

Discourse 36

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

Delivered on Shabbat Parshat Pinchas,
The 14th of Tammuz, 5727⁹⁴⁹
By the grace of *HaShem*, blessed is He,

1.

The blessing states,⁹⁵⁰ “Blessed are You, *HaShem*-יהו"ה our God, King of the world, who bestows goodness upon the guilty, who has bestowed goodness upon me.” In his second discourse by this title,⁹⁵¹ said on Shabbat Parshat Pinchas at the time of the Kiddush,⁹⁵² [the substance of which is similar to the first discourse entitled “*Baruch HaGomel*” of the 13th of Tammuz, but with the addition of various matters that explain the previous discourse at greater length], the Rebbe whose day of redemption we are celebrating, explains that this blessing is a blessing of praise and thanksgiving to the Creator, blessed is He, for the good and kindness that He does with mankind.

⁹⁴⁹ This is the first of two discourses delivered at this gathering.

⁹⁵⁰ 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

⁹⁵¹ 5687, printed in Kuntres 14 – Sefer HaMaamarim, Kuntreisim Vol. 1, p. 184b and on, and subsequently in Sefer HaMaamarim 5687 p. 211 and on.

⁹⁵² In addition to the discourse entitled “*Se'u Yedeichem Kodesh*” (in Sefer HaMaamarim Vol. 1 p. 188a and on; and subsequently in Sefer HaMaamarim 5687 p. 217 and on) which was said at the thanksgiving meal of Shabbat (see Sefer HaMaamarim Kuntreisim *ibid.* p. 175a).

However, we must understand why the wording of this blessing differs from the blessing recited over miracles. For, in the blessing recited over miracles, one recites, “Blessed are You... that You have done a miracle for me,” without mentioning his own guilt. In contrast, in this blessing one says, “Blessed are You... who bestows goodness upon the guilty,” mentioning his own guilt. At first glance, the wording of this blessing should say, “Blessed are You... who has done goodness for me,” similar to the wording of the blessing over miracles. In the discourse he continues and states, “To understand this, as known, the descent of the soul into the body is an incredibly great and awesome descent etc., and this descent is for the purpose of ascent etc.”

Now, before this he explained⁹⁵³ the connection between matters in this. That is, the general matter of [the teaching],⁹⁵⁴ “Four must offer thanks,” is that at first they were in a state of danger, and because “they cried out (*Vayitzaku*-ויצעקו) to *HaShem*-יהו"ה”⁹⁵⁵ and “they screamed out (*Vayizaku*-ויזעקו) to *HaShem*-יהו"ה,”⁹⁵⁶ the Holy One, blessed is He, saved them and extracted them from the danger in a miraculous way, which is why [the Psalm states],⁹⁵⁷ “Let them give thanks to *HaShem*-יהו"ה for His kindness and His wonders to the children of man.”

⁹⁵³ At the beginning of the [first] discourse entitled “*Baruch HaGomel* – Blessed are You who bestows goodness upon the guilty” of the 12th of Tammuz, Discourse 35 (Sefer HaMaamarim 5727 p. 273).

⁹⁵⁴ Talmud Bavli, Brachot 54b *ibid*.

⁹⁵⁵ Psalms 107:6; 107:28

⁹⁵⁶ Psalms 107:13, 107:19

⁹⁵⁷ Psalms 107:8; 107:15; 107:21; 107:31

However, at first glance, this is not understood. For, the general principle is that “the Holy One, blessed is He, does not perform miracles in vain.”⁹⁵⁸ This being so, why was it necessary for a person to first be in a state of danger, and that the Holy One, blessed is He, then performs a miracle for him. Would it have not been better if the entire matter would not have happened in the first place?

About this he prefaces with the matter of the descent of the soul into the body, which is for the sake of ascent. However, at first glance, it is not understood what need there is for this descent. This is because, it is an incredibly great and awesome descent “from a high peak to a deep pit,”⁹⁵⁹ and “all paths are presumed dangerous.”⁹⁶⁰ Thus, [why was this necessary] for there to be the subsequently ascent? Would it not have been better for the soul to remain above in the first place? It must therefore be said that through the descent of the soul to below, it is caused to ascend to even higher than from where it descended.

The same is so of the matter of the four who must give thanks – which is not a separate matter, but is one and the same as the descent of the soul into the body. This is because the entire matter of the danger from which the four who must give thanks were saved, is the result of the descent of the soul into the body – through which they first were in a state of danger and were saved in a miraculous way. This brings about the matter of, “Let them give thanks to *HaShem*-יהוה for His

⁹⁵⁸ See Drashot HaRan, Drush 8, Hakdamah 1

⁹⁵⁹ See Talmud Bavli, Chagigah 5b

⁹⁶⁰ See Likkutei Torah, Acharei 25c; Sefer HaMaamarim 5692 p. 148

kindness and His wonders to the children of man,” which is an even higher matter.

This is like what was explained before,⁹⁶¹ that the general toil of the soul upon its descent to below is in two ways; the toil of affecting refinements (*Birurim*) and the toil of [overcoming] tests (*Nisyonot*). However, *HaShem*’s-ה"ה ultimate Supernal intent in the descent of the soul to below is primarily to engage in the toil of [overcoming] tests (*Nisyonot*), (as explained in the discourse entitled “*Acharei HaShem Elokeichem Teileichu*”).⁹⁶² For, when a person overcomes the concealments and hiddenness that are in the test (*Nisayon*), which obstruct and deter him from serving *HaShem*-ה"ה, blessed is He, he then transforms the test (*Nisayon*-ניסיון) and makes it into a “miracle-*Neis*-נס,” which also means “to uplift,” this being an elevation and uplifting in the highest way, that the lowest of the low becomes the highest of the high.

2.

In the discourse he continues to explain that the descent of the soul into the body is a very great descent etc. For, as the soul was above, before coming into the body, it was positioned in the upper spiritual worlds. This is as the verse states,⁹⁶³ “As *HaShem*-ה"ה, God of Israel, lives – before whom I stood.

⁹⁶¹ In the first discourse entitled “*Baruch HaGomel* – Blessed are You who bestows goodness upon the guilty” of the 12th of Tammuz, Discourse 35, Ch. 5 (Sefer HaMaamarim 5727 p. 278).

⁹⁶² Likkutei Torah, Re’eh 19b and on; 21b and on; Derech Mitzvotecha 185b and on.

⁹⁶³ Kings I 17:1

There the soul perceived and grasped Godliness with an awesomely wondrous grasp, which we derive a priori from the grasp of the hosts of the heavens, the stars and celestial spheres, who though they are creations that have a body of material substance, nevertheless, being that their material bodies are essentially more refined and elevated, they also have greater grasp.

As Rambam states,⁹⁶⁴ “All the stars and celestial spheres have a soul, knowledge, and intellect etc., and each one praises and glorifies their creator, just as the angels etc. However, the knowledge of the stars and celestial spheres is a lesser knowledge than the knowledge of the angels etc.”

This is also derived a priori from the grasp of the angels, whose grasp is greater than the grasp of stars and celestial spheres. [For about the angels] the verse states,⁹⁶⁵ “He makes the wind His messengers, the flaming fire His attendants.” That is, even the angels have bodies, though their bodies are from the two foundational elements of fire (*Aish*) and air (*Ru'ach*) which are the more refined foundations. Thus, their grasp is even greater than the hosts of the heavens.

However, as known, the souls are even higher than the level of the angels. This is because the root of the angels is from speech (*Dibur*),⁹⁶⁶ as the verse states,⁹⁶⁷ “With the speech of *HaShem*-יהוה the heavens were made and all their hosts with the breath of His mouth.” In contrast, the root of the souls of

⁹⁶⁴ Mishneh Torah, Hilchot Yesodei HaTorah 3:9

⁹⁶⁵ Psalms 104:4; See Torah Ohr, Bereishit 4b; Likkutei Torah, Zot HaBrachah 98a

⁹⁶⁶ See Torah Ohr, Yitro 71a and elsewhere

⁹⁶⁷ Psalms 33:6

the children of Israel is in thought (*Machshavah*),⁹⁶⁸ as in the teaching,⁹⁶⁹ “Israel ascended in thought (*Machshavah*).”

From all the above it is clearly understood that as the soul was above before its descent to manifest in the body, its grasp of Godliness was awesomely great and wondrous. This being so, when the soul descends below to manifest in the physical body, this is an incredibly great descent for the soul.

Now, it can be said that according to the above-mentioned explanation of the discourse about the great elevation of the soul as it is above, the explanation of the level of the souls over and above the level of the bodies is not just to explain the great and awesome descent of the soul when it comes to manifest in the body (In that by knowing the great elevation of the soul before its descent to below, we can have a better understanding of the greatness and awesomeness of its descent.) Rather, it is beyond this, in that through it additional explanation is added about the general content of the discourse, that specifically through the descent of the soul to below to manifest in a physical body, to engage in the toil of overcoming the many concealments and coverings which are numerous beyond count etc., the soul thereby ascends to the ultimate state of elevation, much higher than how it was before its descent, at which time it was also very great, much greater than the level of the angels. However, even so, because of its descent to below it can ascend to a level that is beyond all comparison, as will be explained.

⁹⁶⁸ See Torah Ohr, Yitro 71a and elsewhere.

⁹⁶⁹ Midrash Bereishit Rabba 1:4

Now, to understand this, we first must explain the superiority of the toil in [overcoming] tests (*Avodat HaNisyonot*), in overcoming the many concealments and coverings, over and above the toil of affecting refinements (*Avodat HaBirurim*). To preface, the difference between them is like the difference between the toil of the Righteous (*Tzaddikim*) and the toil of those who return to *HaShem*-יהו"ה in repentance (*Baalei Teshuvah*). This is because the toil of the Righteous (*Tzaddikim*) is as “God made man upright.”⁹⁷⁰ That is, his toil is without the concealments and coverings, being that the Righteous (*Tzaddik*) has already completely removed the soiled garments from the evil (as explained in Tanya).⁹⁷¹

This is understood a priori from the fact that even an Intermediate person (*Beinoni*) is in a state of never having sinned or transgressed in all his days etc. (as stated in Tanya).⁹⁷² However, his toil in his portion of the world is unrelated to removing the concealments and hiddenness, which is toil in a way of tests (*Nisyonot*), but rather, the totality of his toil is in affecting refinements (*Birurim*).

In contrast, for one who returns to *HaShem*-יהו"ה in repentance (*Baal Teshuvah*), his toil is in departing from the evil that already is found within him. That is, this is not a state in which,⁹⁷³ “The wicked one watches for the righteous [and

⁹⁷⁰ See Ecclesiastes 7:29

⁹⁷¹ Tanya, Likkutei Amarim, Ch. 10

⁹⁷² Tanya, Likkutei Amarim, Ch. 12; Also see “Marei Mekomot, Hagahot, v’Ha’arot Ktzarot” to Tanya there in “Likkutei Pirushim” (p. 88 and on).

⁹⁷³ Psalms 37:32

seeks to kill him] etc.,” but is rather a state in which,⁹⁷⁴ “The wicked surrounds the righteous,” meaning, he already is in evil, and his toil is to overcome and break the evil and depart from it, which is like the toil of [overcoming] tests (*Avodat HaNisyonot*).

Nonetheless, this is the difference between the toil of affecting refinements (*Avodat HaBirurim*) and the toil of [overcoming] tests (*Avodat HaNisyonot*) as it relates to two kinds of people, the Righteous (*Tzaddikim*) and those who return in repentance (*Baalei Teshuvah*). However, in addition, within each and every Jew (both the Righteous (*Tzaddikim*) and the Repentant (*Baalei Teshuvah*)) both ways of toil must be present; that of affecting refinements (*Birurim*) and that of [overcoming] tests (*Nisyonot*).

This is like what we find about the two kinds of people, those who “dwell in the tents” [of the study of Torah], and those who are engaged in business matters, these being two ways of serving *HaShem*-יהוה, blessed is He. The service of those who “dwell in tents” is by studying Torah, whereas the service of those who are engaged in business matters is by fulfilling the *mitzvot* and doing acts of lovingkindness.

However, there must be an inter-inclusion of these two kinds. That is, for those who “dwell in tents,” whose primary occupation is the study of Torah, there also must be acts of lovingkindness. This is as our sages, of blessed memory, stated,⁹⁷⁵ “Whosoever says, ‘I have nothing but Torah,’ does

⁹⁷⁴ Habakkuk 1:4

⁹⁷⁵ See Talmud Bavli, Yevamot 109b

not even have Torah.” Rather, there must be Torah together with acts of lovingkindness.⁹⁷⁶

The same is so of those who are engaged in business matters, whose primary matter is to fulfill the *mitzvot* in action and to do acts of lovingkindness, in that they also must have fixed times for the study of Torah, at the very least “a chapter in the morning [and a chapter in the evening].”⁹⁷⁷

In the same way, in each Jew there must be the inter-inclusion of the toil of affecting refinements (*Avodat HaBirurim*) and the toil of [overcoming] tests (*Avodat HaNisyonot*), both in the Righteous (*Tzaddikim*) as well as in the repentant (*Baalei Teshuvah*). [However, what is meant is not that a person should seek a test or place himself into a test, but on the contrary, every day during the morning blessings we plead,⁹⁷⁸ “Do not bring me... to be tested (*Nisayon*). One rather must be prepared to withstand a test.]

This is so even though the primary toil of the Righteous (*Tzaddikim*) is the toil of affecting refinements (*Avodat HaBirurim*), whereas the primary toil of those who return in repentance (*Baalei Teshuvah*) is the toil of [overcoming] tests (*Avodat HaNisyonot*). For, that is the difference between the toil of affecting refinements (*Avodat HaBirurim*) and the toil of [overcoming] tests (*Avodat HaNisyonot*) as it relates to [different] kinds of people, as explained before.

In a similar way, there is also [such] a difference within the order of the generations. That is, in earlier generations the

⁹⁷⁶ See Likkutei Torah, Vayikra 5a; Sefer HaMaamarim 5692 p. 433

⁹⁷⁷ See Talmud Bavli, Menachot 99b

⁹⁷⁸ Talmud Bavli, Brachot 60b

toil was much easier, whereas in these latter generations, in the times of “the heels of Moshiach,” much more toil is needed, with very great toil to overcome the many obstacles and hindrances etc., such that presently, the toil is primarily that of [overcoming] tests (*Avodat HaNisyonot*).

Now, based on the explanation that the toil of affecting refinements (*Avodat HaBirurim*) and the toil of [overcoming] tests (*Avodat HaNisyonot*) is similar to the toil of the Righteous (*Tzaddikim*) and the toil of those who return in repentance (*Baalei Teshuvah*), to understand the greatness of the toil in [overcoming] tests (*Avodat HaNisyonot*) over and above the toil of affecting refinements (*Avodat HaBirurim*), we first must explain the elevation of the toil of those who return in repentance (*Baalei Teshuvah*) over and above the toil of the Righteous (*Tzaddikim*).

The explanation this is that the Righteous (*Tzaddikim*), whose conduct is in a way of “God made man upright,”⁹⁷⁹ is service of *HaShem*-יהוה, blessed is He, that is orderly and with gradation. In contrast, this is not so of those who return in repentance (*Baalei Teshuvah*), whose service of *HaShem*-יהוה, blessed is He, is not in a way of order and gradation, but is rather like “leaping over a wall.”⁹⁸⁰ This is because they must undergo a leap from one state of being to a different state of being, from one extreme to the other extreme, as in the words of Rambam,⁹⁸¹ “Before, this person was despised before the Ever

⁹⁷⁹ See Ecclesiastes 7:29

⁹⁸⁰ See Samuel II 22:30; Psalms 18:30; See Likkutei Torah ibid. 65a and elsewhere.

⁹⁸¹ Mishneh Torah, Hilchot Teshuvah 7:6

Present One, disgusting, far removed, and abominable, but he now is beloved and desirable, close and dear.”

This is also why the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*) is limited, this being love of Him “with all your heart and with all your soul.”⁹⁸² In contrast, the service of those who return to Him in repentance (*Baalei Teshuvah*) is without limit, this being love of Him “with all your more”⁹⁸³ (*Bechol Me'odecha*-בכל מאדך).⁹⁸⁴

Now, just as there is this difference between the Righteous (*Tzaddikim*) and those who return in repentance (*Baalei Teshuvah*) in their service of *HaShem*-יהו"ה, blessed is He, as it is in the soul, there likewise is a difference between the assistance and empowerment granted to them from Above. This is as cited in the discourse,⁹⁸⁵ that our sages, of blessed memory, stated,⁹⁸⁶ [that before the soul descends to this world] “He is made to take an oath” [in which the word “oath-*Shevuah*-שבועה”] is of the same root as “satisfaction-*Sova*-שובע.”⁹⁸⁷

That is, when the soul descends below to manifest in the body, it is granted the strength to overcome and be victorious over the concealments and coverings. Our sages, of blessed memory, likewise stated,⁹⁸⁸ “Were it not for the Holy One, blessed is He, who assists him, he could not overcome it.” In this too, there is a difference between the Righteous

⁹⁸² Deuteronomy 6:5

⁹⁸³ Deuteronomy 6:5 *ibid*.

⁹⁸⁴ See Torah Ohr, Mikeitz 39c; Likkutei Torah, Teitzei 39a; Drushim L'Sukkot 80d and on.

⁹⁸⁵ Sefer HaMaamarim 5687 p. 209, p. 213

⁹⁸⁶ Talmud Bavli, Niddah 30b; Tanya, Likkutei Amarim, Ch. 1

⁹⁸⁷ See Kitzurim v'Ha'arot l'Tanya p. 57; Sefer HaMaamarim 5698 p. 237.

⁹⁸⁸ Talmud Bavli, Sukkah 52b

(*Tzaddikim*) and those who return in repentance (*Baalei Teshuvah*).

That is, the assistance and empowerment granted for the service of Him by the Righteous (*Tzaddikim*), which is in a way of order, gradation, and limitation, is from the aspect of His light that fills all worlds (*Memaleh Kol Almin*). In contrast, the assistance and empowerment granted for the service of Him, by those who return in repentance (*Baalei Teshuvah*), which is in a way of “leaping” and is unlimited, is from the aspect of His light that surrounds and transcends all worlds (*Sovev Kol Almin*).

This is also as known why the matter of repentance (*Teshuvah*) can [only] be specifically in this world, rather than in the upper worlds.⁹⁸⁹ For, the granting of empowerment for repentance (*Teshuvah*), that one completely transforms from one extreme to the opposite extreme (as mentioned above) is from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds. It therefore does not relate to the upper worlds in which there is an illumination of His light that fills all worlds (*Memaleh Kol Almin*). Rather, it specifically is in this world that His light that surrounds and transcends all worlds (*Sovev Kol Almin*) is drawn forth.

From this we can also understand this matter as it relates to the toil of [overcoming] tests (*Avodat HaNisyonot*), which is like the toil of those who return in repentance (*Baalei Teshuvah*). That is, since the test, concealment and hiddenness is very great, one's toil, as well as the assistance and empowerment granted to him from Above, must be limitless

⁹⁸⁹ See Likkutei Torah, Pinchas 75b and on.

(*Bli Gvul*) and thus through this we reach the level of the Limitless (*Bli Gvul*).

This is why the word “test-*Nisayon*-נִסְיָן” is of the same root as “miracle-*Neis*-נִסְ,” which is also of the same root [as in the verse],⁹⁹⁰ “I will raise my banner-*Areem Neesee*-אֲרִים נִסִּי,” and,⁹⁹¹ “Like a banner-*Neis*-נִסְ on a mountain top.” This is because through this an elevation and ascent is caused in a limitless way (*Bli Gvul*) that is beyond comparison.

This also is the general elevation brought about by the descent of the soul to manifest in the body and overcome all concealments and hiddenness etc., (which is the theme of the matter of repentance (*Teshuvah*) and the toil of [overcoming] tests (*Avodat HaNisyonot*)). That is, specifically through this, one comes to the aspect of the limitless (*Bli Gvul*).

4.

This can be understood according to the explanation in the discourse entitled “*Lehavin Inyan Hilulah d’Rashbi*,”⁹⁹² in explanation of the teaching of our sages, of blessed memory,⁹⁹³ “This world, from which we are going, is compared to a wedding celebration (*Hilulah*).” That is, the matter of a Hilulah, which is a wedding celebration, is that it reveals the power of the Unlimited One, *HaShem*-יְהוָה, blessed is He, to

⁹⁹⁰ Isaiah 49:22; See Ohr HaTorah, Shir HaShirim Vol. 1, p. 29

⁹⁹¹ See Isaiah 30:17; Also see Sefer HaMitzvot of the Tzemach Tzedek 73a

⁹⁹² Of the year 5654 (Sefer HaMaamarim 5654, p. 261 and on); Also see the discourse by the same title of the year 5719, translated in The Teachings of The Rebbe 5719, Discourse 22.

⁹⁹³ Talmud Bavli, Eruvin 54a

give birth to limitless progeny. This is why “this world” is “compared to a wedding celebration,” because it specifically is in this world that we come to the aspect of the Limitless (*Bli Gvul*), this also being the true matter of going (*Heeluch*-הילוך), “from which we are going.”

The explanation is that the difference between angels and souls is well-known. That is, angels are called “those who stand” (*Omdeem*-עומדים), whereas souls are called “those who walk” (*Mehalcheem*-מהלכים), as the verse states,⁹⁹⁴ “I shall grant you to be walkers (*Mahalcheem*-מהלכים) amongst these [angels] who stand here (*Omdeem*-עומדים).”

In other words, even though the toil of the angels is in a way of ascent from level to level in their grasp of Godliness and their arousal of love and fear of *HaShem*-יהו"ה, blessed is He, nevertheless, this ascent is in a way of order and gradation. That is, even upon their ascent to the higher level, they relate to the previous level. This is why they are called “those who stand” (*Omdeem*-עומדים), being that their ascent is in a state of limitation. Only souls are called “those who walk” (*Mehalcheem*-מהלכים), in that their ascent is in a state of limitlessness (*Bli Gvul*).

Now, although we find that souls are also called “those who stand” (*Omdeem*-עומדים), as Eliyahu said,⁹⁹⁵ “As *HaShem*-יהו"ה lives, before whom I stood (*Amadatee*-עמדתי)” [in the past tense]. However, this specifically is as the soul is before its descent to below, at which time it is in a state of “standing” (*Amidah*-עמידה). However, when the verse states, “I shall grant

⁹⁹⁴ Zachariah 3:7; See Torah Ohr, Vayeishev 30a and on.

⁹⁹⁵ Kings II 5:16; See Likkutei Sichot Vol. 25 p. 147, note 53.

you to be walkers (*Mahalcheem*-מהלכים),” this specifically comes about through the descent of the soul to below, for through this, we merit to be a “walker” (*Mehalech*-מהלך) in a state that is limitless (*Bli Gvul*).

However, this itself must be understood. For, how is it possible that through the descent to this world to manifest in the body, the soul could come to be the aspect of a “walker” (*Mehalech*-מהלך) without limitation (*Bli Gvul*)? At first glance, the very opposite should be so. For, as known, the descent of the soul to below is for the purpose of having an effect on the world etc.⁹⁹⁶ This being so, how is it possible for the world to affect an elevation in the soul?

This may be understood with a preface explaining the general matter of the manifestation of the soul in the body. As known, this manifestation is such, that the soul bonds and becomes completely one with the body, as explained in Tanya,⁹⁹⁷ that “the soul of man, even his intellectual soul and his Godly soul, are affected by the occurrences of the body and its pain (and the same applies to its pleasure) because it actually manifests in the vital soul that actually manifests in the body itself.”

That is,⁹⁹⁸ the manifestation of the soul in the body is unlike the matter of reincarnation, which is analogous to a person who is enclothed in a garment, in which when one touches the garment he does not touch the person, being that the garment is separate from him. In contrast, the soul is affected

⁹⁹⁶ See Tanya, Likkutei Amarim, Ch. 37 (48b)

⁹⁹⁷ Tanya, Likkutei Amarim, Ch. 42 (60b)

⁹⁹⁸ Also see Sefer HaMaamarim 5654 p. 224; 5678 p. 199

by the occurrences of the body, because it manifests within it by way of complete unity.

However, at first glance, this is not understood. How is it possible for the soul and the body to bond when they are two complete opposites, being that the soul is the most spiritual of the spiritual and the body is the most physical of the physical. In other words, this is unlike other creatures whose bodies and souls are comparable another.

This is as explained in Torah Ohr, in the discourse entitled “*Lehavin HaTa’am SheNishtaneh Yetzirat Guf HaAdam MiShaar HaNivra’im.*”⁹⁹⁹ That is, in animals, their body is of the vegetative (the growing-*Tzome’ach*) whereas their soul is of the animal (the living-*Chai*), which although are two levels, one above the other, are adjacent to each other, and can therefore bond. (The same is so of plants (the growing-*Tzome’ach*) and minerals (the inanimate-*Domem*).) This likewise is so of the angels, in that their bodies (which as explained above are of the two refined foundational elements of fire and air) are comparable to their souls. That is, their substance (*Chomer*) is comparable to their form (*Tzurah*).

In contrast, the soul and body are completely incomparable to each other. This is because the soul is called “man-*Adam*-אדם” in that it is “likened-*Adameh*-אדמה to the Supernal One,”¹⁰⁰⁰ and as mentioned above, is rooted in His Supernal thought (*Machshavah*) [as in the teaching], “[Israel] ascended in thought (*Machshavah*).” In contrast, the body is completely physical, and is lower than the bodies of animals,

⁹⁹⁹ Genesis 3:4

¹⁰⁰⁰ See Isaiah 14:14; Asarah Maamarot, Maamar Eim Kol Chai Vol. 2, Ch. 33

since it was brought into being from the inanimate (*Domem*), as the verse states,¹⁰⁰¹ “[And *HaShem* God-אלהים] formed the man of dust of the earth. This is why it specifically is the soul, which is the highest level, that manifests in the body, which is the lowest level. For, because of the great elevation of the soul, it has the ability to even refine and transform a body such as this.

In contrast, since they do not have the ability to refine a physical body, the angels were given a spiritual body, and if they would be given a physical body the opposite [of refinement would occur] etc., as known¹⁰⁰² from the matter of the fallen angels (*Nefilim*) of the offspring of Shamchazai and Azza’el¹⁰⁰³ who fell below and could not withstand the body. This is why the angels were given a spiritual body that is comparable to their soul, so that they will have the ability to transform the substance (*Chomer*) of their bodies to the form (*Tzurah*) of their souls.

From all the above, it is understood that the soul and the body are utterly incomparable to each other. This being so, how can there be a bond of the soul and the body, which become unified in a complete union?

However, the explanation is that about this the verse states,¹⁰⁰⁴ “He blew the soul of life into his nostrils.” That is, the matter of blowing (*Nefichah*-נפיקה) stems from an inner power,¹⁰⁰⁵ this being the power of the Unlimited One, *HaShem*-

¹⁰⁰¹ Genesis 2:7

¹⁰⁰² Also see *Torat Chayim*, Bereishit 25c; Maamarei Admor HaEmtza’ee, *Drushei Chatunah* Vol. 2, p. 471.

¹⁰⁰³ *Yalkut Shimoni*, Bereishit, Remez 44; Also see *Targum Yonatan ben Uzziel* to Genesis 6:4; *Rashi* to Numbers 13:33, and elsewhere.

¹⁰⁰⁴ Genesis 2:7

¹⁰⁰⁵ See *Tanya*, *Likkutei Amarim*, Ch. 2

יהו"ה, blessed is He, who is without limitation (*Bli Gvul*). This is where the power to bond the soul with the body comes from, that although they are opposites, they nevertheless bond by the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is without limitation (*Bli Gvul*).

With the above in mind, we can understand why specifically upon the manifestation of soul in body the verse states, "I shall grant you to be walkers (*Mahalcheem*-מהלכים) amongst these [angels] who stand here (*Omdeem*-עומדים)." In contrast, while the soul is above, it is in a state of "standing" (*Amidah*-עמידה) similar to the angels who are called "those who stand" (*Omdeem*-עומדים).

This is because the manifestation of soul in the body is by the power of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who is without limitation (*Bli Gvul*). Thus, it specifically is through the descent of the soul into the body that it ascends to the aspect of the limitless (*Bli Gvul*), this being the matter of "walking" (*Hiluch*-הילוך).

This is also why the Torah was given specifically to souls in bodies, as our sages, of blessed memory, taught [about Moshe's response to the angels],¹⁰⁰⁶ "Did you descend to Egypt...? Is there an evil inclination amongst you?" For, it is specifically when the soul is in the body that it is possible for it to serve *HaShem*-יהו"ה, blessed is He, in fulfilling Torah and *mitzvot* in a way of "walking" (*Hiluch*-הילוך) and ascending without limitation (*Bli Gvul*), until "becoming subsumed in the body of the King,"¹⁰⁰⁷ this being an elevation that is beyond all

¹⁰⁰⁶ Talmud Bavli, Shabbat 88b and on.

¹⁰⁰⁷ Zohar I 217b

comparison, even to the state of the soul as it was before its descent.

5.

Now, we should add in explanation of the verse, “I shall grant you to be walkers (*Mahalcheem*-מהלכים) amongst these [angels] who stand here (*Omdeem*-עומדים).” For, at first glance, being that [the verse] here discusses the superiority of the souls, in that through their toil below they come to be in the aspect of “walkers” (*Mahalcheem*-מהלכים), of what relevance is it to mention the angels, who are called “those who stand” (*Omdeem*-עומדים)?

However, the explanation is that when through their toil below, the souls come to be in the aspect of “those who walk” (*Mahalcheem*-מהלכים) they thereby have an effect “amongst these [angels] who stand here,” so that they too come to have the matter of “walking” (*Hiluch*-הילוך).¹⁰⁰⁸

This is because the toil of the souls below comes about with the help of the angels. For, since the soul below manifests in the physical body, it therefore requires the help of the angels, as known about the matter of “they hug and kiss [the letters],”¹⁰⁰⁹ in that through the angels refining the letters of Torah and prayer, they thus are able to ascend above etc.

This is as stated in Psalm 88 (which is the Psalm of the Rebbe whose day of redemption and joy we are celebrating,

¹⁰⁰⁸ Also see the discourse entitled “*Tze’ena U’Re’ena* – O’ daughters of Tziyon, go out and see” of the 1st night of Shavuot of this year, 5727, Discourse 30, Ch. 4 (Sefer HaMaamarim 5727, p. 238).

¹⁰⁰⁹ See Zohar I 23b; Zohar II 201b; Torah Ohr, Mikeitz 43b and on.

which we began [to recite] on this 12th of Tammuz),¹⁰¹⁰ “As for me, to You, *HaShem*-יהו"ה, have I cried, and in the morning my prayer will greet You.”¹⁰¹¹ [About this], Midrash Tehillim states there, “The angel in charge of prayer waits until the final congregation (the last quorum [*Minyan*]) of Israel prays, and 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,¹⁰¹² ‘Blessings are upon the head of the Righteous (*Tzaddik*),’ [referring to]¹⁰¹³ the Living God of the worlds.”

Now, since the matter of the “walking” (*Hiluch*-הילוך) of the souls through their toil below, is done with the help of the angels, the souls thus cause the angels who assist them to have the matter of “walking” (*Hiluch*-הילוך) to also have the aspect of “walking” (*Hiluch*-הילוך).

6.

This then, is the meaning of [the blessing], “Blessed are You, *HaShem*-יהו"ה our God, King of the world, who bestows goodness upon the guilty, who has bestowed goodness upon me.” That is, all obstacles, obstructions, and tests are nullified, and we are blessed with all goodness, and as he concludes in the discourse,¹⁰¹⁴ “Goodness-טוב refers only to Torah,”¹⁰¹⁵

¹⁰¹⁰ See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1.

¹⁰¹¹ Psalms 88:14

¹⁰¹² Proverbs 10:6

¹⁰¹³ [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.”

¹⁰¹⁴ Sefer HaMaamarim 5687 p. 216

¹⁰¹⁵ Mishnah Avot 6:3

this being the true goodness, as the verse states,¹⁰¹⁶ “It is a tree of life for those who hold onto it, and its supporters are praiseworthy.”

That is, even those who hold onto the Torah, [about whom it can be said that compared to those who study the Torah, the toil of those who hold onto the Torah, is the toil of [overcoming] tests (*Avodat HaNisyonot*)], are praiseworthy and blessed with all goodness, up to and including the drawing down of limitless blessing (*Bli Gvul*), as the verse states,¹⁰¹⁷ “See if I do not pour out upon you blessing without end.”

This is especially so of the day of Shabbat (that we come to through toiling during the six mundane days of the week) and the afternoon [of the day of Shabbat, the time of] “the Desire of all desires,”¹⁰¹⁸ at which time there is the drawing down of “a boundless inheritance,”¹⁰¹⁹ like Yaakov, about whom the verse states,¹⁰²⁰ “You shall burst forth (*uFaratzta*-וּפָרַצְתָּ) westward, eastward, northward, and southward,”¹⁰²¹ this being a foretaste of the coming world (*Olam HaBa*). The same is so on the afternoon before Shabbat (*Erev Shabbat*), at which time it is necessary for there to be the matter of,¹⁰²² “Those who have tasted it have merited life.”

¹⁰¹⁶ Proverbs 3:18

¹⁰¹⁷ Malachi 3:10

¹⁰¹⁸ See Zohar II 88b

¹⁰¹⁹ Talmud Bavli, Shabbat 118a

¹⁰²⁰ Genesis 28:14

¹⁰²¹ Talmud Bavli, Shabbat 118a *ibid.*; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

¹⁰²² See Pri Etz Chayim, Shaar HaShabbat Ch. 3; Magen Avraham to Orach Chayim 250 S”K 1; Alter Rebbe Shulchan Aruch, Orach Chayim 250:8; See Likkutei Sichot, Vol. 15 p. 282 and elsewhere.

In this regard, we currently are in the afternoon of sixth millennium,¹⁰²³ and in the near future we will merit the complete redemption through our righteous Moshiach, at which time the prophecy,¹⁰²⁴ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together shall see that the mouth of *HaShem*-יהו"ה has spoken,” will be fulfilled.

¹⁰²³ See Sefer HaSichot 5709 p. 331; Likkutei Sichot Vol. 18 *ibid.*; p. 42 there and on; Sefer HaSichot 5750 Vol. 1, p. 254.

¹⁰²⁴ Isaiah 40:5