

Inyoneh Shel Toras HaChasidus Summary Chart

מודה אני לפניך מלך חי וקיים שהחזרת בי נשמתי בחמלה, רבה אמונתך

“I offer thanks to You living and eternal king for having restored my soul within me with mercy; Your faithfulness is great”

Various explanations

יחידה/חסידות <i>Yechida</i> Chassidus	סוד <i>Sod</i> Kabbalistic	דרוש <i>Drush</i> Homily, poetic	רמז <i>Remez</i> Allusion, hint	פשט <i>Pshat</i> Literal, narrative
The essential identity of the Jew can never be severed from Hashem	Soul is dispatched within the person from a combination of “yesod” (foundational connection) and “malchus” (governance)	Return of collateral when needed by debtor	Resurrection of the soul – one goes to sleep “dead” tired and awakens refreshed	Acknowledgement absent Hashem’s name (just King) due to spiritual ineligibility

Chassidic inspiration of the levels of understanding

Sod	Drush	Remez	Peshat
Malchus = relationship with others (Hashem with creation) Yesod (and all “higher” midos) are inherently “personal” (not shared). Dispatching a soul connects with the “beyond connecting.”	Why deny a creditor what is rightfully his? From perspective of Yechida, all is Hashem’s; <u>all</u> mitzvos surpass logic	Chassidus emphasizes: there is “only G-d;” clarifies that all existence is something from nothing – as the resurrection will be (even that is from “something – <i>luz</i> bone)	Hashem’s name is absent because we are connected to a level “uncapturable” by a “mere” name