

Discourse 10

*“Padah b’Shalom Nafshi... -
He redeemed my soul in peace...”*

Delivered on Motzei-Shabbat Parshat Vayishlach,

19th of Kislev, 5730⁷⁴⁴

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

1.

The verse states,⁷⁴⁵ “He redeemed my soul in peace from battles against me, because the many were with me.” Our sages, of blessed memory, explained (in Tractate Brachot),⁷⁴⁶ “The Holy One, blessed is He, said: Whosoever engages in the study of Torah, acts of lovingkindness, and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.”

Now, we need to understand⁷⁴⁷ why the redemption is brought about specifically through these three things. For, though it is true that these matters are hinted in the verse, as Rashi explains that “peace-*Shalom*-שלום” refers to Torah, as the verse states,⁷⁴⁸ “(Its ways are ways of pleasantness) and all its pathways are peace,” and likewise, acts of lovingkindness are

⁷⁴⁴ This discourse is a continuation to the preceding discourse entitled “*Katonti* – I have become small” of the day of Shabbat Parshat Vayishlach (p. 73 and on).

⁷⁴⁵ Psalms 55:19

⁷⁴⁶ Talmud Bavli, Brachot 8a

⁷⁴⁷ Regarding the coming section, see the discourse entitled “*Padah b’Shalom*” 5680 & 5687 (Sefer HaMaamarim 5680 p. 183 and on; 5687 p. 83 and on.)

⁷⁴⁸ Proverbs 3:17

also [a matter of] peace (*Shalom*), in that through acting kindly etc., there comes to be fraternity and peace (this being the coming close of the pauper to the homeowner, the recipient to the bestower).

This is similarly so of the matter of praying with the congregation, “the many were with me,” meaning, “they prayed with me.” About this the verse states, “He redeemed,” this being the matter of “He redeemed Me and My children etc.” Nonetheless, this itself requires explanation in the verse itself. That is, why does the verse specifically connect the matter of redemption with engaging in the study of Torah, acts of lovingkindness, and praying with the congregation?

2.

To preface, the general matter of “He **redeemed** Me and My children from amongst the nations” is that it is as it was before the matter of exile. Thus, since the exile is connected to the matter of sin, “we were exiled because of our sins,”⁷⁴⁹ beginning with the first sin, the sin of the tree of knowledge, which is the source of all sins,⁷⁵⁰ it is understood that the redemption must be as it was before the sin.

Now, the difference and superiority of [the state] before the sin compared to after the sin, can be understood from the

⁷⁴⁹ See the Musaf liturgy of the holidays.

⁷⁵⁰ Also see Torah Ohr 79d; Discourse entitled “*Bati LeGani*” 5711, Ch. 2 (Torat Menachem, Sefer HaMaamarim Bati LeGani Vol. 1, p. 7 and on, translated in The Teachings of The Rebbe 5711, Discourse 1), and elsewhere.

teaching of the Midrash⁷⁵¹ [on the verse],⁷⁵² “I have come to My garden-*Gani*-גני,” meaning, “to My wedding canopy-*Genuni*-גנוני – to the place of My primary dwelling, in that the essential root of the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, was in the lower worlds.”⁷⁵³ Except that there then was a change, in that though the sin of the tree of knowledge, the *Shechinah* withdrew from the earth to the [first] firmament. Then later, through the sins [of the generations that] followed, the *Shechinah* also [withdrew to the second and third firmaments] etc., until it withdrew to the seventh firmament.

Now, from the continuation of the Midrash it also is understood how the repair of these matters came about. For, as it continues, “There then arose seven righteous *Tzaddikim* (in seven generations) and each one drew the *Shechinah* down from Above to below, beginning with Avraham, who drew the *Shechinah* down from the seventh firmament to the sixth firmament, until Moshe came, who was the seventh, and drew it down from the first firmament of the heavens to the earth. There then was the command,⁷⁵⁴ “They shall make a Sanctuary for Me and I will dwell within them,” meaning that a Dwelling (*Mishkan*) was made for the *Shechinah* in the lower worlds, as it was at first.

From the above we can also understand the matter of “he redeemed Me and My children from amongst the nations of the world,” that this will be like how it was before the exile, in

⁷⁵¹ Midrash Shir HaShirim Rabba there; See at length in *Hemshech “Bati LeGani”* 5710 (Sefer HaMaamarim 5710 p. 111).

⁷⁵² Song of Songs 5:1

⁷⁵³ See Midrash Bereishit Rabba 19:7

⁷⁵⁴ Exodus 25:8

that the essential root of the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, was in the lower worlds.

However, this itself requires further explanation. For, why is it that the essential root of the *Shechinah* is specifically in the lower worlds? In truth,⁷⁵⁵ this is the question that King Shlomo asked about the Holy Temple (for when it states about the Tabernacle (*Mishkan*) “I will dwell within them,” this also refers to the Holy Temple (*Mikdash*), being that the Tabernacle (*Mishkan*) is called the Holy Temple (*Mikdash*) and the Holy Temple (*Mikdash*) is called the Tabernacle (*Mishkan*).)⁷⁵⁶ [Shlomo asked],⁷⁵⁷ “Would God truly dwell on earth? Behold, the heavens and the heavens of heavens cannot contain You, surely this House that I have built.”

To preface, when it states, “the heavens and the heavens of the heavens cannot contain You,” this includes all the particular levels of “the heavens and the heavens of the heavens,” up to the very highest level. As known, the highest level in the matter of “the heavens” refers to the world of Emanation (*Atzilut*), as explained⁷⁵⁸ about [the verse],⁷⁵⁹ “Praise *HaShem*-יהוה from the heavens.”

From this it is understood that “the heavens of the heavens” are an even higher matter, and refer to the worlds that transcend the world of Emanation (*Atzilut*), called the worlds of the Unlimited (*Olamot HaEin Sof*). About this it states,

⁷⁵⁵ Also see Sefer HaMaamarim 5643 p. 87 and on.

⁷⁵⁶ Talmud Bavli, Eruvin 2a

⁷⁵⁷ Kings I 8:27; Chronicles I 6:18

⁷⁵⁸ See Siddur Im Da”Ch 65b; Ohr HaTorah Na”CH Vol. 2, p. 1,006; Vol. 3 p. 1,332, and elsewhere.

⁷⁵⁹ Psalms 148:1

“Behold, the heavens and the heavens of the heavens cannot contain You,” in that the essential root of the *Shechinah* does not apply there. It thus is understood all the more so “surely in this House that I have built.”⁷⁶⁰ However, even so, “this House” - the Holy Temple, was where the *Shechinah* manifested, which the matter of the essential root of the *Shechinah* specifically being in the lower worlds.

Now, at first glance, to answer this, an explanation is required. That is, how can it be that though “the heavens and the heavens and the heavens cannot contain You,” but only “this House?” On the contrary, explanation is required not only in regard to the **essential root** of the *Shechinah*, but in regard to the *Shechinah* in general (on whatever level it may be).

That is, how does it apply for it be bound to and manifest in a physical place, in the Holy Temple made of wood and stones, and similarly, before this – in the Tabernacle (*Mishkan*) (which is called the Temple (*Mikdash*), about which the verse states, “I will dwell within them”) and was made of thirteen⁷⁶¹ (fifteen)⁷⁶² things (as enumerated in Midrash) all of which were worldly physical matters that have measure and limitation?

(Moreover, the opposite is true, that it specifically is in this way that there could be the matter of the Tabernacle (*Mishkan*), as explained in various places.) At first glance, it is not understood how there could possibly be a matter of spirituality there, especially the matter of the *Shechinah* (on

⁷⁶⁰ See Metzudat Dovid and Metzudat Tziyon ibid.

⁷⁶¹ See Midrash Tanchuma 5; Midrash Shir HaShirim Rabba 4:13; Zohar II 148a; Rashi and Da’at Zekeinim from the Baalei HaTosefot at the beginning of Parshat Terumah.

⁷⁶² See Rabbeinu Bachaye to Exodus 25:7, and Kli Yakar to Exodus 25:3.

whatever level it was in the Tabernacle (*Mishkan*) and Temple (*Mikdash*)).

3.

Now, as known,⁷⁶³ there are those who want to explain this⁷⁶⁴ like the explanation about prophecy, that it is not the essential being of the matter (of Godliness), but only is as in the verse,⁷⁶⁵ “I am **likened**-*Adameh*-אדמה by the hand of the prophets,” which is a word meaning “similarity-*Dimyon*-דמיון,” meaning that it only is a ray and radiance.

In their opinion, this was not present in a prophet in a way that it became unified to him etc., but only like the general matter of the revelation of prophecy, which specifically [takes place] in the land of Israel (as they explained in the Talmud⁷⁶⁶ on the verse,⁷⁶⁷ “The word of *HaShem*-יהוה came etc.”).

That is, [they are of the opinion] that this is not in a way that the land of Israel is a receptacle for the revelation of prophecy, like the body is a receptacle for the soul, or like the general matter of the vessel (*Kli*) in relation to the light (*Ohr*), in which the vessel (*Kli*) unifies with the light (*Ohr*), but [they

⁷⁶³ In regard to the coming section, see Ohr HaTorah Vayeitzei 178a and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 103 and on; Sefer HaMaamarim 5630 p. 63 and on; Sefer HaMaamarim 5643 *ibid.*; Also see the discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace” 5713 (Sefer HaMaamarim 5713 p. 51 and on, translated in The Teachings of The Rebbe 5713, Discourse 6).

⁷⁶⁴ See the citations in Likkutei Sichot, Vol. 19, p. 141

⁷⁶⁵ Hosea 12:11

⁷⁶⁶ Talmud Bavli, Mo'ed Katan 25a and Rashi there; Also see Midrash Tanchuma Bo 5; Mechilta to Exodus (Bo) 12:1; Zohar I 141a

⁷⁶⁷ Ezekiel 1:3

rather say] that the land of Israel is [only] a place that is fitting for the revelation of prophecy.

As known, the example for this is the matter of writing something intellectual with the fingers of one's hand. That is, even though the writing of the intellectual matter is specifically through the fingers of the hand, and not through the toes of the feet, which altogether have no relation to writing something intellectual, nonetheless, this is not in a way that the fingers of the hand become a receptacle for the light of the intellect (being that fingers have no relation to intellect altogether, and no difference takes place in them whatsoever from how they are before writing, during writing, and after writing). Rather, it only is that the the fingers are the place [in the body] that is fitting for writing the intellectual matter.

Now, this is how the above-mentioned opinions want to explain the manifestation of the *Shechinah* in the Holy Temple, that it was not the aspect of a vessel (*Kli*), but was only a place that is fitting [for this], nor does it relate to the Essence etc., but only to a ray and radiance of it alone, similar to the matter of prophecy.

However, the final conclusion is that it is not according to the above-mentioned opinion, not even in regard to prophecy, and certainly not in regard to the Holy Temple. For, although it is true that about prophecy the verse states, "I am likened-*Adameh*-אדמה by the hand of the prophets," being that all the prophets (except for our teacher Moshe) prophesied with [the word] "Thus-*Koh*-כה,"⁷⁶⁸ which refers to the *Sefirah* of

⁷⁶⁸ Sifri to the beginning of Matot, cited in Rashi to Numbers 30:2

Kingship-*Malchut*,⁷⁶⁹ which is the level of the later prophets, who received prophecy from the aspect of Kingship-*Malchut*. Furthermore, in general, the matter of prophecy is from the aspects of Victory-*Netzach* and Majesty-*Hod*,⁷⁷⁰ which are “outside the body,”⁷⁷¹ and the verse therefore speaks of this with the words, “I am likened-*Adameh*-אדמה by the hand of the prophets.” Nonetheless, the way in which the matter of “likening-*Adameh*-אדמה” was for the prophets (whether from the aspects of Victory-*Netzach* and Majesty-*Hod*, or whether from the aspect of Kingship-*Malchut*) was in the essential being and [true] quality of the matter, meaning the revelation of the **essential being** of the light and ray (not just a radiance and ray from it).

Moreover, this was present for the prophet not just in a way that he only was fitting and prepared for it, but was as stated in Shaar HaKedushah of Rabbi Chayim Vital,⁷⁷² that through the prophet unifying the ten Supernal *Sefirot*, he thereby affects a drawing down to himself of the revelation of prophecy, which becomes engraved in his intellect, similar to the manifestation of the intellect in the vessel of the brain, which is why there is a change in the vessel of the brain from before he conceptualized it, after he conceptualized it, and during the conceptualization.

⁷⁶⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gates Three & Four (*Netzach & Hod*), and elsewhere.

⁷⁷⁰ See Zohar III 35a; Shaar Ru'ach HaKodesh, Drush 1; Sefer HaMaamarim 5682 p. 396, and elsewhere.

⁷⁷¹ See Etz Chayim, Shaar 16 (Shaar Holadat Abba v'Imma v'Zeir Anpin v'Nukva), beginning of Ch. 4.

⁷⁷² Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Part 3, Gate 5.

The same is so – and to a greater degree – of the Holy Temple. That is, not only was the manifestation of the *Shechinah* in a way that the Holy Temple was a vessel (*Kli*) for the light (*Ohr*), such that they unified as one, but beyond this, the revelation in the Holy Temple was not just a matter of a ray and radiance, but was a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One.

This is also understood from Shlomo's question, "Behold, the heavens and the heavens of the heavens cannot contain You, surely this Temple that I have built." From this it is understood that the revelation in the Holy Temple transcended the world of Emanation (*Atzilut*) ("the heavens") and even transcended the worlds of the Unlimited ("the heavens of the heavens").

This is because even in the world of Emanation (*Atzilut*) there only is a radiance of the Line-*Kav*,⁷⁷³ except that it unifies with the world of Emanation (*Atzilut*) in a way that is like lights (*Ohr*) and vessels (*Kli*), such that "He and His life force are one, and He and His organs are one."⁷⁷⁴ In contrast, the revelation in the Holy Temple was even higher than "the heavens of the heavens."

This is the meaning of what the Midrash calls, "the **essential root** of the *Shechinah* (*Ikkar Shechinah*)" (and not just the simple word "*Shechinah*"). Moreover, this was in a way of revelation greater than the revelation of the limitless light of the Unlimited One in the world of Emanation (*Atzilut*) and in

⁷⁷³ See Tanya, Iggeret HaKodesh, Epistle 20 (131b); *Hemshech* 5672 Vol. 1, Ch. 38.

⁷⁷⁴ Introduction to Tikkunei Zohar (3b); Iggeret HaKodesh, Epistle 20 *ibid*.

the worlds of the Unlimited (*Olamot HaEin Sof*) which “**cannot** contain you,” [in which the word “contain You-*Yechalkelucha*-יכלכלוך”] is of the same root as the word “vessel-*Kli*-כלי.”

In contrast, within “this House” it **is** in a way of “containing You-*Yechalkelucha*-יכלכלוך,” in that it is the vessel (*Kli*) for the revelation that transcends the world of Emanation (*Atzilut*) and the worlds of the Unlimited (*Olamot HaEin Sof*), this being the matter of the **essential root** of the *Shechinah* (*Ikkar Shechinah*).

This being so, an explanation is necessary as to how it is possible that within the matter of space, especially physical space, there can be the revelation of Godliness, up to and including in a way of “a dwelling place,” which is the matter of the **essential root** of the *Shechinah* (*Ikkar Shechinah*) in the lower worlds, “a dwelling place for Himself, blessed is He, in the lower worlds.”⁷⁷⁵

4.

Now, the explanation is that the verse states,⁷⁷⁶ “Behold there is a Place-*Makom*-מקום with Me,” (meaning that “space-*Makom*-מקום” is such that it is “with Me,” which is why it is possible for the essential root of the *Shechinah* to be there). About this it states in Midrash,⁷⁷⁷ “My place is secondary to Me and I am not secondary to My place.” At first glance, it is not

⁷⁷⁵ See Midrash Tanchuma Bechukotai 3; Naso 16; Bereishit Rabba, end of Ch. 3; Bamidbar Rabba 13:6; Tanya, beginning of Ch. 36.

⁷⁷⁶ Exodus 33:21

⁷⁷⁷ Midrash Shemot Rabba 45:6

understood what the novelty in this statement is [in that it seems to be obvious].

Now, we first must preface with an explanation of the matter of “space-*Makom*-מקום.”⁷⁷⁸ For, as brought in Sefer Halkkarim,⁷⁷⁹ there are two opinions about this. There are those who say that “space” (*Makom*) refers to that which surrounds and encompasses the physical thing from the outside, and the existence of the physical thing is within it. However, the opinion of the author of Sefer Ikkarim himself, is that “space” (*Makom*-מקום) is the empty area which the object itself occupies.

Now, these two views also are present in Kabbalah. That is, in the book Emek HaMelech⁷⁸⁰ it is written that the matter of “space” (*Makom*-מקום) refers to the Great Circle (*Iggul HaGadol*) that surrounds (*Sovev*) and encompasses (*Makif*) the void and empty space within which all worlds were formed.

In contrast, in Likkutei Torah of the Arizal⁷⁸¹ it is explained that “space” (*Makom*-מקום) refers to the void (*Challal*) and empty space (*Makom Panuy*) (within which the physicality exists, and which the physicality fills).

Now, in general, these are the two matters of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and His light that manifests within

⁷⁷⁸ In regard to the coming section, see Ohr HaTorah, Na”Ch, Vol. 1, p. 403 and on; Sefer HaMaamarim 5643 p. 94 and on.

⁷⁷⁹ Sefer Halkkarim, Part 2, Ch. 17.

⁷⁸⁰ Emek HaMelech, Shaar 1 (Shaar Sha’ashuey HaMelech) Ch. 1; Shaar 8 (Shaar Adam Kadma’ah Stam) Ch. 9; Shaar 13 (Shaar Abba v’Imma) Ch. 46 (79b); Shaar 14 (Shaar Kiryat Arba) Ch. 152.

⁷⁸¹ Likkutei Torah to Exodus 33:21 *ibid.* (Ki Tisa)

and fills all worlds (*Memaleh Kol Almin*). (This is as also explained by the Alter Rebbe in various discourses,⁷⁸² that the matter of “space-*Makom*-מקום” refers to the *Sefirah* of Kingship-*Malchut* - the aspect of His light that fills all worlds (*Memaleh Kol Almin*), which accords to the second opinion).

The root of all this is the Great Circle (*Iggul HaGadol*), and the Line-*Kav* that illuminates within the void (*Challal*) and empty space (*Makom Panuy*), and from there this is drawn all the way down in every world and matter according to its aspects in the inner manifest light (*Memaleh*) and the surrounding transcendent light (*Sovev*).

From this it is understood that the matter of “space-*Makom*-מקום” is the aspect of His light that fills all worlds (*Memaleh Kol Almin*), this being the Godly light that comes in a way of inner manifestation (*Hitlabshut*) to bring the worlds into being and enliven them.

This is as in the teaching of our sages, of blessed memory,⁷⁸³ “Just as the soul fills the body, so does the Holy One, blessed is He, fill the world.” That is, the Godliness in the world is comparable to the soul in the body, in that each limb receives the vitality appropriate to that limb. Therefore, the vitality of the soul in the eye, brings about the matter of sight, and the vitality in the ear brings about the matter of hearing, and the same applies to all 248-רמ"ח limbs, each limb according to its purpose. The same is so of the Godliness that fills the world,

⁷⁸² Cited in the discourse entitled “*Padah b'Shalom*” 5680 & 5687 (Sefer HaMaamarim 5680 p. 183 and on; 5687 p. 83 and on); Also see Ohr HaTorah Na”Ch Vol. 1, p. 403 and on *ibid.*; Sefer HaMaamarim 5643 p. 94 and on *ibid.*

⁷⁸³ See Midrash Vayikra Rabba 4:8; Midrash Tehillim 103:1; Also see Talmud Bavli, Brachot 10a.

which in the terminology of Zohar is called “His light that fills all worlds” (*Memaleh Kol Almin*).

This then, is the matter of “space-*Makom*-מקום,” meaning, the aspect of His light that fills all worlds (*Memaleh Kol Almin*) and comes in a way of manifesting within the vessel (*Kli*) and in a specific way etc., up to and including the first root, which is the aspect of the Line-*Kav*, from which all matters are drawn, it being the matter of the “close source” (*Makor HaKarov*).

More specifically, in “space-*Makom*-מקום” itself there is a difference between spiritual space and physical space. Spiritual space refers to the matter of the six Supernal directions, [as in the verse] “Greatness (*Gedulah*) an might (*Gevurah*) and splendor (*Tiferet*) and victory (*Netzach*) and majesty (*Hod*), for all (*Ki Kol*)⁷⁸⁴ in the heavens and earth [is Yours].”⁷⁸⁵ These are the six *Sefirot*, called “the six days of creation.”⁷⁸⁶ It is from here that the matter of “space-*Makom*-מקום” is drawn down below, into physical space, which also has the six directions, up, down, and the four directions of the world [east, west, south and north].

About this the verse states, “Behold there is a Place-*Makom*-מקום with Me” in that, “My place is secondary to Me,” this being the nullification (*Bittul*) of spiritual space, as the verse states,⁷⁸⁷ “**Yours**, *HaShem*-יהוה, is the greatness

⁷⁸⁴ [The numerical value of “for everything-*Ki Kol*-כי כל-80” is the same as “Foundation-*Yesod*-יסוד-80” to which it refers in the above verse.]

⁷⁸⁵ Chronicles I 29:11

⁷⁸⁶ See Zohar I 247a; Zohar III 298b; Sefer HaMaamarim 5634 p. 54, and elsewhere.

⁷⁸⁷ Chronicles I 29:11 *ibid*.

(*Gedulah*) and the might (*Gevurah*) etc.” In other words, the six Supernal directions, these being the six emotional qualities (*Midot*), are nullified to **You**, and in this way there likewise is the nullification (*Bittul*) of physical space.

Now, the novelty in this can be understood from the explanation⁷⁸⁸ of [the verse],⁷⁸⁹ “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה,” in which it does not say “Singular-*Yachid*-יחיד,” even though at first glance, this would seem to be a higher matter.

This is because the word “singular-*Yachid*-יחיד” is like [in the verse],⁷⁹⁰ “Your son, your **only one**-*Yechidcha*-יחידך,” meaning that there only is him and no other. In contrast, this is not so of the word “One-*Echad*-אחד.” This is because [in the creation] after “day one-*Yom Echad*-יום אחד”⁷⁹¹ there also was “day two-*Yom Sheini*-יום שני” and “day three-*Yom Shleeshee*-יום שלישי” etc. However, even so, the verse specifically states, “*HaShem* is One-*HaShem Echad*-יהו"ה אחד.”

This is because the matter of being “Singular-*Yachid*-יחיד” is as the limitless light of the Unlimited One is, in and of Himself, in that He is singular and unique. In contrast, the matter of “One-*Echad*-אחד” is such that we “crown Him as King above and below, and in the four directions.”⁷⁹² For, as stated by the Beit Yosef⁷⁹³ in the name of Sefer Mitzvot Katan,⁷⁹⁴ the

⁷⁸⁸ Also see Torah Ohr, Va'era 55b; Imrei Binah, Shaar HaKriyat Shema, Ch. 8 and on; Sefer HaMitzvot of the Tzemach Tzedek 124a and on.

⁷⁸⁹ Deuteronomy 6:4

⁷⁹⁰ Genesis 22:2

⁷⁹¹ Genesis 1:5

⁷⁹² See Talmud Bavli, Brachot 13b

⁷⁹³ Beit Yosef to Tur Orach Chayim, Siman 61

⁷⁹⁴ Sefer Mitzvot Katan, Siman 2

letter *Chet*-ח-8 [of the word “One-*Echad*-אחד”] hints at the seven firmaments and the earth (above and below), and the *Dalet*-ד-4 [of the word “One-*Echad*-אחד”] hints at the four directions of the world, and they are nullified to the *Aleph*-א [of the word “One-*Echad*-אחד”] which hints at the Master of the world-*Alupho Shel Olam*-אלופו של עולם.⁷⁹⁵

This then, is the novelty of “Listen Israel, *HaShem*-יהו"ה our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה,” in that even from the perspective of space (*Makom*-מקום) there is the matter of nullification (*Bittul*) - “My place is secondary to Me.” In other words, there not only is the nullification (*Bittul*) of the six spiritual directions, “Yours, *HaShem*-יהו"ה, is the greatness (*Gedulah*) etc.,” but there also is the nullification (*Bittul*) of **physical** space, above, below and in the four directions of the world [east, west, south and north], all of which are hinted in the word “One-*Echad*-אחד.”

Now, the matter of the nullification (*Bittul*) of “space-*Makom*-מקום” (“My place is secondary to Me”) was revealed in the Holy Temple and is why there was the revelation of the *Shechinah* in the Holy Temple. The explanation is that in the Holy of Holies in the Tabernacle (*Mishkan*) and in the Holy Temple (*Mikdash*), was the Holy Ark, about which our sages, of blessed memory, stated,⁷⁹⁶ “The space of the Ark was not according to measure.”

That is, even though it is called “the **space** (*Makom*) of the Ark,” this being the matter of space (*Makom*-מקום), and

⁷⁹⁵ Shulchan Aruch and Alter Rebbe's Shulchan Aruch, Orach Chayim 61:6; Likkutei Torah, Tazriya 23c; Also see Talmud Bavli, Brachot 13b.

⁷⁹⁶ Talmud Bavli, Yoma 21a

according to the law of the Torah, the Ark measured 2 ½ cubits in length, 1 ½ cubits in width and 1 ½ cubits in height,⁷⁹⁷ nevertheless, when measuring it against the room of the Holy of Holies, [which measured 20 cubits by 20 cubits, from all sides], [when measured] there were ten cubits from each side of the Ark [to each wall].⁷⁹⁸ This is because “the space of the Ark was not according to measure” (meaning that [though it itself had measurement] it took up no space and did not at all diminish the measurement of the space of the room).⁷⁹⁹ That is, the space [of the Ark] was in a way of the absence of space. There thus was the revelation of the *Shechinah* in the Holy Temple (this being the matter of the **essential root** of the *Shechinah* (*Ikkar Shechinah*) that was in the lower worlds). This is because [in the holy of holies] physical space was nullified of its existence (non-space), “My place is secondary to Me,” such that it came to be in a state of the absence of space.

5.

With the above in mind, we also can understand why the Holy Temple was specifically constructed by Shlomo. That is, when Dovid wanted to build the Holy Temple, the Holy One, blessed is He, told him,⁸⁰⁰ “You shall not build the Temple, but rather, your son, who will emerge from your loins – he will build the Temple for My Name.” The reason is explained in

⁷⁹⁷ Exodus 25:10

⁷⁹⁸ [Even though the total length and width of the Holy of Holies was 20 cubits. Thus, though the Ark had measure and dimension, it took up no space.]

⁷⁹⁹ Rashi to Talmud Bavli, Yoma 21a ibid.

⁸⁰⁰ Kings I 8:19

Divrei HaYamim,⁸⁰¹ that “you have shed much blood (and therefore) you shall not build a Temple for My Name; Behold, a son will be born to you, he will be a man of rest... His name will be Shlomo, and I will bestow peace and tranquility upon Israel in his days; He will build a Temple for My Name.”

Now, at first glance, the connection between these matters is not understood, that because “I will bestow peace and tranquility upon Israel in his days,” therefore, “He will build a Temple for My Name.”

The explanation about this is known, namely, that peace (*Shalom*-שלום) is a matter that bonds opposites. As in the known teaching of the Rav, the Maggid of Mezhritch,⁸⁰² [whose Hilulah is on the 19th of Kislev, and as in what the Alter Rebbe wrote in the letter⁸⁰³ about his emancipation [from imprisonment] that it took place “on the day of the Hilulah and passing of our Holy Rebbe”], on the verse,⁸⁰⁴ “Dominion and dread are with Him; He makes peace in His heights,” that there is [the angel] Michael, the minister of water, and [the angel] Gavriel, the minister of fire,⁸⁰⁵ and the Holy One, blessed is He, makes peace between them. That is, peace (*Shalom*-שלום) is the matter of bonding opposites.

This likewise is the general matter of the bonding of physicality and spirituality, which thereby causes the physical

⁸⁰¹ Chronicles I 22:8-10

⁸⁰² Biurei HaZohar of the Mittler Rebbe, beginning of Lech Lecha 17a; Likkutei Amarim of the Rav, the Maggid of Mezhritch (Kehot 5770), Section 53.

⁸⁰³ Igrot Kodesh of the Alter Rebbe p. 232 (copied in HaYom Yom for the 19th of Kislev).

⁸⁰⁴ Job 25:2

⁸⁰⁵ See Tanya, Iggeret HaKodesh, Epistle 12; Also see Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11; Midrash Tanchuma Vayigash 6; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

to be nullified of its existence (to no longer be physical). This then, is the matter of “the space of the Ark was not according to measure,” in that the space (*Makom*) was made to be in a way of the absence of space (*Bli Makom*), in order for the revelation of the essential root of the *Shechinah* (*Ikkar Shechinah*) to be possible there. Therefore, “the Temple for My Name,” in which there would be the essential root of the *Shechinah* (*Ikkar Shechinah*), could only be built by someone whose matter is peace (*Shalom*-שלום), which is the bonding of opposites - space (*Makom*) and the absence of space (*Bli Makom*) at once.

This also is the difference between Shlomo and Dovid in regard to the matter of serving *HaShem*-יהו"ה, blessed is He. That is, for Dovid, the matter of affecting refinements (*Birurim*) was in a way of battle. That is, not only was it not a matter of bonding opposites, but on the contrary, he waged war with the opposing side, such that “you have shed much blood.”

In contrast, this was not so for Shlomo, for whom “I will bestow peace and tranquility upon Israel in his days,” in that the matter of affecting refinements (*Birurim*) was in a way of tranquility. That is, he sat in his place, as the verse states,⁸⁰⁶ “Shlomo sat upon the throne of *HaShem*-יהו"ה,” and gifts were brought to him from all the lands etc.,⁸⁰⁷ and in this way he brought about the refinement of all the sparks that needed refinement by the Jewish people in his days.⁸⁰⁸

Now, we should add about this particular matter that was present in Shlomo, that this was even higher than the

⁸⁰⁶ Chronicles I 29:23

⁸⁰⁷ See Kings I 10:1 and on

⁸⁰⁸ See Torah Ohr, Bereishit 6a

Tabernacle (*Mishkan*) of the seventh generation through Moshe. For, even though in the Tabernacle (*Mishkan*) there also was the revelation of the essential root of the *Shechinah* (*Ikkar Shechinah*), nonetheless, this was in a way that [as the verse states] “I travelled about in a tent.”⁸⁰⁹

In contrast, in the times of Shlomo, the *Shechinah* was [inwardly] manifest in a way of permanency, this being the matter of “tranquility (*Menuchah*) and inheritance (*Nachalah*)”⁸¹⁰ (both tranquility and inheritance) referring to Yerushalayim.⁸¹¹

Thus, the refinement (*Birur*) that took place in the times of Shlomo was also higher than in the time of the Tabernacle (*Mishkan*). This is because even though in the time of the Tabernacle (*Mishkan*) the Jewish people also did not require the matter of battle, but the Holy Ark would go before them flattening mountains and killing snakes and scorpions (as stated in Midrash),⁸¹² nevertheless, the Jewish people were not in their place, but had to travel in the wilderness, “the great and awesome wilderness – of snake, fiery serpent, and scorpion, and where there was no water.”⁸¹³ In contrast, in the time of Shlomo the refinement (*Birur*) was out of peace and tranquility, in that he remained in his place and all matters were brought to him etc.

It should be pointed out that in the refinement in a way of from Above to below itself, this being the refinement brought

⁸⁰⁹ Samuel II 7:6

⁸¹⁰ Deuteronomy 12:9

⁸¹¹ See Talmud Bavli, Zevachim 119a

⁸¹² Sifri and Rashi to Numbers 10:34

⁸¹³ Deuteronomy 8:15

about through Torah (as opposed to the refinement brought about through prayer, which is from below to Above),⁸¹⁴ this is connected to the innerness (*Pnimiyut*) of Torah,⁸¹⁵ in that “there are no questions or disputes there etc.”⁸¹⁶ similar to the refinement in which he sits in his place etc., and not in a way that he must come to the place of question and dispute, and [then] clarify and uncover the truth etc.

6.

However, for there to be the manifestation of the *Shechinah* in actuality, man’s toil in serving *HaShem*-יהוה, blessed is He, is necessary. This is why the general matter of the Tabernacle (*Mishkan*) and Temple (*Mikdash*) is the matter of offering sacrifices (as explained in the commentaries as well as in the verses).⁸¹⁷

Through this, the matter of “it brings satisfaction of spirit before Me that I spoke and My will was done”⁸¹⁸ is brought about, this being the ultimate purpose and fulfillment of [the intent] of the Tabernacle (*Mishkan*) and Temple (*Mikdash*). This is why even about the Tabernacle we find the

⁸¹⁴ See the discourse entitled “*Padah b'Shalom*” 5675 (*Hemshech* 5672 Vol. 2, Ch. 373); Discourse by the same title of the year 5679 (*Sefer HaMaamarim* 5679 p. 130 and on); Also see *Ohr HaTorah Vayikra* p. 254 and on; *Sefer HaMaamarim* 5627 p. 291 and on, and elsewhere; *Hemshech* 5672, Vol. 1, Ch. 286; *Sefer HaMaamarim* 5679 p. 469, and elsewhere.

⁸¹⁵ See *Hemshech* 5672 Vol. 2, Ch. 377; Discourse entitled “*Padah b'Shalom*” 5726 (*Torat Menachem*, *Sefer HaMaamarim Kislev* p. 126, translated in *The Teachings of The Rebbe* 5726, Discourse 10).

⁸¹⁶ *Zohar* III 124b (Ra’aya Mehemna), cited and explained in Tanya, *Iggeret HaKodesh*, Epistle 26.

⁸¹⁷ See *Mishneh Torah*, beginning of *Hilchot Beit HaBechirah*.

⁸¹⁸ *Sifri* and *Rashi* to *Numbers* 28:8 and elsewhere.

matter of “a fire went forth from before *HaShem*-יהוה,”⁸¹⁹ (this being the ultimate purpose and fulfillment of the revelation of the essential root of the *Shechinah* in the lower worlds), which was brought about (not by erecting the Tabernacle (*Mishkan*) itself, but) specifically through the matter of bringing the sacrificial offerings (*Korbanot*).

Now, the explanation of the elevated level of the sacrificial offerings (*Korbanot*) is well known.⁸²⁰ Namely, that through offering the sacrifice upon the altar we elevate it to its root and source in the Supernal Chariot (*Merkavah*).

[As known⁸²¹ about the four *Chayot* angels of the Supernal Chariot (*Merkavah*), the face of the lion on the Chariot (*Merkavah*) is the source of all the wild animals, the face of the ox is the source of all domesticated animals, and the face of the eagle is the source of all fowl.] When the soul of the animal ascends to the face of the ox of the Chariot (*Merkavah*), the *Chayot* angels then uplift the Throne,⁸²² as well as the Supernal Man (*Adam HaElyon*) upon the throne, to the aspect of “He is not a man.”⁸²³

The reason it is in the power of the sacrifices to bring this about, is because the root and source of the animal is in the aspect of “He is not a man,” which, in general, is the world of

⁸¹⁹ Leviticus 9:24

⁸²⁰ Also see Sefer HaMaamarim 5698 p. 229; 5709 p. 30.

⁸²¹ See Taamei HaMitzvot of Rabbi Chayim Vital, Parshat Vayikra (section entitled “*Mitzvat Korbanot*”) and elsewhere.

⁸²² See Midrash Shemot Rabba, end of Ch. 23; Bamidbar Rabba end of Ch. 14; Rabbeinu Bachaye to Exodus 25:10 citing Pirkei d’Rabbi Eliezer; Liturgical hymn (*Piyut*) “*v’Chayot*” in the Musaf liturgy of Rosh HaShanah after the “*Keter*” sanctification (in some versions of the liturgy); Also see Torah Ohr, Yitro 71a and on; 72d and on.

⁸²³ Samuel I 15:23; See Torah Ohr *ibid.* p. 71b and on; 72b and on.

Chaos-*Tohu*. For, as known,⁸²⁴ the world of Repair-*Tikkun* is called “man-*Adam*-אדם,” whereas the world of Chaos-*Tohu* is called “animal-*Beheimah*-בהמה.” Therefore, through the sacrifice (*Korban*) there is caused to be ascent to the aspect of “He is not a man,” and it thus is possible to affect a drawing down from there of the matter of the essential root of the *Shechinah* in the lower worlds.

Now, a small measure of this is also brought about through prayer, which was established in place of the sacrifices.⁸²⁵ From this it is understood that prayer also includes the matter of the sacrificial offerings. This is also the meaning of our sages, of blessed memory, statement in Talmud Yerushalmi, Tractate Brachot,⁸²⁶ on the verse,⁸²⁷ “Seek *HaShem*-יהוה where He can be found.” [They said], “Where can He be found? In the synagogues and study halls.” We thus find that synagogues and study halls are called “a small Temple.”⁸²⁸

That is, just as in the Holy Temple there was a manifestation of the level of Godliness that “the heavens and the heavens of the heavens cannot contain You,” this being the matter of the essential root of the *Shechinah* (*Ikkar Shechinah*), this also is so of synagogues and study halls, which are called “a small Temple,” in that there too, there is the matter of the essential root of the *Shechinah* (*Ikkar Shechinah*).

⁸²⁴ See Maamarei Admor HaEmtza’ee, Nitzavim p. 894 and on; Sefer HaMaamarim 5631 Vol. 2, p. 554 and on, and elsewhere.

⁸²⁵ Talmud Bavli, Brachot 26a-b

⁸²⁶ Talmud Yerushalmi, Brachot 5:1

⁸²⁷ Isaiah 55:6

⁸²⁸ Ezekiel 11:16; See Talmud Bavli, Megillah 29a

Nevertheless, through prayer this matter is not yet in the ultimate state of perfection and wholeness, but this rather is solely through the sacrificial offerings in the Holy Temple, as we recite,⁸²⁹ “There we will offer before You our obligatory sacrifices... as in the **command** of Your will.” That is, this is brought about specifically through the actual sacrificial offerings (*Korbanot*) of animal or fowl (of the class of animals (*Chai*)), as well as flour, which is from the class of the vegetative (*Tzome’ach*), including the salt, which is from the class of the inanimate (*Domem*), all of which are brought by man, who is in the class of the speaker (*Medaber*). (For, as explained in various places,⁸³⁰ the matter of the sacrifices (*Korban*) unifies and elevates the inanimate (*Domem*), the vegetative (*Tzome’ach*), the animal (*Chai*) and the speaker (*Medaber*).)

This may be understood by prefacing with an explanation of the superiority of the nullification of space (“My place is secondary to Me”) in “this House” (the Holy Temple), that is, the nullification of physical space relative to the nullification of spiritual space, the six spiritual directions which also are present in “the heavens and the heavens of the heavens.” For, as explained elsewhere,⁸³¹ in the first place, spiritual space is not in the aspect of actual space. That is, the six spiritual directions only are the root and source of space.

⁸²⁹ In the Musaf liturgy; Also see *Torat Chayim*, Vayechi 95al 96c and on; *Sefer HaMaamarim* 5637 Vol. 2 p. 420 and on.

⁸³⁰ See *Taamei HaMitzvot* of Rabbi Chayim Vital, beginning of Parshat Vayikra (section beginning “*Mitzvat Korbanot*”); Also see Tanya, *Likkutei Amarim*, Ch. 34 (43b).

⁸³¹ See *Likkutei Torah*, *Bechukotai* 48b; *Imrei Binah*, *Petach HaSha’ar*, translated as *The Gateway to Understanding*, Ch. 3 and on.

Likewise, its nullification is not the ultimate nullification, which is the aspect of the actual absence of existence. In contrast, physical space is the aspect of actual existence, and its nullification (*Bittul*) is ultimate and total nullification, which is the aspect of actual absence of existence.

As known, the analogy for this, is a minor sage who is nullified relative to a great sage, in that even though he is nullified to him, this is not total nullification. This is because his nullification stems from his wisdom, and his wisdom remains in existence as well, at the very least as the [light of a] spark is subsumed in the torch. In contrast, someone who has no relation to the matter of wisdom altogether, when he is nullified to the great sage, his nullification is total nullification (*Bittul b'Tachlit*).

In this way there likewise is the nullification (*Bittul*) of physical space (“My place is secondary to Me”) in that the space (*Makom*) is in a state of actual existence, and its nullification (*Bittul*) also is an nullification of its actual existence (*Bittul b'Metziyut*).

This may be understood better based the explanation in Biurei HaZohar,⁸³² that the possibility for the existence of a created something, such that he has no sense or recognition at all, that something is bringing him into existence and enlivening him, is because his existence is brought into being by the Essential Self and Being of the Emanator Himself, blessed is He, whose existence is intrinsic to Him and is not caused by any

⁸³² Biurei HaZohar Beshalach 96b and on; Also see Sefer HaMaamarim 5677 p. 150; 5707 p. 238; Discourse entitled “*Bati LeGani*” 5711 Ch. 4 (Torat Menachem, Sefer HaMaamarim Bati Legani Vol. 1, p. 10, translated in The Teachings of The Rebbe 5711, Discourse 1), and elsewhere.

cause that precedes Him, and thus He alone has the power and ability to create something from absolute nothingness, without any other cause or origin preceding the something.⁸³³ That is, its existence is actual something, and thus when it is nullified, it's nullification is absolute.

This likewise is the superiority of the nullification of the place of “this House” relative to “the heavens and the heavens of the heavens” and the six spiritual directions. That is, this space is in the aspect of actual existence, the ultimate physicality, and thus its nullification (*Bittul*) is the actual absence of existence.

This is also the superiority of the sacrifices (*Korbanot*) over and above prayer (*Tefillah*). It only is that because the matter of prayer, is what finally brings about the possibility of bringing sacrifices in the Holy Temple “in accordance to the command of Your will,” that prayer is thus in the aspect of the cause, which has greater power than the that which is caused by it, that is, what results from it.⁸³⁴

7.

Now, just as the matter of sacrifices was such that there were “the Priests performing their service, the Levites [in their song] on the platform, and the Israelites in [*Maamad*] attendance,”⁸³⁵ so likewise these three matters must be in the prayers, which correspond to the sacrifices.

⁸³³ See Tanya, Iggeret HaKodesh, Epistle 20

⁸³⁴ See Sefer HaMaamarim 5637 Vol. 2, p. 417, p. 430, and elsewhere.

⁸³⁵ Talmud Bavli, Megillah 3a and elsewhere.

The explanation is that the matter of “the Priests performing their service” is in the right line and mode. For, as known the Priest (*Kohen*) is called a “man of kindness-*Chessed*.”⁸³⁶

The matter of the Levites [in their song] on the platform, is that their service was “to uplift their voice [in song],” (as stated in Zohar),⁸³⁷ this being the matter of praying with [an audible] voice, as the verse states,⁸³⁸ “The voice is the voice of Yaakov.”

The Israelites in their [*Maamad*] attendance is the matter of drawing down (*Hamshachah*) to below, this being the primary matter. This is as our sages, of blessed memory, stated,⁸³⁹ “Were it not for the attendance *Maamad* [of the Israelites, heaven and earth would not continue to exist.” [For, even though the intention [there] is to the general matter of the sacrifices, which include all three matters of, “the Priests performing their service, the Levites [in their song] on the platform, and the Israelites in their [*Maamad*] attendance,” nevertheless, the teaching **specifies** the matter of their attendance *Maamad*, since it is the primary matter.] It is for this reason that the people of the attendance-*Maamad* were acting as emissaries of all the Jewish people, standing in attendance at the offering of the sacrifices on their behalf (as the owners).⁸⁴⁰

From this it is understood that the effect of the sacrifice, both in the elevation of the aspect of “the Man upon the throne”

⁸³⁶ See Zohar III 145b; Tanya, Likkutei Amarim, Ch. 53.

⁸³⁷ Zohar III 39a; 177b

⁸³⁸ Genesis 27:22

⁸³⁹ Talmud Bavli, Taanit 27b

⁸⁴⁰ See Mishneh Torah, Hilchot Klei Mikdash, beginning of Ch. 6.

to the aspect of “He is not a man,” as well as the matter of the “satisfaction of spirit-*Nachat Ru’ach*-נחת רוח before Me”⁸⁴¹ [in which the word “satisfaction-*Nachat*-נחת”] is of the same root as⁸⁴² “descend-*Necheit*-נחית a level,” this being the drawing down of all the matters to below, was drawn down to every place there was a Jew, through the people of the *Maamad* attendance.

This is similar to what is explain particularly about the ascents in pilgrimage [festivals], as the verse states,⁸⁴³ “Your menfolk shall appear before the Lord, *HaShem*-יהוה,” and “just as one comes to see, so does he come to be seen,”⁸⁴⁴ and in a way of a “face to face”⁸⁴⁵ revelation, from which there is a drawing down to every Jew in his place. This matter was one’s vitality (by which he was enlivened) and he would conduct himself accordingly throughout the year, until the next pilgrimage.⁸⁴⁶

Now, these three matters also are present in prayer. This is because the beginning of the empowerment for the prayer to be as it should be, in a way that “I shall behold Your face,”⁸⁴⁷ is through [the first half of the verse] “And I – with charity (*b’Tzedek*-בצדק),”⁸⁴⁸ by “first giving a *peruta* to a poor person and only then praying.”⁸⁴⁹ This is the matter of charity

⁸⁴¹ Sifri to Numbers 28:8 *ibid*.

⁸⁴² Talmud Bavli, Yevamot 63a; See Likkutei Torah, Pinchas 76a; Shemini Atzeret 92d and elsewhere.

⁸⁴³ Exodus 23:17 and elsewhere.

⁸⁴⁴ Talmud Bavli, Chagigah 2a

⁸⁴⁵ Deuteronomy 5:4

⁸⁴⁶ See Likkutei Torah, Zot HaBrachah 98b

⁸⁴⁷ Psalms 17:15

⁸⁴⁸ Psalms 17:15 *ibid*.

⁸⁴⁹ Talmud Bavli, Bava Batra 10a

(*Tzedakah*-צדקה), which also is inclusive of the *mitzvot* in their entirety, all of which are included in the *mitzvah* of charity (*Tzedakah*). This is why charity (*Tzedakah*) is simply called “*mitzvah*” in Talmud Yerushalmi.⁸⁵⁰

Then, when the prayer is as it should be, such that it is “a ladder set earthward whose head reaches heavenward,”⁸⁵¹ referring to prayer (as stated in the Midrashic teachings of our sages, of blessed memory),⁸⁵² the prayer is such that there then is the matter of studying Torah, “from the synagogue to the study hall,”⁸⁵³ and the study of Torah causes the drawing down from Above to below.

This is as the verse states,⁸⁵⁴ “If you follow My statutes,” meaning that, “You should toil laboriously in the study of Torah,”⁸⁵⁵ and “then I will provide your rains in their time,”⁸⁵⁶ along with all the blessings stated in that Torah portion, their beginning being through Torah, in that “He looked into the Torah and created the world.”⁸⁵⁷ It thus is through this that all matters that are needed are subsequently drawn down.

⁸⁵⁰ Tanya, Likkutei Amarim, Ch. 37 (48b)

⁸⁵¹ Genesis 28:12

⁸⁵² Zohar I 266b; Zohar III 306b; Tikkunei Zohar, Tikkun 45 (83a)

⁸⁵³ See Talmud Bavli, Brachot 64a

⁸⁵⁴ Leviticus 26:3

⁸⁵⁵ Torat Kohanim and Rashi to Leviticus *ibid*.

⁸⁵⁶ Leviticus 26:4

⁸⁵⁷ Zohar II 161a and on

This then, is the meaning of, “He redeemed my soul in peace.” That is, for there to be the matter of “He redeemed Me and my children from amongst the nations,” as it was before the exile, this being the revelation of the essential root of the *Shechinah* (*Ikkar Shechinah*), for this the matter of nullification (*Bittul*) must be affected below (as mentioned in chapter four).

As explained (in chapter five) this is the bond of opposites brought about through the matter of peace (*Shalom*-שלום) [just as the revelation of the essential root of the *Shechinah* in the Holy Temple was through Shlomo, “I will bestow peace and tranquility upon Israel in his days.” Moreover, this matter is not just brought about in the place of the Holy Temple, but also in every place that a Jew is found, as in the language of the verse, “I will bestow upon Israel”].

This is the matter of “peace in the lower entourage”⁸⁵⁸ brought about through the bonding of the Godly soul with the animalistic soul, through the “peace in the upper entourage”⁸⁵⁹ which is the matter of [the verse],⁸⁶⁰ “Dominion and dread are with Him; He makes peace in His heights.”

This then, is the matter of “He redeemed my soul in peace,” “He has redeemed Me and My children from amongst the nations,” referring to the study of Torah, acts of lovingkindness, and praying with the congregation, these being the “three pillars upon which the world stands - Torah, the

⁸⁵⁸ See Talmud Bavli, Sanhedrin 99b; Likkutei Torah, Matot 85d and on.

⁸⁵⁹ See Talmud Bavli, Sanhedrin 99b *ibid.*; Likkutei Torah, Matot 85d and on.

⁸⁶⁰ Job 25:2

Temple service [and prayer], and acts of lovingkindness,”⁸⁶¹ (as stated in Chiddushei Aggadot of the Maharsha there).⁸⁶²

This is because their matter is that of peace (*Shalom*-שלום), beginning with the matter of acts of lovingkindness, through which they treat him in a way of measure for measure⁸⁶³ and do charity and kindness with him, this being the matter of the granting of empowerment from Above, in a way of arousal from Above. There then is the matter of praying with the congregation and studying Torah. This is because it is through the Torah that everything that is drawn down is drawn down (as discussed in chapter seven).

However, this is only in way that “It is as if (*K’Eeloo*-כאילו) he has redeemed Me,” with the prefix letter *Khaf*-כ only indicating a similarity (*Khaf*-כ *HaDimyon*). This is because the primary matter of the essential root of the *Shechinah* in the lower worlds, brought about through prayer, which corresponds to the sacrifices, is not in the state of ultimate wholeness and perfection (as discussed in chapter six).

Nevertheless, this is the preparation by which it is brought about that “he redeemed Me” in actuality, “He redeemed my soul in peace,” referring to the *Sefirah* of Kingship-*Malchut*⁸⁶⁴ - the *Shechinah* that is in exile⁸⁶⁵ together with all the Jewish people, “Me and My children,” as the verse states, “You will be gathered up one by one, O’ Children of Israel,” with the true and complete redemption, when “the

⁸⁶¹ Mishnah Avot 1:2

⁸⁶² Cited in Ohr HaTorah, Yahel Ohr to Psalms ibid. (p. 204).

⁸⁶³ Talmud Bavli, Sanhedrin 90a

⁸⁶⁴ See the end of the discourse entitled “*Padah b’Shalom*” 5673

⁸⁶⁵ Zohar I 150b; Zohar III 90b

master comes,” referring to King Moshiach, who will take us upright to our land, “with goodness and pleasantness,”⁸⁶⁶ and with “eternal joy upon their heads.”⁸⁶⁷

⁸⁶⁶ See Job 36:11

⁸⁶⁷ Isaiah 35:10; 51:11