haran,⁹²¹ but rather, in the first place, he went into the furnace knowing that it would burn him).

Nonetheless, since the natural order of the world did not deter him, and did not cover over and conceal his service of *HaShem*-יהו"ה, blessed is He, in fulfilling the mission of his soul in this world, this itself caused the nullification of the natural order (and fire did not burn him). For, through this there was a revelation of the aspect of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the limitations of the natural order (*HaTeva*-הטבע).

That is, there was a revelation in the name God-*Elohi*"m-אלהי"ם-86, which shares the same numerical value as "the natural order-*HaTeva*-הטבע-86," that it entirely is one with the Name *HaShem*-יהו"ה, the matter of which is revelation and light (as explained at length in the above-mentioned discourse entitled "*v'Yada'ata*").⁹²² This revelation is (not through the

⁹²⁰ See Talmud Bavli, Sotah 10a and on

⁹²¹ See Rashi to Genesis 11:28

⁹²² Sefer HaMaamarim 5657 p. 53

toil that is connected to the order of the chaining down of the worlds (*Hishtalshelut*), which is the toil of affecting refinements (*Birurim*), but is rather) specifically through the toil of [overcoming] tests (*Nisyonot*).

6.

The same is understood about the matter of “four must offer thanks.” The sign by which to remember this is [the words of the verse],⁹²³ “And all the living shall thank You forever,” in which the word “living-*Chayim*-חיים” is an acronym for “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסורין,” “The sea-*Yam*-ים,” and “the Desert-*Midbar*-מדבר,” those who were in a state of actual danger, a life and death danger,⁹²⁴ (and the same applies to one who was clasped in iron chains [because of monetary matters]),⁹²⁵ in that it touches his essential self. That is, he cannot see how he will be saved by way of the natural order, except by way of miracle, and yet we do not rely on a miracle.⁹²⁶

Yet, even so, “they cried out (*Vayitzaku*-ויצעקו) or “they screamed (*Vayizaku*-ויזעקו) to *HaShem*-יהו"ה,”⁹²⁷ through which he thereby was caused to come to a much greater level of elevation, up to the ultimate elevation, similar to the elevation brought about through the toil of [overcoming] tests (*Nisyonot*), this being *HaShem*’s יהו"ה primary Supernal intent, for the sake of which it was worthwhile for there to be the entire matter of

⁹²³ See the weekday Amidah liturgy.

⁹²⁴ See Seder Birchat HaNehenin of the Alter Rebbe ibid. 13:2

⁹²⁵ Seder Birchat HaNehenin ibid.

⁹²⁶ See Talmud Bavli, Pesachim 64b; Zohar I 111b; 112b; 230b

⁹²⁷ Psalms 107:6, 107:28 (107:13, 107:19)

the descent of the soul to below, this being an extremely great descent, to “the deep pit.”

The ultimate purpose of this is to nullify “the deep pit,” and to make “the pit” into a dwelling place for the Holy One, blessed is He, like “the high peak,” and to an even greater degree than “the high peak,” (for if that was not so, there would be no need for the entire matter of the dwelling). This is because it is specifically through the toil of fulfilling Torah and *mitzvot* in this physical world that a dwelling place is made for His Essential Self,⁹²⁸ to the point of “becoming subsumed in the body of the King.”⁹²⁹

This is also the connection between the matter of “four must give thanks” and the statement at the beginning of the Psalm,⁹³⁰ “Give thanks to *HaShem*-יהוה for He is good, for His kindness endures forever. Those redeemed by *HaShem*-יהוה will say [it], those who He redeemed from the hand of distress, and who He gathered from the lands: from east and from west, from north and from the sea.”

That is, this is the granting of empowerment for the descent of all of classes of the “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסורין,” “The sea-*Yam*-ים,” and “Desert-*Midbar*-מדבר,” beginning with the general descent of the soul into the body, the ultimate purpose of which is for the sake of ascent, that there should be “a dwelling place for Him, blessed is He, in the lower worlds.”

⁹²⁸ See *Hemshech* 5666 p. 3 and elsewhere

⁹²⁹ Zohar I 217b; See Torah Ohr, Yitro 71a; Sefer HaMaamarim 5654 p. 272.

⁹³⁰ Psalms 107:1-3

The ultimate perfection of this will be when “those who He redeemed from the hand of the oppressor, and who He gathered from the lands: from east and from west, from north and from the sea” will “give thanks to *HaShem*-יהו"ה” through our righteous Moshiach, since there then will be the fulfillment of the prophecy,⁹³¹ “I will remove the spirit of impurity from the land.” As known, the analogy for this is from the house of a king, that [for him to dwell in it] it first must be cleaned, so that it will be of the utmost cleanliness, purity, and holiness etc.

All this is brought about by the toil throughout the “six thousand years of the world,”⁹³² with the descent of the soul into the body, and in a way that “the wicked one watches for the righteous and seeks to kill him etc.,” and he stands steadfastly against him in all four manners of the “Sick-*Choleh*-חולה,” “Suffering-*Yissurin*-יסורים,” “The sea-*Yam*-ים,” and “Desert-*Midbar*-מדבר,” according to what he explains in the discourse about their matter in the spiritual toil.

He begins [by explaining] that the cause of this is preoccupation with livelihood because of the difficulty of the times etc. [This is why about this, there is the matter of reciting the blessing, “Blessed are You who bestows goodness upon the guilty, who has bestowed goodness upon me.” This is as stated in Ma’or Einayim,⁹³³ that the Baal Shem Tov established that this Psalm be recited at Mincha on the eve before entering Shabbat.⁹³⁴

⁹³¹ Zachariah 13:2

⁹³² Talmud Bavli, Rosh HaShanah 31a; Sanhedrin 97a

⁹³³ Ma’or Einayim, end of Beshalach

⁹³⁴ Ateret Tzvi to Zohar II 168b

As explained elsewhere,⁹³⁵ the reason for this is because on the eve of Shabbat afternoon, the matter of Shabbat then begins,⁹³⁶ and it then is necessary to give thanks for the salvation from all dangers there are in engaging in the mundane matters of this lower world throughout the six mundane days of the week.]

The same is so in regard to all concealments and hiddenness, up to and including the concealments and obstructions that stem from the side opposite holiness, which impede us from make a dwelling place for יהו"ה-*HaShem*, blessed is He, in the lower worlds. The toil is to overcome all the concealments and hiddenness etc., and to engage in Torah and *mitzvot*, through which we become happy and blessed with all goodness (as he concludes in the discourse).⁹³⁷

7.

This is also the general matter of the 12th of Tammuz, at which time there was the redemption from all obstructions and obstacles of the side opposite holiness, which took place for the Rebbe whose redemption and day of joy we are celebrating. This is the matter of the revelation of the Name יהו"ה-*HaShem* within the order of the chaining down of the worlds (*Seder Hishtalshelut*), which is present in each and every generation through the wonders and miracles done for the righteous

⁹³⁵ See Shaar HaKollel 17:2

⁹³⁶ See Pri Etz Chayim, Shaar HaShabbat Ch. 3 and elsewhere.

⁹³⁷ See the end of the second discourse "*Baruch HaGomel*"

Tzaddikim, as explained in Shaar HaYichud VeHaEmunah,⁹³⁸ in explanation of the teaching of our sages, of blessed memory,⁹³⁹ “At first it arose in thought to create the world with the quality of judgment. He saw that the world could not endure this, so He included the quality of compassion,” [about which he explains], “this being the signs and revelations of Godliness through the righteous (*Tzaddikim*) and the signs and miracles of the Torah.”

Now, we can connect this with what it states in Psalm 88 (this being the Psalm of the Rebbe whose redemption and day of joy we are celebrating, which we begin [to recite] on this 12th of Tammuz),⁹⁴⁰ “*HaShem*-יהו"ה, God of my salvation.”⁹⁴¹ About this it states in Midrash Tehillim,⁹⁴² “The Congregation of Israel (*Knesset Yisroel*) said before the Holy One, blessed is He, ‘I have no salvation but in You, and my eyes have no hope but in You.’ The Holy One, blessed is He, said to her, ‘Since this is so, I will be your savior,’ as the verse states,⁹⁴³ ‘Israel is saved by *HaShem*-יהו"ה, an eternal salvation.’” It concludes (with an explanation of how this is brought about),⁹⁴⁴ “As for me, I have cried to You, *HaShem*-יהו"ה, and in the morning my prayer will greet You.” [About this], Midrash Tehillim there states, “The angel in charge of prayer waits until the final congregation (the last quorum [*Minyan*]) of Israel prays, and

⁹³⁸ Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 5

⁹³⁹ Rashi to Genesis 1:1; Midrash Bereishit Rabba 12:15

⁹⁴⁰ See the beginning of Sefer HaMaamarim 11 Nissan

⁹⁴¹ Psalms 88:2

⁹⁴² Midrash Tehillim to Psalms 88:2

⁹⁴³ Isaiah 45:17

⁹⁴⁴ Psalms 88:14

takes all the prayers and makes them into a crown, placing it on the head of the Holy One, blessed is He, as the verse states,⁹⁴⁵ ‘Blessings are upon the head of the Righteous (*Tzaddik*),’ [referring to]⁹⁴⁶ the Living God of the worlds.” This is also why in the Psalm about the four who must give thanks it states, “They cried out to *HaShem*-יהוה,” and through this the salvation comes about etc.

This is also the meaning of, “Blessed are You, [*HaShem*-יהוה our God, King of the world], who bestows goodness upon the guilty, who has bestowed goodness upon me,” for the Rebbe whose day of joy and redemption we are celebrating, as it was in his times.

Now, after forty years, at which time “a person comes to grasp the depth of his teacher’s intention” (as stated in Talmud),⁹⁴⁷ meaning that we reach the inner essence of his intention, especially in regard to what he wrote in his letter⁹⁴⁸ about the matter of his redemption, “To establish it as a day of gathering and awakening in strengthening the Torah and Judaism in each and every place.”

That is, through doing so, we become unified to the redemption of the leader of the generation, thus bringing about the particular redemption for each individual, this redemption being the preparation for the immanent fulfillment of the state of “He redeemed them from the hand of the oppressor, and He

⁹⁴⁵ Proverbs 10:6

⁹⁴⁶ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*), section on “Righteous-*Tzaddik*-צדיק,” and section on “Life of the worlds-*Chay HaOlamim*-חי העולמים.”]

⁹⁴⁷ Talmud Bavli, Avodah Zarah 5b

⁹⁴⁸ Igrot Kodesh of the Rebbe Rayatz, Vol. 2 p. 81

gathered them from the lands: from east and from west, from north and from the sea,” through our righteous Moshiach, speedily, and in the most literal sense!