

Discourse 20

“Padah b'Shalom Nafshee - He redeemed my soul in peace”

Delivered on Shabbat Parshat Taharah,¹⁷⁶

5 Nissan, 5717

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

1.

The verse states,¹⁷⁷ “He redeemed my soul in peace from battles against me, because the many were with me.”¹⁷⁸ From this it is understood that there can be a regular form of redemption that also is in a way of battle. Therefore, the novelty of this verse is that the redemption was specifically by way of peace. The verse continues and explains why the redemption was in a way of peace, “because the many were with me,” meaning, “it was because the many came to my aide by praying on my behalf.”¹⁷⁹ This was so much so, that the Jerusalem

¹⁷⁶ This is how this Parashah is called in several books. See the *Sichah*-talk in the Chasidic gathering (Torat Menachem 5719 p. 237 and Likkutei Sichot, Part 1, p.239) that his honorable holiness, the Rebbe, Rabbi Yosef Yitzchak, generally desisted mentioning the name of this Parashah, and most of the time (both orally and in writing) would only mention the date of the month. Also see Likkutei Sichot Part 7, p.100, note 5.

¹⁷⁷ Psalms 55:19 – This is the Psalm recited by the Rebbe corresponding to his age, until the 11th of Nissan 5717 (See the beginning of Torat Menachem, Sefer HaMaamarim, 11 Nissan).

¹⁷⁸ See Ohr HaTorah, (Yahal Ohr) to Psalms 55:19 (p. 204 and on).

¹⁷⁹ See Rashi to Psalms 55:19

Talmud states¹⁸⁰ that even Avshalom's people prayed for David's wellbeing.

That is, David's redemption came about because of the great superiority of the many. Nevertheless, the superiority of the many was in such a way that "they were **with me**," meaning, with David. For, even though David himself was a single individual, nevertheless, since the Jewish people, as a whole, depended on him, he himself was equivalent to the many.¹⁸¹ This is similar to the teaching about Moshe,¹⁸² "Moshe is different, for since he came on behalf of the many, [his merit was strong enough that] he himself was considered to be like the many." The same is true of David, that he battled on behalf of the many, in that all of Israel depended on him. Therefore, he himself is equivalent to the many.

This then, is the meaning of the words, "because the many were with me." That is, "the power of the many was with me." In other words, the power of the whole congregation [of Israel] was drawn to David, even though he himself was a single individual, and this was "because the many were with me."¹⁸³ That is, in this particular matter, there is a fusion of the individual (*Yachid*) and the many (*Rabim*).

2.

Now, to understand the superiority of the fusion between the individual (*Yachid*) and the many (*Rabim*), on

¹⁸⁰ Talmud Yerushalmi, Sotah 1:8; See Ohr HaTorah (Yahal Ohr) *ibid.* p. 209.

¹⁸¹ See Ohr HaTorah *ibid.*

¹⁸² Talmud Bavli, Taanit 9a

¹⁸³ Ohr HaTorah *ibid.* p. 208.

account of which there specifically is redemption in a way of peace, we must begin with what our sages, of blessed memory, stated,¹⁸⁴ about the difference between an individual (*Yachid*) and the many (*Rabim*). They stated, “It is written,¹⁸⁵ ‘Seek *HaShem*-יהו"ה when He is to be found, call on Him when He is near.’ When is He near? During the ten days of repentance between Rosh HaShanah and Yom HaKippurim. However, is it not written,¹⁸⁶ ‘For which is a great nation that has a God who is close to it, as *HaShem*-יהו"ה our God is whenever we call to Him’? There is no question here. That is, here it is discussing the individual (*Yachid*) and there it is discussing the congregation (*Tzibur*).” That is, the verse that states, “For which is a great nation that has a God who is close to it, as *HaShem*-יהו"ה our God is whenever we call to Him,” refers to the congregation (*Tzibur*), whereas the verse that states, “Seek *HaShem*-יהו"ה when He is to be found, call upon Him when He is near” (during the ten days of repentance), refers to the individual (*Yachid*).

His honorable holiness, the Tzemach Tzedek, explains¹⁸⁷ that this proves that the congregation (*Tzibur*) – (the “many-*Rabim*-רבים”) affect the same drawing down of influence on a daily basis, as is drawn down during the ten days of repentance [by an individual].

Now, the Alter Rebbe’s explanation of the above-mentioned teaching of our sages, of blessed memory, is well known. That is, (when it states, “Here it is discussing the

¹⁸⁴ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b, 105a.

¹⁸⁵ Isaiah 55:6

¹⁸⁶ Deuteronomy 4:7

¹⁸⁷ Ohr HaTorah ibid. p. 204, p. 208.

individual (*Yachid*) and there it is discussing the congregation (*Tzibur*),” the word “congregation” (*Tzibur*) refers to all ten soul powers, and the “individual” (*Yachid*) refers to the singular-*Yechidah* essence of the soul. In other words, the superiority of service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance, in comparison to the rest of the year, is that during the ten days of repentance there is an illumination of the singular-*Yechidah* essence of the soul.

According to the above explanation of the Tzemach Tzedek - (which is more in line with the simple meaning of this teaching of our sages) that on a daily basis, the congregation (*Tzibur*) brings about the drawing down of that which is drawn by an individual (*Yachid*) in the ten days of repentance - we find that the service of the congregation (the “many-*Rabim*-רבים”) throughout the year is primarily the drawing down of the aspect of the singular-*Yechidah* essence of the soul into the ten powers of the soul.

3.

The explanation is that, as simply understood, the substance of the ten days of repentance is the matter of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*). However, in the matter of repentance (*Teshuvah*), we find something wondrous, that in addition to remorse over the past, there also must be resolve in regard to the future.¹⁸⁸ As simply understood, resolve regarding the future is necessary, because

¹⁸⁸ See Mishneh Torah, Hilchot Teshuvah 2:2; Sefer HaMitzvot of the Tzemach Tzedek 38a.

this itself is what indicates that one's remorse over the past is true. (For, if there is no resolve regarding the future, this proves that one's remorse over the past is not true.) However, the inner aspect (*Pnimiyut*) of this matter requires further explanation, because the substance of repentance (*Teshuvah*) is to repair the blemish caused by sin. This being so, why should this require resolve in regard to the future? It therefore must be said, that just as it is on the simple level, that the resolve itself regarding the future relates to the remorse over the past, so likewise, this is so of the inner aspect (*Pnimiyut*) of the matter. That is, in order to repair the blemish caused by (past) sin, there necessarily must also be resolve about the future.

However, this must be better understood. For, at first glance, it is not understood how it is possible for repentance (*Teshuvah*) to repair a blemish caused by past sin, given that what has passed is already in the past. The explanation is that the superiority of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), is that it is capable of reaching a level that transcends time.¹⁸⁹ Thus, from the perspective that transcends time, past, present and future, are equal. This being so, just as a person has free choice in regard to his present deeds and future deeds, this likewise is so of the past.

With this in mind, we can understand that repentance (*Teshuvah*) is not merely remorse over the past, but is also resolve regarding the future. For, if one's service of repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, is only remorse

¹⁸⁹ See Likkutei Torah, Acharei 26c; Ohr HaTorah, Dvarim Vol. 5, p. 2,136; See Likkutei Torah, Nitzavim 45c-d; Sefer HaMitzvot of the Tzemach Tzedek ibid. 38a and on.

over the past, it still is within the parameters of time, and he therefore is incapable of repairing the past. In contrast, if his service of *HaShem*-יהו"ה, blessed is He, in repentance (*Teshuvah*), is in such a manner that at the same time that he has remorse over the past he also has resolve regarding the future, meaning that he sets himself in a state and standing that transcends the limitations and parameters of time, [and it could be said that this refers to being fully dedicated and committed to *HaShem*'s-יהו"ה, blessed is He, who transcends the limitations and parameters of time], then it even is in his power to repair the past.

4.

Now, since the primary matter of repentance (*Teshuvah*) transcends the parameters of time, it is understood that when it comes to the levels of the soul, serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), is due to the singular-*Yechidah* essence of the soul, which transcends time. This is because the singular-*Yechidah* essence of the soul is bound to the level of *HaShem*'s-יהו"ה Godliness that transcends the parameters of the world.

This then, is the meaning of what our sages, of blessed memory, said,¹⁹⁰ "They asked wisdom (*Chochmah*), 'What is the punishment of the sinner?' She told them,¹⁹¹ 'Misfortune

¹⁹⁰ Talmud Yerushalmi, Makot 2:6; Yalkut Shimoni Tehillim, Remez 702; See Ohr HaTorah, Drushim l'Yom HaKippurim, p. 1,557; Sefer HaMaamarim 5629 p. 358 and on; 5664 p. 265 and on; Discourse entitled "*Mizmor L'David*" 5724, Ch. 2 and on (Sefer HaMaamarim 5724 p. 173 and on).

¹⁹¹ Proverbs 13:21

pursues sinners.’ They asked prophecy, ‘What is the punishment of the sinner?’ She told them,¹⁹² ‘The soul that sins shall die.’ They asked Torah, ‘What is the punishment of the sinner?’ She told them, ‘He should bring a guilt offering (*Asham*) and will receive atonement.’ They asked the Holy One, blessed is He, ‘What is the punishment of the sinner?’ He answered them, ‘He should return in repentance (*Teshuvah*) and will receive atonement.’” In other words, the matter of repentance (*Teshuvah*) comes from the Holy One, blessed is He, even as He transcends Torah. For, when it comes to the Torah, there are limitations, whereas the Holy One, blessed is He, utterly transcends time. This matter is connected to the singular-*Yechidah* essence of the soul, which is called singular-*Yechidah* (in the feminine) because she bonds with the aspect of the Singular One-*Yachid* Above,¹⁹³ as known.¹⁹⁴

This then, explains the meaning of the statement about serving *HaShem*-יהוה, blessed is He, during the ten days of repentance, “Here is it speaking about the singular-*Yachid*.” For, service of *HaShem*-יהוה, blessed is He, during the ten days of repentance (which is serving Him through repentance-*Teshuvah*), is of the aspect of the singular-*Yechidah* essence of the soul, through which it is possible to even repair the past “as if” it never happened at all. Moreover, this is so much so, that it even is beyond “as if” (indicated by the prefix letter *Khaf*-כ in the word “as if-*K’Eeloo*-כאילו it never happened). Rather, repentance-*Teshuvah* to *HaShem*-יהוה, blessed is He, which

¹⁹² Ezekiel 18:20

¹⁹³ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

¹⁹⁴ Likkutei Torah, Re’eh 25a; Sefer HaMaamarim 5696 p. 57, and elsewhere.

transcends time, is so effective that the entire past becomes completely null and void in the most literal sense, so that it actually never happened! Thus, through repentance (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, during the ten days of repentance a person is granted a good and sweet year without any consideration whatsoever of what he did in the previous year, since all undesirable matters have been utterly nullified.

5.

Now, although serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), is with the aspect of the singular-*Yechidah* essence of the soul, nevertheless, the intention is for the aspect of the singular-*Yechidah* essence of the soul to be drawn down and illuminate in the aspects of the *Nefesh*, *Ru'ach*, *Neshamah*, and *Chayah* levels of the soul too, until his actual deeds are affected. For, as explained before, the primary aspect of serving *HaShem*-יהו"ה, blessed is He, with repentance (*Teshuvah*), is remorse over the past, as well as resolve regarding the future. In other words, even though he may be in a state that transcends time, stemming from the singular-*Yechidah* essence of the soul, nevertheless, this is in a way that, on account of this, a person comes to affect his actual deeds with the resolve that his future actions will be desirable.

This is explained in Shulchan Aruch,¹⁹⁵ that those who are disqualified from testifying in court, do not revert to being qualified witnesses until they return in repentance (*Teshuvah*)

¹⁹⁵ Shulchan Aruch, Choshen Mishpat, Siman 34; See Tanya, Iggeret HaTeshuvah Ch. 1 (91a).

and that repentance (*Teshuvah*) means leaving sin in actual deed, meaning returning from their wicked path, as explained there at length. The same is true of repentance (*Teshuvah*) in the ten days of repentance. That is, the ultimate intention is for it to influence his actual deeds throughout the coming year. We thus find that the ultimate purpose and superiority of serving *HaShem*-יהו"ה, blessed is He, with the aspect of the singular-*Yechidah* essence of the soul, is for the singular-*Yechidah* essence of the soul to be drawn into all of one's soul powers.

From the above, we can also understand the words of our sages, of blessed memory, "Here it is discussing the individual (*Yachid*) and there it is discussing the congregation (*Tzibur*).” That is, the ultimate perfection in this is the union between the individual (*Yachid*) and the congregation (*Tzibur*). That is, the ultimate perfection is to draw down the aspect of the singular-*Yechidah* essence of the soul into the ten soul powers. This is also the inner matter of “communal prayer” (*Tefilah b'Tzibur*), that prayer should be imbued with all the soul powers as they are bonded and unified with the singular-*Yechidah* essence of the soul, (as in the well-known story¹⁹⁶ of

¹⁹⁶ See HaTamim, Booklet 2, p. 45 and on; Likkutei Sichot Vol. 2, p. 477 and on. The Rebbe Maharash once related the praises of his brother, Rabbi Yosef Yitzchak, and said as follows: When he was once visiting his father-in-law, Rabbi Yaakov Yisroel of Cherkas, they asked him how he prayed, to which he responded that he endeavors to pray with the congregation as much as possible. It once happened that after Rabbi Yaakov Yisroel of Cherkas had already concluded the prayers, he requested that his son-in-law, Rabbi Yosef Yitzchak (the brother of the Rebbe Maharash), be summoned. The emissary returned and advised Rabbi Yaakov Yisroel that he was still in the middle of his prayers. After over an hour passed, he again sent the emissary, who returned with the same message. The same happened a second and a third time. Finally, when upon concluding his prayers Rabbi Yosef Yitzchak arrived, Rabbi Yaakov Yisroel asked him, “Didn’t you tell me that you endeavor to pray with the congregation as much as possible?” My brother answered

his honorable holiness, my father-in-law, the Rebbe's grandfather, who he is named after.¹⁹⁷ He said that "praying with the congregation (*Tefilah b'Tzibur*) means to pray with the aggregate of all ten soul powers.")

6.

This then, is the meaning of the verse,¹⁹⁸ "He redeemed my soul in peace from battles against me, because the many were with me." For, it was explained before (in chapter one), that the words "the many (*Rabim*) were with me" refer to the bond between the individual (*Yachid*) and the many (*Rabim*). This refers to the matter of drawing down of the singular-*Yechidah* essence of the soul (the individual-*Yachid*), into the powers of the soul (the many-*Rabim*). Through this form of serving *HaShem*-יהוה, blessed is He, we come to specifically be "redeemed in peace." That is, the redemption is not in a way of battle, but is specifically in a way of peace, such that there is no room for the existence of an opposing force in the first place.

This specifically stems from service of *HaShem*-יהוה, blessed is He, that arises from the revelation of the singular-*Yechidah* essence of the soul. For, in the singular-*Yechidah* essence of the soul, there altogether is no room for any opposition to exist. The reason is because the singular-*Yechidah* essence of the soul is bound to the Singular One-

him, in the name of our grandfather, the Rebbe that, "Praying with the congregation (*Tefilah b'Tzibur*) means that one gathers (*Tzoher*) all the sparks [of his soul] and elevates them in prayer, and I try my best to pray with the congregation-*Tzibur*."

¹⁹⁷ Rabbi Yosef Yitzchak, the son of the Tzemach Tzedek.

¹⁹⁸ Psalms 55:19

Yachid, He who specifically is called “Singular-*Yachid*-יחיד,” the aspect that even transcends “One-*Echad*-אחד,” as known regarding the difference between the term “One-*Echad*-אחד” and the term “Singular-*Yachid*-יחיד.”¹⁹⁹ That is, in the aspect of *HaShem*’s יהו”ה Godliness indicated by the term “One-*Echad*-אחד,” there is room for the existence of the worlds, except that they are completely sublimated and nullified to Him, blessed is He. In contrast, from the perspective of the aspect indicated by the term “Singular-*Yachid*-יחיד,” the world does not exist at all.

Thus, because of the bond of the singular-*Yechidah* essence of the soul to the Singular One-*Yachid*, blessed is He, it also is drawn down into the singular-*Yechidah* essence of the soul, so that from its perspective as well, no opposition exists altogether, and thereby there is redemption in peace. This is also why this verse was specifically said by David, King Moshiach. For, as explained in various places,²⁰⁰ the true matter of redemption in peace will come about in the coming future, at which time the prophecy,²⁰¹ “I will remove the spirit of impurity from the land,” will be fulfilled, with the true and complete redemption through David, King Moshiach, may it be speedily in our days!

¹⁹⁹ See Torah Ohr, Va’era 55b and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11 and the notes there; Sefer HaMitzvot of the Tzemach Tzedek 124a and on.

²⁰⁰ See the discourse entitled “*Padah b’Shalom*” of the Mittler Rebbe, Ch. 11 (Shaarei Teshuvah, Vol. 1, p. 56a); See the discourse by the same title of the year 5675 (*Hemshech* 5672 Vol. 2 p. 769).

²⁰¹ Zachariah 13:2