

Discourse 5

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

Delivered on the 19th of Kislev, 5712
By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁴³ “He redeemed my soul in peace from battles against me, because there were many with me.” The Talmud comments about this verse,²⁴⁴ “The Holy One, blessed is He, said: Anyone who engages in Torah study, and in acts of kindness, and prays with the congregation, I ascribe to him merit as if he redeemed Me and My children from among the nations of the world.” The commentators²⁴⁵ explain that “the words ‘He redeemed my soul in peace’ refers to those who are engaged in words of peace, meaning Torah study, about which it is written,²⁴⁶ ‘all its pathways are peace.’ Likewise, acts of kindness are also peace etc.” (That is, he performs acts of kindness which cause peace amongst the creations.)

Now, we must understand this, since the explanation of the Talmud seems to be at odds with the simple explanation of

²⁴³ Psalms 55:19

²⁴⁴ Talmud Bavli, Brachot 8a

²⁴⁵ See Rashi ibid.

²⁴⁶ Proverbs 3:17

the verse. For, the simple explanation is that this verse was stated by King David (on behalf of the Jewish people), and that he was redeemed in peace even though he was in a state and standing of battle (“from battles against me”). He then continues and explains the reason for this (since, at first glance, it is not understood how it is possible for there to be a redemption in peace at the very same time that there is a matter of battle, as he said “from battles against me;” Thus the verse continues and states,) “because there were many with me.” This is as stated in the Jerusalem Talmud,²⁴⁷ which explains that this verse was stated in regard to the time of David’s battle with Avshalom, and that even the followers of Avshalom prayed for David’s victory, and that this is why, “He redeemed my soul in peace.”

This being the case, we must better understand the teaching of our sages, of blessed memory, in Talmud Bavli, who stated that the words, “He redeemed my soul in peace” refers to those who are engaged in the study of Torah and the performance of acts of kindness etc. (In other words, it seems to indicate that the matters of Torah study and the performance of acts of kindness are the methods (*Segulot*) by which to be redeemed in peace.) For, according to the simple explanation of the verse, the reason for the peaceful redemption is, “because there were many with me” (who prayed with me). In other words, this is what is meant by the matter of praying with the congregation, which is unrelated to the engagement in Torah study and acts of kindness that our

²⁴⁷ Talmud Yerushalmi Sotah 1:8

sages, of blessed memory, expounded upon the word, “peace-*Shalom*-שלום,” (since the substance of Torah study and acts of kindness are “peace-*Shalom*-שלום”).

In other words, according to the simple explanation of the verse, the word “peace-*Shalom*-שלום” refers to the manner of the redemption (in that he was redeemed in a way of peace), but not that it is the cause of the peace (or that the redemption was by means of the peace, meaning by means of Torah study and acts of kindness). Instead, the reason and cause of the redemption is explained in the continuation of the verse, which states, “because there were many with me.”

We thus find that there are two explanations about this matter of “He redeemed my soul in peace.” The first is that the redemption was caused by means of the matter of “peace-*Shalom*-שלום,” which refers to Torah study and acts of kindness. We may say that this also includes the matter of praying with the congregation, since through doing so one includes himself in the congregation,²⁴⁸ and this also is a matter of peace.

The second explanation is that the redemption was in a way of peace. In other words, the word “peace-*Shalom*-שלום” only explains the manner of the redemption. Instead, the reason for the redemption itself is explained in the continuation of the verse, “because there were many with me,” (as explained above). We must therefore understand how these two explanations fit together.

²⁴⁸ See Talmud Bavli, Brachot 36a

2.

In order to understand this, we must preface with what is explained in Tanya,²⁴⁹ that every single Jew possesses two *Neshamahs*, that is, two souls. The first soul is the animalistic soul, whereas the second soul of the Jew is a portion of Godliness from Above, in the most literal sense. It is explained at length²⁵⁰ that each of these souls desires and wishes to have exclusive dominion over “the small city, referring to the body.”²⁵¹ Due to this, the matter of war (“battle-*Krav*-קרב”) is caused between them. This war is the ultimate purpose in the creation of man. For, as known,²⁵² the Godly soul, in and of itself, does not require any rectification. Thus, it only descended below – where there is the opposition of the animalistic soul, the body, and his portion in the world at large – in order to refine the body, the animalistic soul and his portion in the world. It is this toil in the service of *HaShem*-יהו"ה, blessed is He, for which reason the Godly soul descended below.

Now, this service of *HaShem*-יהו"ה, blessed is He, can take place in a number of different ways (as will soon be explained in chapter three). To preface, however, there is a manner of service of *HaShem*-יהו"ה, blessed is He, in which the Godly soul has no relation whatsoever to the body and the animalistic soul. This is particularly the case when the soul of

²⁴⁹ Tanya, Ch. 1-2

²⁵⁰ Tanya, Ch. 9

²⁵¹ Talmud Bavli, Nedarim 32b

²⁵² Tanya Ch. 37

a very lofty person whose soul is elevated to no end, manifests within the body and the animalistic soul (as cited in Tanya).²⁵³ For, in such a case, there is a vast distance of comparison and relationship between the spirituality of the soul and the physicality and materiality of the body. Thus, it is possible that in such a case, the soul's service of *HaShem*-יהו"ה, blessed is He, is in such a manner that it has no relation to the animalistic soul and the body.

In other words, the soul can be entirely vested in the grasp and comprehension of Godliness, in a manner that is similar to how it was prior to its descent below. This is as stated,²⁵⁴ "By the life of *HaShem*-יהו"ה before Whom I stood-*Amadettee*-עמדתי," about which our sages, of blessed memory, stated,²⁵⁵ "standing-*Amidah*-עמידה always refers to prayer." The same is true of the soul, even now. It stands before *HaShem*-יהו"ה, blessed is He, with love and fear of Him. However, this has no relation to the body and the animalistic soul, which remain in their current state and standing. Nevertheless, it is for this reason that when the Godly soul is revealed in its full strength, the existence of the body and animalistic soul are not felt, and this certainly is the case with all matters of the body and animalistic soul. However, when he removes himself from grasping Godliness, since the body and animalistic soul did not undergo any refinement and

²⁵³ Tanya Ch. 2

²⁵⁴ Kings II 5:16

²⁵⁵ Talmud Bavli, Brachot 6b, 26b; Bereishit Rabba 68:9

purification at all, it is quite possible for him to fall and descend far below, from one end to the very opposite.

It is about this that the Talmud states,²⁵⁶ “One who prays must direct his eyes downward and his heart upward.” This is explained²⁵⁷ as follows: If he does not have any bond with the lower, then although while praying (which is the matter of bonding and connecting to *HaShem*-יהו"ה, blessed is He) he is found Above, nonetheless, after his prayers, when he needs to serve *HaShem*-יהו"ה, blessed is He, in a manner of,²⁵⁸ “know Him in all your ways,” since the ultimate intention is for man to serve the Holy One, blessed is He, in all of his matters, however, due to the fact that he has not affected any change in his body or animalistic soul, it is possible for him to descend all the way down, from one end to the very opposite.

Therefore, the most desirable manner of service of *HaShem*-יהו"ה, blessed is He, is that, although there is a vast distance of comparison between the soul and the body, nevertheless, the verse states,²⁵⁹ “‘Is not Esav the brother of Yaakov?’ – the word of *HaShem*-יהו"ה!” In other words, the one who refines (*Yaakov*), and the one who is refined (*Esav*) stand together and relate to one another. This is to say that as distant as they may appear to be from each other, one must know that, “the burden is according to the camel.”²⁶⁰ Thus,

²⁵⁶ Talmud Bavli, Yevamot 105b

²⁵⁷ Likkutei Torah Re'eh 24a; Sefer HaMitzvot of the Tzemach Tzedek 24a; Kuntres HaTefillah Ch. 13; Discourse entitled “*Padah B'Shalom*” 17th of Kislev 5741, Ch. 4.

²⁵⁸ Proverbs 3:6

²⁵⁹ Malachi 1:2

²⁶⁰ Talmud Bavli, Ketubot 67a

since this soul is manifest within this body, they have a relation to each other, and therefore, the service of *HaShem*-יהו"ה, blessed is He, must be according to the manner of manifestation. In other words, the one who refines must manifest within the one being refined in order to refine him. This then, is the substance of what is meant by the teaching of our sages, of blessed memory, mentioned above. That is, even though his heart is above, he must direct his eyes downward.

It is for this reason that the general matter of service of *HaShem*-יהו"ה, blessed is He, is called by the term “battle-*Krav*” (as in the aforementioned verse, “from battles against me-*MiKrav Li*” (מִקְרָב לִי)). For, there are two explanations of the word “*Krav*” (קרב). One meaning is, “battle,” but it also is a term of “bringing close-*Kiruv*” (קִירּוּב).²⁶¹ In other words, the service of *HaShem*-יהו"ה, blessed is He, should not be in a manner of transcendence and separation, to be only invested in the grasp of Godliness without any involvement in refining the body and the animalistic soul. That is not the ultimate intent. Rather, the ultimate intent is that there should be a matter of “*Mikrav Li*” (מִקְרָב לִי) meaning that there should be a “battle-*Krav*” in a way of “bringing close-*Kiruv*,” and in a manner in which “one’s eyes are directed below.” It is specifically through this, that he will affect (not only an elevation of the Godly soul, but also) a refinement and purification (and subsequently, also an elevation) in the body and animalistic soul.

²⁶¹ See the discourse entitled “*Padah B’Shalom*” of the Mittler Rebbe, Ch. 1 & 11 (Shaarei Teshuvah Vol. 1, p. 49a & 56a).

In simple terms of actual service of יהו"ה-*HaShem*, blessed is He, the explanation is that although it is demanded of every Jew to be entrenched in the grasp of Godliness, as in the verse,²⁶² "Know the God of your father," nonetheless, this must be followed by the continuation of the verse, "and serve Him with a whole heart." In other words, all of the matters of one's grasp of Godliness and love and fear of יהו"ה-*HaShem*, blessed is He, must be drawn forth into letters of explanation that can be well received and even (apply to) to human intellect. Through the medium of the intellect, it can therefore even reach the body and the animalistic soul. It thus is necessary to be in a state of closeness-*Kiruv*-קירוב with them (even though in order to accomplish this, there must be a temporary cessation to one's elevated adhesion (*Dveikut*) to יהו"ה-*HaShem*, blessed is He, with love and fear of Him). This is necessary in order to affect refinement and purification of the body and the animalistic soul, thus also automatically refining his portion of the world at large.

3.

Now, in this service of יהו"ה-*HaShem*, blessed is He, itself, there are two approaches, one in a way of battle, and the other in a way of tranquility.²⁶³

²⁶² Chronicles I 28:9; See Tanya Kuntres Acharon 156b

²⁶³ See *Hemshech* "Padah B'Shalom" 5659 p. 162 and on; 5704 p. 106 and on.

The first approach is in a manner of battle. In other words, this is when he establishes his regimen of service of *HaShem*-יהו"ה, blessed is He, in a way of measure and limitation. In general, this refers to the service of *HaShem*-יהו"ה in a way that is according to reason and intellect. This is to say that he enters into the give and take of arguments to understand and explain that Godliness is good, and moreover, that it is good for him to pursue. However, because the intellect presents arguments to one side, this also creates the possibility of arguments to the opposing side. Thus, because there are arguments to the opposite side, it is necessary to enter into battle and exert oneself in endeavoring to ensure that his arguments are victorious over the arguments of the opposing side.

In other words, the above approach is in a manner in which, "both [the good inclination and the evil inclination] present their judgment,"²⁶⁴ such that this one presents its view and that one presents its view. Thus, even when he temporarily is victorious over his evil inclination, nonetheless, because this victory came through battle, prior to which there was a time in which the animalistic soul had a hold and grasp, to the extent that it was able to present its views, it therefore is possible that, with the passage of time, it can return and reawaken, thus beginning the whole process over again from scratch.

The second approach is in a way of tranquility. In other words, although he is not entirely removed from the

²⁶⁴ Talmud Bavli, Brachot 61b; Tanya Ch. 13

physical and is solely engaged in spiritual matters, but instead serves *HaShem*-יהו"ה, blessed is He, in the aforementioned manner of "*Mikrav Li*-מקרב לי," in that he has a bond with the body and the animalistic soul etc., nevertheless, his approach is not one of entering into the give and take of debate and argument. Nor does he establish his mode or regimen of service of *HaShem*-יהו"ה, blessed is He, according to the dictates of human intellect and reasoning. For, in doing so, he would be giving them room to present their arguments, as mentioned above. Instead, he goes with strength and determination, with the strength of resolute desire and pleasure, to the point that, for him, any other way is impossible and out of the question. Moreover, the general substance of his service of *HaShem*-יהו"ה, blessed is He, is in the line of²⁶⁵ "do good," with an abundance of light and illumination, without giving room to the existence of the extraneous husks (*Kelipot*) of the side of evil, in the first place. That is, they take up no space for him whatsoever.

When one affects this within himself, in his "small world" and microcosm, and conducts his service of *HaShem*-יהו"ה, blessed is He, in this manner, then the automatic result is that the opposing side has utterly no hold or grasp on him whatsoever, and there is no room for the existence of evil in him at all. Thus, his service of *HaShem*-יהו"ה, blessed is He, is done in a way of tranquility, meaning that he need not fear the

²⁶⁵ Psalms 34:15 – That is, he focuses in the pursuit and active engagement of filling his time with the fulfillment of the positive commandments reflected in the words "do good," as opposed to only the former half of the verse "depart from evil" which refers to desisting from transgressing the negative commandments.

enemy. This is because his service of יהו"ה-*HaShem* is not in a manner in which there is the existence of an enemy to overcome (like the aforementioned service of יהו"ה-*HaShem* that is according to reason and intellect). Rather, his mode of service is such that there is no existence of any enemy altogether.

Additionally, regarding what was explained before, that the service of יהו"ה-*HaShem*, blessed is He, must be in a way in which there is a bond with the body and the animalistic soul, and that he must indeed bring them close (*Kiruv*-קירוב) and affect them, when it comes to this mode of service in a way of tranquility, it is in such a way that not only does he affect them to not stand in opposition to the service of יהו"ה-*HaShem*, but on the contrary, the enemy is transformed into a friend, and they actually assist him in his service of יהו"ה-*HaShem*, blessed is He.

Now, the general difference between these two manners of serving יהו"ה-*HaShem*, blessed is He, explained above, is the same as the difference between the six mundane days of the week and the day of Shabbat. For, during the days of the week, the service of יהו"ה-*HaShem*, blessed is He, is in a way of battle. It is about this that the verse states,²⁶⁶ "Six days shall you work," indicating that one must be involved in mundane matters, in which it is necessary for one to descend into matters of this world and be invested in them. Now,

²⁶⁶ Exodus 20:9; Deuteronomy 5:13

although this is something of an aspect of,²⁶⁷ “one who dares to make gestures while in the presence of the king,” which is forbidden to do, nevertheless, the Torah itself gave us permission, as well as a command, so that even though we are standing in the presence of the King, we nevertheless must be involved in mundane matters.

This is the primary matter of the service of *HaShem*-יהוה, blessed is He, through the work of refinement (*Avodat HaBirurim*), such as the thirty-nine forms of labor that are prohibited on the day of Shabbat, which require plowing, sowing, harvesting, winnowing etc., and “are derived according to the sequence of preparing bread.”²⁶⁸ The involvement in these matters is connected (not only to the matter of “do good,” but also) to “desist from evil” (as explained in the teachings of Chassidut).²⁶⁹ Nevertheless, at the end of it all, he is victorious etc., and through this labor he produces,²⁷⁰ “bread that sustains the heart of man.” In other words, through his refinement and purification, he elevates them and transforms them into holiness.

Nevertheless, because this type of service of *HaShem*-יהוה, blessed is He, is in a manner of being victorious in battle, this indicates that he was temporarily in a state in which Godliness was concealed and hidden. Thus, even his toil to nullify the concealment and hiddenness is in a way of battle,

²⁶⁷ Talmud Bavli, Chagigah 5b; *Hemshech* “*Mayim Rabim*” 5636, Ch. 86 and elsewhere.

²⁶⁸ Talmud Bavli, Shabbat 74b

²⁶⁹ See *Hemshech* 5672 Vol. 2, p. 1,131 and on.

²⁷⁰ Psalms 104:15

in that he gives room for the existence of an opposing side, in which case it is liable to return and reawaken. Therefore, this is not the ultimate perfection in the service of יהו"ה-*HaShem*, blessed is He.

Rather, there is a higher level of service of יהו"ה-*HaShem*, blessed is He, which is the service of Shabbat. For, on Shabbat, the refinement (*Birur*-בירור) indicated by separating (*Borer*-בורר) is forbidden.²⁷¹ Instead, the service of יהו"ה-*HaShem*, blessed is He, on Shabbat, is in a manner expressed by the verse,²⁷² "Then you will delight in יהו"ה-*HaShem*," which is the service of יהו"ה-*HaShem*, blessed is He, in a way of tranquility.

This then, is the meaning of the verse, "He redeemed my soul in peace from battles against me." That is, although the service of יהו"ה-*HaShem*, blessed is He, must be in a way of "מקרב לי-*Mikrav Li*," what this means is that it should not be in a manner of separating oneself to only be fully entrenched in the grasp and comprehension of Godliness without any bond or relation to the body and animalistic soul whatsoever, but rather, it should be in a manner of "closeness-*Kiruv*-קירוב" to them, so that they are affected by it. Nevertheless, this is not to be in a way of battle, but rather, in a way of tranquility, as is indicated by the words, "He redeemed my soul in peace."

²⁷¹ Tur and Shulchan Aruch, and Shulchan Aruch Admor HaZaken, Orach Chayim Siman 319.

²⁷² Isaiah 58:14

Now, this matter of “redemption in peace” is similar to what occurred in the times of King Shlomo.²⁷³ This is as stated,²⁷⁴ “Behold, a son will be born to you; he will be a man of rest, and I shall grant him rest from all his enemies all around; His name will be Shlomo and I will bestow peace and tranquility upon Israel in his days.” His mode of service of *HaShem*-יהו"ה, blessed is He, was in a manner of remaining in his place, but that due to his abundant wisdom etc., the sparks of holiness automatically gathered to him, like small flames and sparks that are consumed in the larger fire of the torch. For example, the queen of Sheba²⁷⁵ came to him bringing all the sparks of holiness she had, and the same with many others from all different places, even the most distant lands.

Now, although in the times of King Shlomo, “the moon was returned to its state of perfection,”²⁷⁶ nevertheless, this was not yet the ultimate state of perfection. For, the sparks that were automatically gathered in the times of King Shlomo were only those sparks that already possessed sensitivity to the illumination of holiness. Thus, all that was necessary was for them to sense and feel where the luminary

²⁷³ See discourse entitled “*Padah B'Shalom*” 5675 (*Hemshech* 5672 Vol. 2, p. 769 and on); Likkutei Torah Bamidbar 4a; *Hemshech* “*Padah B'Shalom*” 5659 p. 162 and on; 5704 p. 106 and on.

²⁷⁴ Chronicles I 22:9

²⁷⁵ Kings I 10:1 and on

²⁷⁶ Midrash Shemot Rabba 15:26 and elsewhere; Likkutei Torah Bamidbar 3d and on; *Hemshech* 5672 Vol. 2, p. 769; Also see the subsequent discourse entitled “*Padah B'Shalom*” of this year, 5712.

was situated. Thus, by their sensing that in a certain place there is a luminary, they automatically were drawn to the luminary and gathered there.

However, the ultimate perfection is that there should be a refinement not only of those sparks that already have a sensitivity to the light of holiness, but that even those sparks in which the light of holiness has become darkened due to numerous concealments and hiddenness, should also be pulled out of the depths of the external husks of evil (*Kelipot*). This then, is the true depth of the matter of, “redemption through peace,” in that all the sparks of holiness should be refined in a way of tranquility, not only those sparks that already possess sensitivity to the light of holiness, but even those sparks in whom the light of holiness has become darkened.

Thus, it is for this reason that this matter of “redemption through peace” was stated by King David, who is the King Moshiach. For, the true matter of redemption through peace will occur in the coming future. This is as stated,²⁷⁷ “For then I will transform the nations into a pure language, so that they all will proclaim the Name *HaShem*-יהו"ה, to serve Him with a united resolve.”²⁷⁸ In other words, it will not just be like how it was with the queen of Sheba, who brought her sparks of holiness, but subsequently returned to her place and remained as she was. Rather, it will be in a manner that all the nations of the world will unitedly be

²⁷⁷ Zephaniah 3:9

²⁷⁸ See Rashi to Deuteronomy 6:4, “Listen Israel, *HaShem*-יהו"ה, our God, *HaShem* is One-*HaShem Echad*-אחד יהו"ה.”; Also See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem is One*, Volume 1, The Gate of Intrinsic Being.

transformed to serve *HaShem*-יהו"ה, blessed is He. It is then that the ultimate perfection of the matter of "redemption through peace," will be fully realized.²⁷⁹

Now, although it is true that the matter of "redemption through peace" will occur with the coming redemption, nevertheless, it is well known that the redemption began the moment the Temple was destroyed.²⁸⁰ This is as related in the Midrash:²⁸¹ "It occurred that there was a man who was plowing his field and one of his cows wailed. An Arab who was passing by, heard the wail and told him, that he understood from it that the Holy Temple was destroyed. Immediately thereafter, while they were still talking, the cow wailed a second time. The Arab told him that the redeemer and savior of the Jewish people was born."

It is understood from this, that at that very moment the process of preparation began for the matter of "redemption through peace," in a way of ultimate perfection, through this kind of service of *HaShem*-יהו"ה, blessed is He. In other words, not only should the service of *HaShem*-יהו"ה, blessed is He, not be by way of battle, but even the service in a way of tranquility and peace should be in a way of ultimate perfection. For through it, there is a refinement of not only the sparks of holiness that still possess sensitivity to Godly light, but additionally, even those matters that have a sensitivity to the physical and material only, will be refined.

²⁷⁹ See discourse entitled "*Padah b'Shalom*" of the Mittler Rebbe, Ch. 11 (Shaar HaTeshuvah Vol. 1, p. 56a).

²⁸⁰ See Likkutei Sichot, Vol. 29 p. 14

²⁸¹ Midrash Eicha Rabba 1:51 and elsewhere.

Now, the accomplishment of this matter of “redemption through peace” in a manner of ultimate perfection, so that even the aforementioned sparks are refined, is through the service of *HaShem*-יהו"ה, blessed is He, through Torah study, acts of kindness, and praying with the congregation, all of which are matters of “peace-*Shalom*-שלום,” (as explained above). What this means is that these three matters; Torah study, acts of kindness and praying with the congregation, must themselves be done in a way of peace, as will now be explained.

5.

The explanation of the matter of engagement in Torah study in a way of peace, can be understood by prefacing with the difference between Torah study and prayer. The service of *HaShem*-יהו"ה, blessed is He, through prayer, is in a manner of ascension from below to Above. For, the primary matter of prayer is supplication for one's necessities, meaning that man is tied to the lower world and feels his lacking etc. However, as a preface to requesting his needs, he must first set forth praise of the Ever Present One, *HaShem*-יהו"ה, blessed is He. This is as our sages, of blessed memory, taught,²⁸² “One should always set forth praise of the Holy One, blessed is He, and then pray for his needs.” For, it is through doing so that he affects an elevation in himself. This is similar to the

²⁸² Talmud Bavli, Brachot 32a; Rambam Hilchot Tefilah 1:2; Also see Likkutei Sichot Vol. 22, p. 117.

offering of sacrifices,²⁸³ which is in a manner of ascent from below to Above.²⁸⁴

This is not the case, however, with Torah study. For, since the Torah is the wisdom and will of the Holy One, blessed is He, and preceded the existence of the world,²⁸⁵ when man studies Torah he is drawing forth the Torah into the world from Above to below. This being the case, the refinements that occur through Torah study are also done in a manner of service of *HaShem*-יהו"ה, blessed is He, that is ordered from Above to below. In any event, it is certain that the Above and the below are not equal to one another, that there should be comparison between them to think that they are an equal battle.

Now, the service of *HaShem*-יהו"ה through Torah study itself, can take place in two possible ways. The first is that, because of his adhesion to the body and the animalistic soul, it is possible that a person's Torah study is in a manner of "he is not meritorious."²⁸⁶ The second is that his Torah study is in such a manner that from the first instance, there will not be the existence of a possibility that, "he is not meritorious."

In general, this is likewise the difference between the revealed parts of Torah and the inner parts of Torah.²⁸⁷ For, when it comes to the revealed parts of Torah, the study is

²⁸³ Talmud Bavli, Brachot 26a-b

²⁸⁴ Likkutei Torah Shlach 41c, 42a and elsewhere.

²⁸⁵ Midrash Bereishit Rabba 1:1 & 1:4

²⁸⁶ Talmud Bavli, Yoma 72b – That is, he does not merit to study Torah for the sake of the Name of *HaShem* and to fulfill it, and he thus forgets his studies.

²⁸⁷ See discourse entitled "*Padah B'Shalom*" 5675 (*Hemshech* 5672 Vol. 2, p. 775).

generally regarding physical and material matters. Moreover, even in this itself, the study is regarding matters such as, “Reuven claims such and such, whereas Shimon claims such and such,” wherein the claim of one of them is certainly false. Even so, the Torah nevertheless manifests even in these matters, and refines and clarifies what the final ruling should be.²⁸⁸ Now, since the study is regarding physical and material matters, even including false claims, therefore if the study is not approached with the requisite proper preparations and care, it is quite possible for a person to come to a state of, “he is not meritorious,” God forbid. Then²⁸⁹ “the Torah becomes for him” – (and it should be pointed out that this teaching specifies “for him,” since in relation to Torah itself there is no damage whatsoever – rather, only “for him”) – “the opposite of an elixir of life.”

This is not the case, however, with the inner aspects of the Torah. For, first of all, the involvement of the inner aspects of Torah is not in physical and material matters, but spiritual matters, such as the attainment of the knowledge of the chaining down of the worlds (*Seder HaHishtalshelut*), or matters that relate to and educate a person on the attainment of love and fear of *HaShem*-יהו"ה, blessed is He.

Another primary distinction between them is that when it comes to the revealed aspects of Torah, the primary objective is that he understands it with his intellect. That is, he toils with his intellect until he comes to produce novel

²⁸⁸ Also see Kuntres Etz HaChayim Ch. 11-13.

²⁸⁹ Talmud Bavli, Yoma 72b

insights in Torah according to the root of his soul.²⁹⁰ Thus, because in this mode of study, room is given for his own existence, and beyond that, he is even told that he is obligated to toil with his intellect to the full extent of his capabilities, to the point that he is even obligated to derive novel insights in Torah to the maximum extent that he is capable according to the root of his soul, then it is quite possible that (due to a number of reasons) he can come to perceive himself with ego and an increased sense of independent existence in his own eyes. In other words, not only does the Torah not affect in him that, “may my soul be like dust to all,”²⁹¹ (through which he should then come to the continuation of the verse, “open my heart to Your Torah”), but on the contrary, it affects an increased sense of self and arrogance in him, God forbid!

This is not the case, however, with the concealed parts of Torah, that is, the inner aspects of Torah. For, in the inner aspects of Torah, the primary matter is the words of the Master. This is indicated by the words of our sages, of blessed memory, in which they specified,²⁹² “One may only transmit the secrets of the Torah to one whose heart is worried within him.” This indicates that they transmit something to him that is already prepared, even though it is expected that he also understands and comprehends the matters being transmitted. However, his primary endeavor is not specifically the understanding of the matter, as is the transmission of it, and

²⁹⁰ See Hilchot Talmud Torah of the Alter Rebbe 1:4 & 2:2

²⁹¹ “*Eloha Netzor*” Liturgy at the conclusion of the Amidah; Talmud Bavli, Brachot 17a.

²⁹² Talmud Bavli, Chagigah 13a

how much more so is it the case, that his primary service of *HaShem*-יהו"ה, blessed is He, in this, does not necessitate that he come up with novel insights in this. Rather, he only must toil to remove any concealments and hiddenness, removing questions and contradictions etc.

It thus goes without saying that this is the perfect and complete form of study. In other words, when it comes to the study of the inner aspects of the Torah, the primary matter (is not the novelty, nor even his own understanding, but rather) to grasp the matters as they are, and then to draw those matters forth into the, "therefore,"²⁹³ as it relates to tangible action, meaning, to affect one's thought, speech and action. This accords with the well-known teaching of his honorable holiness, my father-in-law, the Rebbe,²⁹⁴ that the primary matter of the teachings of Chassidut is to affect change in one's character traits, and that the primary matter of the efforts in the intellectual *sefirot* of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da'at* (*ChaBa"D*), is so that one's character traits (*Midot*) should be as they should properly be.

This is why our sages, of blessed memory, stated that,²⁹⁵ "One may only transmit the secrets of the Torah to one whose heart is worried within him." For, when a person is truly aware of the state and standing that he finds himself in, this brings him to a state of constant worry over how he came

²⁹³ See Sefer HaMaamarim 5691 p. 326.

²⁹⁴ Likkutei Dibburim Vol. 1, p. 56a and on.

²⁹⁵ Talmud Bavli, Chagigah 13a

to matters such as these. It is specifically then that are we able to transmit the secrets of the Torah to him.

Thus, since in the study of the inner aspects of the Torah, a person's ego takes up much less space, and it certainly is not demanded of him to enlarge his existence, then it is much more unlikely that this type of study would cause a heightened sense of ego or arrogance in him. This is compounded by the fact that in studying the inner aspects of the Torah, he is entirely engaged in spiritual matters, matters that necessarily bring one to love and fear of *HaShem*-יהו"ה, blessed is He.²⁹⁶ This likewise is the reason that the inner aspects of the Torah are called, "The Tree of Life,"²⁹⁷ since they do not manifest in matters of good and evil.

Thus, when it comes to the study of the inner aspects of Torah, one need not be concerned by all the matters that one must avoid and negate when studying the revealed parts of Torah.

This is why our sages, of blessed memory, expounded upon the words "He redeemed my soul in peace," stating that it refers to being occupied in the study of Torah, since, as explained in numerous discourses,²⁹⁸ what is meant by this is the study of the inner aspects of Torah. This is because when one is occupied in the study of the inner aspects of Torah, he is involved in matters of light, illumination and spiritual

²⁹⁶ Rambam Hilchot Yesodei HaTorah 2:2

²⁹⁷ Zohar III 124b and on (*Ra'aya Mehemna*); Cited and explained in Tanya, Iggeret HaKodesh, Epistle 26.

²⁹⁸ See the end of the discourse entitled "*Padah B'Shalom*" 5675 (*Hemshech* 5672 *ibid.*) and elsewhere.

matters. One need only draw them down from Above to below, so that one's physical matters do not remain below, but rather, they become refined and elevated and ascend. Thus, when one is engaged in Torah study in this manner, he affects and causes there to be this matter of, "redemption through peace." Moreover, he affects this in a way that both matters are present. Namely, there is the matter of "מִקְרָב לִי-*Mikrav Li*" in that there is an enemy. However, there is also the matter of peace, in that the redemption is not in a manner of battle, for in the case of battle it is possible for the opposing side to overpower him. Rather, the redemption is in a way of peace, since he gives no existence whatsoever to the opposing side, and on the contrary, he takes the enemy and transforms him into one who assists.

6.

The same is true regarding the matter of serving *HaShem*-יהו"ה, blessed is He, through acts of kindness. For, our sages, of blessed memory, stated,²⁹⁹ "Charity (*Tzedakah*) is given to the poor, whereas acts of kindness (*Gmilut Chassadim*) are for both the poor and the rich." In other words, the matter of charity (*Tzedakah*) is only for the purpose of satisfying a lacking, as it states,³⁰⁰ "If there shall be a destitute person among you... you shall open your hand to him... whatever is lacking to him." We are taught regarding

²⁹⁹ Talmud Bavli, Sukkah 49b

³⁰⁰ Deuteronomy 15:7-8

this verse,³⁰¹ “This includes even a horse upon which to ride, and a servant to run in front of him.” However, all this is only to fulfill, “whatever is lacking to him.” In the terms of the service of *HaShem*-יהו"ה, blessed is He, this means everything that he is lacking in the service of *HaShem*-יהו"ה, blessed is He, at that time and in that place. However, this is not a matter of wealth, since³⁰² “you are commanded to support him, but you are not commanded to make him wealthy.”

The explanation of this is that as known,³⁰³ all matters of the opposing side, arise from the first restraint (*Tzimtzum*) at their very root. Now, the first restraint (*Tzimtzum*) was in a way of removal (*Siluk*) of illumination, after which there was a revelation of light and illumination of the line (*Kav*), which itself is drawn from the original light that was set aside. We thus find that the light of the line (*Kav*) is only the matter of filling the lack of the illumination of light that was withdrawn and caused to be lacking. Thus, it is this light alone that is drawn forth into the empty space (*Makom Panuy*), through which the lack is satisfied. However, all this only applies to the matter of revelations (*Giluyim*) and not to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. (For, when it comes to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, the matter of restraint-*Tzimtzum* is entirely inapplicable.)³⁰⁴ Thus, through an abundant chaining

³⁰¹ Talmud Bavli, Ketuvot 67b

³⁰² Ketuvot ibid.

³⁰³ See Sefer HaMaamarim 5691 p. 318 and on.

³⁰⁴ Torah Ohr, Vayera 14b and elsewhere.

down of things, it is possible for a matter of separation and multiplicity to arise from this, requiring the need for battle etc.

Now, because the ultimate perfection of the intent, is that there should be, “redemption through peace,” it is not adequate for there to only be a matter of charity (*Tzedakah*), which, as said above, is only to satisfy a lacking. Rather, there must be a matter of acts of kindness (*Gemilut Chassadim*). In other words, he gives not only, “whatever is lacking to him,” but rather, gives whatever is requested of him, without considering or asking if this is something that just relates to fulfilling and satisfying a lacking, or whether it is something additional and novel, beyond that measure.

Through this, we may also understand how this applies to the drawing forth of Godliness into the world. That is, through acts of kindness (*Gemilut Chassadim*), there is a drawing forth, not only of the light that was caused to be lacking because of the restraint (*Tzimtzum*), but rather, there is even a drawing forth of the Singular Preexistent Intrinsic Essential Being of *HaShem*-יהוה Himself, blessed is He, through which the, “redemption through peace” is completed to its ultimate perfection.

7.

We can add to the explanation of the difference between charity (*Tzedakah*) to the poor, and acts of kindness (*Gemilut Chassadim*), which also includes the wealthy, based on what is explained about prayer. That is, there are two types

of prayer.³⁰⁵ There is the prayer of the poor person, which is the prayer of David, as it states,³⁰⁶ “A prayer of the poor (*Tefillah L’Ani* לעני-תפילה), when he swoons, and pours out his supplications before *HaShem*-יהוה.” Then there is the prayer of the wealthy, which is the meaning of the “prayer of Moshe”³⁰⁷ (*Tefillah L’Moshe* למשה-תפילה).³⁰⁸

Now, the prayer of the poor person is a prayer to satisfy his lacking. This is not the case, however, with the prayer of the wealthy person, which is not to satisfy his lacking. For, he is wealthy, and is thus not lacking anything, and if he is lacking some matter, then he is considered to be poor in regard to that particular matter. Similarly, even if we were to say that he is only temporarily lacking in that particular matter, nevertheless, “during the period that he is lacking, he is considered to be poor.”³⁰⁹ Thus, in this regard, his prayer is not the prayer of the wealthy man, since the motivation of his prayer is the fact that at this moment, he is poor in this regard and pleads that his lacking be satisfied.

This is why we find that the Midrash³¹⁰ teaches the following, about the verse,³¹¹ “A prayer of Moshe, the man of God.” They stated, “The Holy One, blessed is He, said to Moshe, ‘What are you asking for?’” (Since Moshe was

³⁰⁵ See *Hemshech* 5672 *ibid.* p. 771 and on; Discourse entitled “*Tfilah L’Moshe*” 5660 (Sefer HaMaamarim 5660 p. 49 and on); Discourses entitled “*Vayedaber... Zot Chukat HaTorah*” and “*Tfilah L’Moshe*” 5629;

³⁰⁶ Psalms 102:1

³⁰⁷ Psalms 90:1

³⁰⁸ Zohar I 168b

³⁰⁹ Mishnah Pe’ah 5:4

³¹⁰ Midrash Tehillim and Yalkut Shimoni to Psalm 90:1

³¹¹ Psalms 90:1

wealthy, even during the time of his prayer and did not lack anything at all, therefore, the Holy One, blessed is He, asked him what exactly he was praying for.) “Moshe responded, ‘I am not asking for myself. Rather, there is a certain land that is desolate, and it is Yours.³¹² Decree that it should be built!’” Thus, it was in this manner that Moshe pleaded, not on his own behalf, but on behalf of the Jewish people.

This is also the general conduct of all of the holy leaders of the Jewish people. That is, although, in and of themselves, they do not lack anything at all, nevertheless, they are not pleading on their own behalf, but on behalf of the Jewish people. For example, we find regarding our forefather Yaakov, peace be upon him, that in and of himself, he already was prepared for the arrival of Moshiach, as in the explanation of the verse,³¹³ “until I come to my master, to Se’ir.” Instead, Yaakov stated,³¹⁴ “The children are tender and the nursing flock and cattle are upon me; if they will be driven hard for a single day, then all the flocks will die.” In other words, they were not yet ready, because of the young of the flock (the little lambs), meaning, that if they would be rushed into the service of *HaShem*-יהו"ה, blessed is He, that is required to bring about the time that,³¹⁵ “*HaShem*-יהו"ה will be One and His Name

³¹² At this point in the discourse, the Rebbe continued in a voice that was choked with tears.

³¹³ Genesis 33:14 and Rashi there citing Midrash Bereishit Rabba 78:14 “He will go to Se’ir in the days of Moshiach, as it states, (Obadiah 1:21) ‘And saviors shall ascend Mount Zion to judge the mountain of Esav.’”; Also see Torat Chayim VaYishlach 42b and on; Discourse entitled “*VaYeishev Yaakov*” of this year 5712; Also see Likkutei Sichot Vol. 1, p. 69; Vol. 25 p. 363 and 368, and elsewhere.

³¹⁴ Genesis 33:13

³¹⁵ Zachariah 14:9

will be One-*Heheyeh HaShem Echad U'Shmo Echad*- יהיה יהוה אחד ושמם אחד,” then, “if they will be driven hard for a single day, then all the flocks will die.” In other words, they will come to a state of expiry, rather than the service of *HaShem*-יהוה, blessed is He, in a manner of “running” (*Ratzo*) and “returning” (*Shov*), which is *HaShem*’s ultimate intent. Thus, because “the children are tender, and the nursing flock and cattle are upon me,” Yaakov himself remained in exile, even though, in and of himself, he did not lack anything at all.

The same is true of Moshe, that in and of himself, he was wealthy and was not lacking anything at all. The Holy One, blessed is He, Himself attests to this by His question, “What are you praying for?” It is in response to this question that Moshe answered, “I am not asking for myself. Rather, there is a certain land that is desolate.” This refers to the world of chaos-*Tohu*, as our sages, of blessed memory, stated,³¹⁶ “The Holy One, blessed is He, constructed worlds and destroyed them etc.” Moshe then continued, stating, “and it is Yours,” like the teaching of our sages,³¹⁷ of blessed

³¹⁶ Midrash Kohelet Rabba 3:11

³¹⁷ Sukkah 52b – Rav Chana bar Acha said that the Sages in the school of Rav say: There are four creations that the Holy One, blessed is He, regrets that He created. These are them: Exile, Chaldeans, Ishmaelites, and the evil inclination. Exile, as it is written (Isaiah 52:5), “Now therefore, why I am here? – the word of *HaShem*-יהוה – seeing that My people is taken for naught.” Chaldeans, as it is written (Isaiah 23:13), “Behold, this is the land of the Chaldeans, this is the people that was not.” Ishmaelites, as it is written (Job 12:6), “The tents of robbers are tranquil, and they that provoke God are secure, in whatever God brings with His hand.” The evil inclination as it is written (Micah 4:6) “On that day – the word of *HaShem*-יהוה – I will assemble the lame one and gather in the one driven away, and her that I corrupted.” (In other words, this is a reference to the evil inclination, indicating that the final completion of the refinement of the evil inclination is in the hands of the Holy One, blessed is He. This is as cited in the continuation of the

memory, regarding the verse,³¹⁸ “On that day – the word of *HaShem*-יהו"ה – I will assemble the lame one and gather in the one driven away, and her that I corrupted.” For this reason, Moshe demanded of the Holy One blessed is He, “Decree that it should be built,” specifying that this be a decree. That is, even though this is something that is impossible according to the intellect, he nevertheless demanded that the Holy One, blessed is He, bring it about by way of Supernal edict, and he therefore stated, “Decree that it should be built!”

Now, when demanding of the Holy One, blessed is He, to do something in a way of a decree, even if it isn't according to intellect, reason, and knowledge, the vessel and arousal from below required to draw this forth, must also be in a manner that is not according to reason and knowledge. In other words, even though he is wealthy, and in and of himself, is already perfected in all matters, even so, he places himself in danger and sets himself entirely aside, and demands by way of asking for a freely given gift. And what is his request? That the, “the children are tender, and the nursing flock and cattle are upon me,” and, “there is a certain land that is desolate etc.,” and therefore, “Decree that it should be built!”

This then, explains why our sages, of blessed memory, specified the matter of, “redemption through peace.” That is, they specified that one must specifically engage in acts of kindness (*Gemilut Chassadim*), rather than only charity

Talmud from the verse (Ezekiel 32:26), “And I will take away the heart of stone out of your flesh, and I will give you a heart of flesh.”)

³¹⁸ Micah 4:6

(*Tzedakah*). In other words, the service of *HaShem*-יהו"ה, blessed is He, that is necessary is not just one that applies to the poor, but rather, is a service of *HaShem*-יהו"ה, blessed is He, that applies both to the poor and the wealthy.

The explanation is that just as the service that is demanded of the wealthy, is that although they do not lack anything, they nevertheless must set themselves aside entirely for their fellow, so likewise, even the poor are capable of attaining the manner of service of *HaShem*-יהו"ה, blessed is He, that is not just supplication for the satisfaction of his own lacking. (This is true even as he is fully aware of his own impoverished state and that he is lacking in many matters.) Rather, their supplication too should be for, "the desolate land, which is Yours," – and therefore – "decree that it should be built!"

Now, this matter is actualized through the prayer of Moshe, which is the prayer of the wealthy. For it is through this prayer of Moshe that the pipes and pathways have been opened, so that even the impoverished can serve *HaShem*-יהו"ה, blessed is He, in this manner. Thus, it is through this that we may also understand why the Talmud specifies that "acts of kindness (*Gemilut Chassadim*) are both for the poor and the rich." Seemingly, they should have said, "charity is for the poor and acts of kindness are for the rich." Why then did they specify that, "acts of kindness (*Gemilut Chassadim*) are both for the poor and the rich," thus equating them? However, the explanation is that even the poor must engage in the service of *HaShem*-יהו"ה, blessed is He, in the manner of

“the prayer of the wealthy.” In other words, even though he is well aware of his own deficiencies and lacking, he pays no heed to this and does not plead on his own behalf, but rather, his supplication and request is on behalf of, “Your land, which is desolate.”

8.

The same is true regarding the manner of service of *HaShem*-יהו"ה, blessed is He, of praying with the congregation (which is the third matter mentioned by our sages, of blessed memory, in the aforementioned teaching). The explanation of this in the teachings of Chassidus³¹⁹ on the teaching of our sages,³²⁰ of blessed memory, as cited in Tanya is,³²¹ “One should never exclude himself from the congregation.” This is because of the superiority and advantage of the congregation, and similarly, is also the superiority and advantage of prayer with the congregation. This is like the teaching of our sages, of blessed memory,³²² “Although the sentence is already sealed, it can still be torn up, as it states,³²³ ‘For who is the great nation that has gods so close to them, as *HaShem*-יהו"ה our God is, whenever we call to Him.’ However, is it not written,³²⁴ ‘Seek *HaShem*-יהו"ה while He may be found, call

³¹⁹ See Sefer HaMaamarim 5698 p. 202

³²⁰ Talmud Bavli, Brachot 49b

³²¹ Tanya, Ch. 41 (p. 57b)

³²² Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b & 105a

³²³ Deuteronomy 4:7

³²⁴ Isaiah 55:6

upon Him when He is near’?”³²⁵ To this the Talmud answers, “The latter verse is referring to an individual, whereas the former verse is referring to the congregation. When is the time that the individual is heard? During the ten days between Rosh HaShanah and Yom Kippur.” We thus find that the effect of praying with the congregation throughout the year is comparable to the prayer of the individual during the ten days of repentance.

Now, as known, during the ten days of repentance there is a matter of the Luminary coming close to the sparks.³²⁶ In other words, this is not in a manner that the spark comes close to the Luminary, but rather, the Luminary is drawn forth and comes close to the spark. The explanation is that when there is a closeness because of the spark itself, then there is differentiation between the sparks. This is not the case however, when the closeness is because of the Luminary. What is specified here is that we are referring to the Luminary Himself, blessed is He, and not just the aspect of revelations of illumination. Therefore, in the Luminary Himself, blessed is He, any matter of limitation whatsoever is not applicable, that He should be drawn forth only to one level rather than to another level. For, in relation to the Luminary, there are no changes, and He is drawn forth and present in every place. Thus, when the Luminary Himself comes close to the spark, there is a refinement of even those sparks in whom the

³²⁵ Indicating that there are times when He is not near and does not answer.

³²⁶ Derech Chayim of the Mittler Rebbe p. 21b, 24d and on, 91a and elsewhere, translated under the title The Path of Life.

concealment and hiddenness is so great, to the extent that their light has become darkened. This is because, in relation to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהוה Himself, blessed is He, it states,³²⁷ “Even darkness does not obscure from You, and night shines like the day, darkness and light are the same.”³²⁸

Through the above we may also understand how this relates to the matter of, “redemption through peace.” That is, when there is only an aspect of revelations of illumination (*Giluyim*), then the opposing side has some measure of comparison. This is like two opposing sides, wherein although one may be strong and the other is weak, it nevertheless is still applicable that there be a battle between them. Thus, even when he overcomes and is victorious in the battle, it nevertheless is still possible that with the passage of time, the opposing side returns and reawakens.

However, when the Luminary Himself comes close, blessed is He, in relation to the Luminary Himself there is no room for the existence of opposition whatsoever, and even the enemy is transformed into a friend. Thus, it is unnecessary to be concerned with what will be with the passage of time, since in this, all that there is, is the existence of good alone. We thus find that it is because of the closeness of the Luminary, blessed is He, that the matter of, “redemption through peace,” is accomplished to its ultimate completion and perfection.

³²⁷ Psalms 139:12

³²⁸ Also see at length in the Opening Gateway (Petach HaSha’ar) of Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding.

Based on the above, (it is possible to say) that we can explain the relationship between, “redemption through peace,” and the redemption of the 19th day of Kislev. As per the words of the Alter Rebbe,³²⁹ “When I was reading the book of Psalms and got to the verse, ‘He redeemed my soul in peace,’ I went out in peace etc.” It is well known, that his honorable holiness, my father-in-law the Rebbe, explained (in various talks)³³⁰ that the imprisonment was brought about due to the Supernal prosecution against the conduct of the Alter Rebbe, in that he revealed the inner aspects of Torah in a public and open way. Nevertheless, even then, the Alter Rebbe was told³³¹ that since he had already begun to do so, he should continue in this manner. On the contrary, he should increase in speaking Chassidut with even greater strength. Thus, when there subsequently was a victory below, this was because there was a victory Above. This is to say that a Supernal ruling was issued, that from this point and on, the revelation of the inner aspects of the Torah should be in a way of openly publicizing these teachings to the masses.

Thus, when they informed the Alter Rebbe regarding the victory – and certainly, he was primarily concerned with

³²⁹ Igrot Kodesh of the Alter Rebbe, Vol. 1, p. 98, cited in HaYom Yom for the 19th of Kislev.

³³⁰ Sefer HaSichot 5703 p. 59 and elsewhere.

³³¹ Beit Rebbe Vol. 1, Ch. 16 in the note (31a); Cited and further explained in Likkutei Sichot, Vol. 30, p. 170 and on.

the spiritual victory (as in the words of his honorable holiness, my father-in-law, the Rebbe) – this was at the moment that he was reciting the verse, “He redeemed my soul in peace.” For, this verse clarifies the ultimate perfection of the service of *HaShem*-יהו"ה, blessed is He, that is accomplished through the inner aspects of Torah, that are revealed in the teachings of Chassidut. That is, there must be the aspect of, “*Mikrav Li*,” meaning that the Godly soul must be brought close-*Kiruv* to the body and animalistic soul.

(Even in this itself, there is a novelty in the teachings of Chassidut, as is explained by his honorable holiness, my father-in-law, the Rebbe. That is, even the loftiest of matters must become manifest in letters such as these, to the extent that even human intellect understands that these matters apply to each and every Jew, and that all Jews are capable of attaining them and actualizing them in their service of *HaShem*-יהו"ה, blessed is He.)

Nonetheless, the redemption is not in a way of battle, but in a way of peace. Moreover, in this itself, it will not just be like how it was in the days of King Shlomo, wherein there was a gathering of the sparks that already had some relation to the light of holiness. Rather, there will even be a refinement of those sparks whose illumination has become completely darkened. This then, is what is meant by the conclusion of the verse, “because there were many-*Rabim* רבים with me.” That is, this refers to the sparks that have fallen into the domain of the many (*Reshut HaRabim*-רשות הרבים), meaning that not only have they fallen into a place in which there is holiness,

but also the external forces of the opposing side, but rather, the entire matter of the domain of the many (*Reshut HaRabim*-רשות הרבים)³³² is that it stands in opposition to holiness. Nevertheless, we affect that, even there, “they are with me,” meaning that not only do they not stand in opposition to him, but on the contrary, they become unified with him. This is like the words of the Jerusalem Talmud which states that “even the followers of Avshalom prayed for David’s victory,” and as mentioned before, David is the King Moshiach.

Thus, through the victory that was revealed Above at the moment that the Alter Rebbe recited the verse, “He redeemed my soul in peace,” there was a drawing forth in all three of these matters of service of *HaShem*-יהו"ה, blessed is He. Namely, in the three areas of Torah study, acts of kindness, and prayer with the congregation, which correspond to the three levels of thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*). For, Torah study is primarily in speech, as our sages, of blessed memory, stated regarding the verse,³³³ “to those who find them-*L'Motzeihem*-למצאיהם,” that it may be read,³³⁴ “to those who express them-*L'Motzi'eihem*-למוציאיהם with their mouth.” Acts of kindness (*Gemilut Chassadim*) refers to action (*Ma'aseh*), since all the commandments-*mitzvot* are called by the name, “charity-*Tzedakah*,”³³⁵ and

³³² This subject will be explained at greater length in a later discourse of this year, 5712, entitled, “*Chamishah Kinyanim* – The Holy One, blessed is He, acquired five possessions as His own in His world,” (Discourse 16).

³³³ Proverbs 4:22

³³⁴ Talmud Bavli, Eruvin 54a

³³⁵ See Torah Ohr Mikeitz 38c, 42c and elsewhere.

“charity-*Tzedakah*” is simply called, “the commandment.”³³⁶ Praying with the congregation is the matter of thought (*Machshavah*), as our sages, of blessed memory, stated,³³⁷ “Which is the service of *HaShem*-יהו"ה that is performed in the heart? This is prayer.” Therefore, we must take it upon ourselves that from this moment on, we should serve *HaShem*-יהו"ה, blessed is He, in the manner of, “*Mikrav Li*-לי-מקרב” even in all of these matters, and in a way of, “redemption in peace.” This begins with the study of Torah, and specifically the study of the inner aspects of Torah (within which we need not be concerned as to whether one is in a state of, “being meritorious,” or, “not being meritorious,” as explained before at length). In the same manner, all this applies to acts of kindness and praying with the congregation, that our involvement in them should be in a manner that transcends reason and intellect, and in a way that is without measure or limitation. For, it is through this that we truly actualize the matter of, “He redeemed my soul in peace,” and in a way of, “I have gone out in peace,” with *HaShem*’s attribute of “Peace-*Shalom*-שלום.”

³³⁶ See Tanya, Ch. 37, where it is explained that it is called such, because charity is the core of all *mitzvot* of action, and surpasses them all.

³³⁷ Talmud Bavli, Taanit 2a