

Discourse 8

*“Padah b’Shalom Nafshi -
He redeemed my soul in peace”⁵⁴¹*

Delivered on the 19th of Kislev, 5718
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵⁴² “He redeemed my soul in peace from battles against me, for in the many they were with me.” The simple explanation of this verse is that the word, “my soul” refers to the soul of David himself, and that David’s soul was redeemed “in peace (*Shalom*-שלום).” The explanation is as our sages, of blessed memory, stated,⁵⁴³ “Torah scholars increase peace (*Shalom*-שלום) in the world, as it states,⁵⁴⁴ ‘All your children will be students of *HaShem*-יהו” and your children’s (*Banayich*-בניך) peace (*Shlom*-שלום) will be abundant.’ Do not only read it as ‘your children-*Banayich*-בניך,’ but as, ‘your builders-*Bonayich*-בוניך.’”

To clarify, the teaching “Do not read it as ‘your children-*Banayich*-בניך,’ but as, ‘your builders-*Bonayich*-בוניך,” refers the second time that “your children-*Banayich*-בניך” is

⁵⁴¹ See the Sichah talk that follows this discourse, section 42 (Torat Menachem, Vol. 21, p. 240) that this discourse is founded upon the discourse entitled “*Padah b’Shalom*” 5637 (Sefer HaMaamarim 5637 Vol. 1, p. 319 and on).

⁵⁴² Psalms 55:19

⁵⁴³ Talmud Bavli, Brachot 64a

⁵⁴⁴ Isaiah 54:13

mentioned in the verse,⁵⁴⁵ and refers to Torah Scholars, as our sages, of blessed memory taught,⁵⁴⁶ “Who are the ‘builders-*Bana’in*’ בנאי־? These are Torah Scholars who are occupied in building the world.

However, this must be better understood.⁵⁴⁷ For, can we not learn that this refers to Torah scholars from the first part of the verse too, which states, “All your children (*Banayich* בנריך) will be students of *HaShem* יהוה” For, the meaning of “students of *HaShem-Limudei HaShem* יהוה” means that they are “*HaShem*’s יהוה students,”⁵⁴⁸ which refers to Torah Scholars.⁵⁴⁹

It should be added that the words “*Lumudei HaShem* יהוה” have two meanings.⁵⁵⁰ The first is that they are “students of *HaShem* יהוה,” referring to Torah Scholars. That is, through their study of Torah, which is *HaShem*’s יהוה wisdom, and “He and His wisdom are one,”⁵⁵¹ they thereby are “students of *HaShem* יהוה.”

The second meaning is what the Rav, the Maggid of Mezhrich said,⁵⁵² that the words “*Limudei HaShem* יהוה” also mean, those who, so to speak, “teach *HaShem* יהוה,”

⁵⁴⁵ Shnei Luchot HaBrit 403b; Also see Ohr HaTorah, Na’Ch to the Isaiah 54:13 (Vol. 2, p. 833); See the discourse entitled “*v’Khol Banayich*” 5689 (Sefer HaMaamarim 5689 p. 111).

⁵⁴⁶ Talmud Bavli, Shabbat 114a

⁵⁴⁷ See the discourse entitled “*Padah b’Shalom*” 5659 and 5704 (Sefer HaMaamarim 5659 p. 142 and 5704 p. 66).

⁵⁴⁸ See Ibn Ezra and Radak to Isaiah 54:13

⁵⁴⁹ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*)

⁵⁵⁰ See Ohr HaTorah, Re’eh p. 775 and on.

⁵⁵¹ Sefer HaChinuch 74:2; Tanya, Likkutei Amarim, Ch. 2 and elsewhere.

⁵⁵² Likkutei Amarim, Section 149; Ohr Torah, Section 384 (p. 410 in the 5766 edition), cited in Ohr HaTorah, Re’eh p. 775 and on *ibid*.

blessed is He.” This is like the prayers of Choni HaMe’agel⁵⁵³ who, so to speak, changed the will of *HaShem*-יהו"ה, the Creator, blessed is He. This also was true of our teacher Moshe, peace be upon him, as Zohar⁵⁵⁴ states on the verse,⁵⁵⁵ “Remember for the sake of Your servants, for Avraham, for Yitzchak, and for Yaakov,” that through His limbs and body, “he became unified and one with Him.”⁵⁵⁶ This is analogous to a person who takes hold of his friend’s hand without letting go of him until he changes his mind. In the same way, Moshe would take hold of the Holy One, blessed is He, and change His will. Rabbi Yehoshua similarly said,⁵⁵⁷ “[In rendering Torah law (*Halachah*) we pay no heed to a heavenly voice from above,” to which the Holy One, blessed is He, responded, “My children have triumphed over Me.” Thus, the meaning of the words, “*Banayich Limudei HaShem*-יהו"ה למודי,” is that “your children will teach *HaShem*-יהו"ה,” so to speak.

This also is what the Alter Rebbe, whose joyous day we are celebrating, taught⁵⁵⁸ on the verse,⁵⁵⁹ “The soul of man is the flame of *HaShem*-יהו"ה.” That is, who is it that brings and draws forth the illumination and revelation of the Name *HaShem*-יהו"ה? The soul of man.

⁵⁵³ See Talmud Bavli, Brachot 19a; Taanit 19a, 23a

⁵⁵⁴ Zohar II 190b, 193b; Tikkunei Zohar, Tikkun 21, 54b

⁵⁵⁵ Deuteronomy 9:27

⁵⁵⁶ The forefathers, Avraham, Yitzchak, and Yaakov are the body and limbs of the Holy One, Blessed is He. That is, Yaakov is Splendor-*Tiferet*-תפארת, which is the body, Avraham is the right arm, which is kindness-*Chessed*-חסד, and Yitzchak is the left arm, which is might-*Gevurah*-גבורה.

⁵⁵⁷ Talmud Bavli, Bava Metziya 59b

⁵⁵⁸ See Torah Ohr, Mikeitz 36c, 40b

⁵⁵⁹ Proverbs 20:27

To explain, the [lower] Name *HaShem*-יהו"ה, is the matter of constriction (*Tzimtzum* – י), expansion (*Hitpashtut* – ה), drawing down (*Hamshachah* – ו) and expression (*Hitpashtut* – ה).⁵⁶⁰ Who brings about all these matters in the Name *HaShem*-יהו"ה? They all are brought about through man's service of *HaShem*-יהו"ה, blessed is He.

That is, when a person is in a motion of love of *HaShem*-יהו"ה, with a "running" (*Ratzo*) desire to adhere to Him, which is the matter of the constriction of *Tzimtzum* and withdrawal from the limiting parameters of the vessels (*Keilim*), he causes the constriction of the *Tzimtzum* and the withdrawal of the light (*Ohr*) above in *HaShem*'s-יהו"ה Godliness. Similarly, when a person is in a state of fear of *HaShem*-יהו"ה, blessed is He, that is, in a state of "returning" (*Shov*), he affects the expansion and expression (*Hitpashtut*) of *HaShem*'s-יהו"ה light above, blessed is He. This then, is the meaning of the verse,⁵⁶¹ "The soul of man is the flame of *HaShem*-יהו"ה," in that man is the one who brings all these matters about.

This also is the matter of prayer in general, particularly the prayer of Choni HaMe'agel, who caused the sick to be healed and the years to be blessed through his prayers. In other words, even though the drawing down in the chaining down of the worlds (*Hishtalshehut*) is in a certain way of constriction (*Tzimtzum* – י), expansion (*Hitpashtut* – ה), drawing down (*Hamshachah* – ו) and expression (*Hitpashtut* – ה) nonetheless, one's toil [in prayer] is to be of those who "make the will

⁵⁶⁰ See Likkutei Torah, Shelach 1a and elsewhere.

⁵⁶¹ Proverbs 20:27

(*Oseen Retzono*-עוֹשֵׂן רִצּוֹנוֹ) of the Ever Present One,”⁵⁶² meaning, actualizing (and making) a new will,⁵⁶³ like what was cited above from Zohar, that Moshe would “become unified and one with Him through His limbs and body,” and instruct *HaShem*-יהו"ה, blessed is He, to fulfill his request.

Now, the two above meanings of the words “*Limudei HaShem*-לְמוּדֵי יְהו"ה,” are completely intertwined as one.⁵⁶⁴ For, in order to “teach *HaShem*-יהו"ה,” (according to the second meaning), they first must be “students of *HaShem*-יהו"ה,” (according to the first meaning). This accords to the verse,⁵⁶⁵ “Teach me to make Your will-*Lamdeini La’asot Retzonecha*-לְמַדְנִי לַעֲשׂוֹת רִצּוֹנְךָ.” That is, there first must be the matter of “teach me-*Lamdeini*,” in that they are “students of *HaShem-Lumudei HaShem*-לְמוּדֵי יְהו"ה.” Through this, they then come to “make Your will-*La’asot Retzonecha*-לַעֲשׂוֹת רִצּוֹנְךָ,” in that they “make the will (*Oseen Retzono*-עוֹשֵׂן רִצּוֹנוֹ) of the Ever Present One,” bringing a new will (*Ratzon Chadash*-רִצּוֹן חָדָשׁ) about, meaning that, so to speak, they “teach *HaShem*-יהו"ה.”

Now, since both explanations of the words “*Limudei HaShem*-לְמוּדֵי יְהו"ה” include “students of *HaShem*-יהו"ה,” that is, Torah scholars, therefore, even from the first time that “Your children-*Banayich*-בְּנֵיךָ” is mentioned in the verse, “All your

⁵⁶² Talmud Bavli, Brachot 35b and elsewhere; Also see the discourse entitled “*v’Santee Kadkod Shimshotayich* – And I shall make your pinnacles of Kadkod,” 5716, translated in the Teachings of the Rebbe 5716, Discourse 28m and elsewhere.

⁵⁶³ See Likkutei Torah, Zot HaBrachah 89c; Imrei Binah, Shaar HaKriyat Shema, Ch. 86; Shaar HaChinuch, Ch. 49 (Shaarei Teshuvah of the Mittler Rebbe, Vol. 2, 130a and on), and elsewhere.

⁵⁶⁴ See Ohr HaTorah, Re’eh ibid. p. 776.

⁵⁶⁵ Psalms 143:10

children will be students of *HaShem*-יהו"ה," we can learn that this refers to Torah scholars.

2.

Now, to understand this, we first must preface with an explanation about David, (since this verse, "He redeemed my soul in peace" refers to David's soul), in that the Holy Temple is called by his name, as the verse states,⁵⁶⁶ "A psalm, a song for the inauguration of the Temple, of David." In other words, even though the actual construction of the Holy Temple was done by Shlomo, as it states,⁵⁶⁷ "Behold, a son will be born to you... His name will be Shlomo, and I will bestow peace and tranquility upon Israel in his days; (therefore) he will build a Temple for the sake of My Name etc.," nevertheless, the Holy Temple is called in the name of David, since he was the one who made all the preparations for the construction of the Holy Temple.⁵⁶⁸

The explanation of the general matter of the Holy Temple may be understood based on the explanation in a discourse⁵⁶⁹ on the verse, "A psalm, a song for the inauguration of the Temple, of David." It is explained there that a one's needs are divided into three categories, these being sustenance (*Mazon*), clothing (*Levush*), and a home (*Bayit*). The reason it

⁵⁶⁶ Psalms 30:1

⁵⁶⁷ Chronicles I 22:9-10

⁵⁶⁸ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Also see Midrash Bamidbar Rabba 12:9, cited in Ohr HaTorah, Na"Ch to Psalms 30:1 (Vol. 2, p. 931).

⁵⁶⁹ Likkutei Torah, Zot HaBrachah 98d and on

is so in a person's physical needs below, is because these matters also are present in his service of *HaShem*-יהו"ה, blessed is He. Moreover, this is how it is in man's service of *HaShem*-יהו"ה, blessed is He, because it also is this way Above, in the Supernal Man (*Adam HaElyon*).

Now, the explanation of the general difference between sustenance (*Mazon*), clothing (*Levush*), and a home (*Bayit*), is that sustenance (*Mazon*) refers to that which is consumed internally, so much so, that it actually is transformed to be part and parcel of himself, turning into the blood and flesh of his body. In general, this refers to Torah, as in the verse,⁵⁷⁰ "Your Torah is in my innards." For, the study of Torah must be in a way of understanding and comprehension, meaning that one grasps the intellect of Torah from all its angles, until it becomes one with his own intellect as part and parcel of himself, like the blood and flesh of his own body. Torah is therefore called an inner light (*Ohr Pnimee*).

However, more specifically, Torah is also called a "garment" (*Levush*-לבוש). For, even when the intellect of Torah is ultimately grasped in a person's intellect, and becomes his own flesh and blood, as in the verse, "Your Torah is in my innards," nevertheless, the order of study (as explained in Tanya by the Alter Rebbe),⁵⁷¹ is that when he toils to understand a particular Torah law (before he fully grasps it), his own intellect manifests within it. That is, his own intellect is encompassed by the concept (in the Torah law that he is occupied in understanding), and it (the Torah concept) transcends and

⁵⁷⁰ Psalms 40:9

⁵⁷¹ Tanya, Likkutei Amarim, Ch. 5

encompasses him. (This is why during that time, his intellect is incapable of being occupied in other matters.) Only once he properly grasps the Torah law to its depth, does his own intellect grasp and encompass the law, in that it becomes internalized within him in an inner way, in that it now is encompassed by his own intellect.

Furthermore, even after he grasps the intellect of the Torah teaching in an inner way, in which it becomes internalized in him, in that he clearly understands all its details to their depth, nevertheless, since Torah is the will and wisdom of the Holy One, blessed is He, “its measure is longer than the earth and wider than the sea.”⁵⁷² In other words, the greater portion of the intellect of Torah remains transcendent and encompasses his own intellect. This is why Torah is (not just the matter of sustenance (*Mazon*), but is also) the matter of a garment (*Levush*) which encompasses (*Makif*).

However, the primary matter of the encompassing lights (*Makifim*) generally refers to the *mitzvot*, which are called “garments” (*Levushim*). Then, in the matter of the encompassing aspects (*Makifim*) themselves, there is the highest encompassing aspect (*Makif*) called a “house” (*Bayit*). The difference⁵⁷³ is like the difference between a garment (*Levush*) and a house (*Bayit*) as they are physically. That is, one’s garment (*Levush*) is according to his measure, which is why a small garment is specifically worn by someone who is small, and if it is worn by a bigger person, not only will the

⁵⁷² Job 11:9

⁵⁷³ See Hemshech “*Padah b’Shalom*” 5659 (Sefer HaMaamarim 5659 p. 166 and on); “*Padah b’Shalom*” 5704 (Sefer HaMaamarim 5704, p. 112 and on).

garment not be of help to him, but on the contrary, he will have difficulty walking or performing any of his other functions.

This is why garments (*Levush*), which are according to a person's measurement, are in close proximity (*Karov*) to him. In contrast, in regard to a house (*Bayit*), though it too encompasses (*Makif*) him, it nevertheless does not accord to his measurement, and is distant (*Rachok*) from him. Thus, the two encompassing aspects (*Makifim*) – garments (*Levush*) and a house (*Bayit*) – are called, “the close encompassing light” (*Makif HaKarov*) and “the distant encompassing light” (*Makif HaRachok*).

3.

Now, the explanation of the general matter of the encompassing aspect (*Makif*) may be better understood from the powers of the soul, as the verse states,⁵⁷⁴ “From my flesh I behold God.” An example is that relative to speech (*Dibur*), the emotions (*Midot*) are encompassing (*Makifim*). For, the matter of speech (*Dibur*) is that it is the soul's ability (a garment of the soul) to reveal matters of the soul to another.

That is, speech (*Dibur*) depends on a person's desire (*Ratzon*), as in the verse,⁵⁷⁵ “There is a time to speak, and a time to be silent from speaking.” In other words, when a person wants to reveal his emotions to another, the emotion manifests in his speech and is revealed through it. However, speech only

⁵⁷⁴ Job 19:26

⁵⁷⁵ See Ecclesiastes 3:7; Also see the note of the Rebbe to Sefer HaMaamarim 5703 p. 13.

reveals a tiny portion of one's emotion, and therefore when the emotion is felt in him in full force, he is utterly incapable of speaking.

As we clearly observe, when someone feels the emotion of love in full strength, it becomes altogether impossible for him to express it in the letters speech. This is to such an extent that sometimes he even is incapable of revealing his emotion in the voice of his speech. Thus, relative to speech (*Dibur*), the emotions are encompassing (*Makifim*).

However, this aspect of encompassing (*Makif*) is the close encompassing light (*Makif HaKarov*). For, there are two matters in the close encompassing light (*Makif HaKarov*). The first is that though it is transcendent and encompassing (*Makif*), it nonetheless is also in a state of closeness (*Kiruv*). That is, it is actively felt [within him] in an inner and openly revealed way. The second is that this encompassing light (*Makif*) can then to be drawn down in an inner way, as we observe in the emotions (*Midot*), that though normally, when the emotion is dominant and overpowering, it cannot be expressed in speech, nonetheless, when an even higher encompassing light (*Makif*) is present, such as when desire (*Ratzon*) dominates in full strength – even as the emotion also is present in full strength within him – the other person will nevertheless come to know of it, and little by little, this also will affect his emotion, and thereby even his speech, so that little by little, the encompassing aspect (*Makif*) of the emotion will be drawn down into speech, and through this speech, his emotion will be revealed to another. All this is in relation to the close encompassing light (*Makif HaKarov*), which can be internalized in an inner way

(*Pnimityut*) when an even loftier encompassing aspect (*Makif*) is drawn down and revealed.

The same so Above in *HaShem*'s יהו"ה Godliness. (As explained before, that all particulars that are present in man and his service of *HaShem*-יהו"ה, blessed is He, are so because this is how it is Above in the Supernal *Sefirot*.) To explain, the emotions (*Midot*) of man as they are Above, are the aspect of *Zeir Anpin*, the encompassing light (*Makif*) of which is the aspect of understanding-*Binah*. For, as known, the *Sefirah* of Splendor-*Tiferet* of the Mother-*Imma* [Understanding-*Binah*], becomes the Crown-*Keter* of *Zeir Anpin*.⁵⁷⁶

In other words, when it was explained before that relative to speech (*Dibur*), the emotions (*Midot*) are an encompassing light (*Makif*), this is solely in relation to speech (*Dibur*). However, relative to the mind and intellect (*Mochin*), the emotions (*Midot*) are the inner aspect (*Pnimee*),⁵⁷⁷ whereas it is the aspect of Splendor-*Tiferet* of the Mother-*Imma* [Understanding-*Binah*] that becomes the Crown-*Keter* of *Zeir Anpin*.

The same is likewise true within the understanding-*Binah* itself, that Splendor-*Tiferet* of the Mother-*Imma* is only one part of the aspect of Understanding-*Binah*. However, there is an even loftier aspect, this being the aspect of the Crown-*Keter*, which is transcendent and encompassing (*Makif*) relative to it. This is the matter of the close encompassing light (*Makif*

⁵⁷⁶ Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 1 (*Mahadura Kamma*).

⁵⁷⁷ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, and the notes and citations there, along with the commentary of Rabbi Hillel Halevi of Paritch there.

HaKarov), which can come forth in an inner way. That is, relative to the level above it, this encompassing aspect (*Makif*) itself, is an inner (*Pnimee*) aspect.

However, the distant encompassing light (*Makif HaRachok*) is like the encompassing aspect (*Makif*) of a house (*Bayit*), which equally encompasses a child and an adult. In general, this refers to the Great Circle (*Iggul HaGadol*), that is, the encompassing light (*Makif*) which encompasses and surrounds all worlds equally, from the world of Emanation (*Atzilut*) to the world of Action (*Asiyah*). In other words, just as the world of Action (*Asiyah*) is incapable of containing it in an inner way (*b'Pnimityut*), since the world is incapable of containing it, the world of Emanation (*Atzilut*) is likewise incapable of containing it. It rather remains transcendent and encompassing (*Makif*) over it.

This is to such an extent that relative to this encompassing light (*Makif*), it even is inapplicable to use terms that equate the small and the big or a child and an adult, since relative to this encompassing light (*Makif*), there is utterly no difference between the small and the big. Thus, relative to it, the use of such terms as “small-*Katan*-קטן” or “big-*Gadol*-גדול” are “merely to enable the ear to hear and understand.”⁵⁷⁸

Now, although it is true that the Great Circle (*Iggul HaGadol*) also vitalizes all matters contained within it, including the totality of the chaining down of the worlds (*Hishtalshelut*), meaning that not only does it have an effect on

⁵⁷⁸ This is an expression utilized by our sages to indicate that the matter is purely metaphorical and cannot possibly be understood literally. See Rashi to Makkot 12a; Rashi to Exodus 13:18, and elsewhere.

the inner aspects (*Pnimee*), but beyond this, the very matter of their vitality (*Chayut*) is drawn forth from it,⁵⁷⁹ nevertheless, its matter and effects are not revealed. In contrast, the effect of the close encompassing light (*Makif HaKarov*) is recognizable in an inner way (*b'Pnimityut*), even as it remains in a state of encompassing (*Makif*).⁵⁸⁰

4.

Now, in the same way, there are the encompassing aspects (*Makifim*) of garments (*Levush*) and a house (*Bayit*) as they are in man's service of *HaShem*-יהו"ה, blessed is He. That is, the *mitzvot* are generally called "garments" (*Levushim*), whereas the matter of a "house" (*Bayit*) generally refers to the Oral Torah, about which the Zohar states,⁵⁸¹ "Kingship-*Malchut* (particularly the Crown of Kingship-*Keter Malchut*) is the 'mouth-*Peh*-פה' and is called the Oral Torah (*Torah SheBa'al Peh*)."⁵⁸²

It also is called a "House-*Bayit*-בית," as our sages, of blessed memory, taught,⁵⁸³ "The words 'I am a wall-*Anee*

⁵⁷⁹ See Tanya, Likkutei Amarim, Ch. 48

⁵⁸⁰ To further elucidate, three levels have been discussed here. There is the inner level (*Pnimee*), in which a person has complete grasp and knowledge. There is the level that encompassed relative to what he knows, this being what he knows that he doesn't know, but can come to know. This is the close encompassing light (*Makif HaKarov*), in that although it has not come into full grasp, it is related to what he indeed grasps, even though, at this point, he does not fully grasp or know it. There then is what he does not even know that he doesn't know, meaning, that it is utterly beyond him. This is the aspect of the distant encompassing light (*Makif HaRachok*).

⁵⁸¹ Introduction to Tikkunei Zohar 17a

⁵⁸² Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).

⁵⁸³ Talmud Bavli, Pesachim 87a

Chomah-חומה⁵⁸⁴ refer to Torah, (whereas the continuation of the verse, ‘And my breasts are like towers-*v’Shaday K’Migdalot* כמגדלות’ refers to Torah scholars.”) That is, Torah scholars are called the “builders-*Bana'im*,”⁵⁸⁵ since they build the “house-*Bayit*,” which is called a “Faithful House-*Bayit Ne’eman*,” as stated about David.⁵⁸⁶

The explanation is that the understanding and comprehension of Torah, is primarily related to the Oral Torah (*Torah SheBa'al Peh*). About this we say,⁵⁸⁷ “Let my soul be as dust to all; Open my heart to Your Torah.” That is, for the matter of understanding and comprehension of Torah to be – “Open my heart to Your Torah” – there first must be the matter of “Let my soul be as dust to all.”

This specifically also relates to the House of David, being that David’s service of *HaShem*-יהו"ה, blessed is He, was in the way expressed in his words,⁵⁸⁸ “I am a worm and not a man,” and,⁵⁸⁹ “I swear that I stilled (*Shiviti*-שויתי) and silenced (*Domamti*-דוממתי) my soul,” thus making it into the aspect of an inanimate object (*Domem*-דומם). This likewise is the superiority of the Holy Temple, in that it was specifically built of stones, which are inanimate objects (*Domem*-דומם). (This is unlike the Tabernacle (*Mishkan*), about which the verse states,⁵⁹⁰ “For until now, you have not yet come to the resting

⁵⁸⁴ Song of Songs 8:10

⁵⁸⁵ Talmud Bavli, Shabbat 114a

⁵⁸⁶ Kings I 11:38

⁵⁸⁷ In the “*Eloh'ei Netzor*” אלהי נצור prayer at the end of the Amidah.

⁵⁸⁸ Psalms 22:7

⁵⁸⁹ Psalms 131:2

⁵⁹⁰ Deuteronomy 12:9

place or to the heritage that *HaShem*-יהו"ה your God, gives you.”)

5.

The explanation is that the superiority of a house (*Bayit*) is that it protects a person. Moreover, it not only protects the person himself, but also protects his garments (*Levushim*), as indicated by the verse,⁵⁹¹ “[Rivkah then took] her older son Esav’s clean garments that were with her in the house (*Bayit*-בית).” In other words, the matter of the Oral Torah (*Torah SheBa’al Peh*), which is called a “house-*Bayit*-בית,” is that it guards the *mitzvot*, which are called “garments” (*Levushim*).

The explanation is that in regard to garments (*Levushim*), as in the verse, “[Rivkah then took] her older son Esav’s clean garments,” there are two matters. The first is the matter of garments (*Levushim*) as simply understood, that it refers to the garments of the *mitzvot*. The second is like the teaching of our sages, of blessed memory,⁵⁹² “Do not only read it as ‘his garments-*Begadav*-בגדיו,’⁵⁹³ but rather read it as, ‘his traitors-*Bogdav*-בוגדיו,’ referring to the service of *HaShem*-יהו"ה, blessed is He, of those who return in repentance (*Ba’alei Teshuvah*).⁵⁹⁴

Now, this must be better understood. For, it makes sense that in regard to the service of *HaShem*-יהו"ה, blessed is He, of those who return in repentance (*Ba’alei Teshuvah*), the

⁵⁹¹ Genesis 27:15

⁵⁹² Midrash Bereishit Rabba 65:22; Talmud Bavli, Sanhedrin 37a

⁵⁹³ Genesis 27:27

⁵⁹⁴ See Talmud Bavli, Sanhedrin 37a *ibid.*; Also see Torah Ohr, Toldot 20d.

matter of guarding (*Shemirah*) is necessary, as known from the teaching of the Rav, the Maggid of Mezhritch.⁵⁹⁵ That is, when our sages, of blessed memory, said,⁵⁹⁶ “A person should not say ‘I have no desire to eat pork,’ but should instead say, ‘I desire it, but what can I do, since my Father in Heaven commanded me not to do so,’” they were specifically referring to the righteous-*Tzaddikim*.

However, those who have returned to *HaShem*-יהו"ה in repentance (*Ba'alei Teshuvah*) must say, “I do not desire it,” being that they especially need more protection (*Shemirah*) and extra guarding. However, since the verse,⁵⁹⁷ “[Rivkah then took] her older son Esav’s clean garments which were with her in the house (*Bayit*-בית),” also refers to garments (*Levushim*) according to their simple meaning, this seems to indicate that the garments (*Levushim*) of *mitzvot* of the righteous-*Tzaddikim* also require guarding (*Shemirah*), and we must therefore understand why this is so.

However, the explanation is that in fulfilling the *mitzvot* there is a need to guard (*Shemirah*) them, because it is possible for undesirable matters to come into this, whether they stem from the person who fulfills them, whether they stem from the *mitzvot* themselves, or whether they stem from matters relating to the *mitzvot*. To explain, the matter of *mitzvot* generally relates specifically to physical matters. (This is why the Torah was specifically given on earth, rather than the heavens.)⁵⁹⁸ Even in regard to those *mitzvot* that are the duties of the heart

⁵⁹⁵ Likkutei Torah, VaEtchanan 9d

⁵⁹⁶ Torat Kohanim, end of Parshat Kedoshim

⁵⁹⁷ Genesis 27:15

⁵⁹⁸ Deuteronomy 30:12; Also see Talmud Bavli, Bava Metziya 59b ibid.

[and are not physical], nonetheless, as explained elsewhere at length,⁵⁹⁹ the service of *HaShem*-יהו"ה, blessed is He, of love (*Ahavah*) and fear (*Yirah*) of Him, and of faith (*Emunah*) in Him, must penetrate a person until they manifest in his physical heart.

This is like the matter of pleasure (*Ta'anug*), which expands the physical bones, as the verse states,⁶⁰⁰ "Good news fattens the bone," as known and explained about one of the righteous-*Tzaddikim*, whose physical body became corpulent as a result of his delight in answering⁶⁰¹ "Amen! May His Great Name be blessed!" That is, this came about through his delight and pleasure in fulfilling the will of the Holy One, blessed is He.

Thus, being that the *mitzvot* are connected to physical matters, specifically as physical matters are after the sin of the Tree of the knowledge of good and evil (*Etz HaDa'at*), in that they are comingled with evil,⁶⁰² it is possible that even after toiling in his service of *HaShem*-יהו"ה, blessed is He, and fulfilling the *mitzvah*, there will be some small element stemming from the side opposite holiness in this. Thus, to prevent this, there is the matter of safeguards (*Shemirah*).

This is also so in regard the *mitzvot* as matters that stem from the one who fulfills them. For, since a person's service of *HaShem*-יהו"ה, blessed is He, is as his Godly soul is manifest

⁵⁹⁹ Sefer HaMaamarim 5697 p. 215, p. 282, and elsewhere.

⁶⁰⁰ Proverbs 15:30; Also see Talmud Bavli, Gittin 56b and the story there.

⁶⁰¹ In the Kaddish prayer – "Amen! Yehei Shmei Rabba Mevorach!"

⁶⁰² See Ma'amarei Admor HaEmtza'ee, Vayikra Vol. 2, p. 707; Sefer HaMaamarim 5662 p. 300 and on; Discourse entitled "*Ani Chomah*" of the 19th of Kislev, 5692 (Sefer HaMaamarim 5692 p. 174 and on), and elsewhere.

within his animalistic soul, and thereby, it also manifests in his physical body, therefore, because of his body and animalistic soul, it is possible for undesirable matters to become co-mingled in them, to the point that he can possibly cause matters that are the opposite *HaShem's* יהו"ה Supernal desire.

This then, is the general explanation of the matter of fulfilling the *mitzvot*. That is, they require guarding (*Shemirah*) and caution (*Zehirut*). This is to such an extent that even in *mitzvot* related to charity (*Tzedakah*), in which one takes the sustenance and life of his own soul and gives it to another who has nothing of his own, one nevertheless must be cautious not do so for the sake of self-aggrandizement and flaunting oneself, with all the caution stated about this.⁶⁰³

The same is true of the study of Torah, which is the will and wisdom of the Holy One, blessed is He, about which it states,⁶⁰⁴ “The words of Torah do not contract impurity.” Nevertheless, the precise wording of this teaching indicates that it refers to the words of Torah themselves. However, about the person learning them, it is possible that his learning is in a way that he is meritorious, but it also is possible that it is in the opposite way, that he is not meritorious, so much so, that his Torah learning can become the opposite of an elixir of life for him.⁶⁰⁵

It is why when studying Torah, one must take care that it should not for self-aggrandizement.⁶⁰⁶ Beyond this, the ultimate form of serving *HaShem* יהו"ה, blessed is He, though

⁶⁰³ See Shulchan Aruch, Yore De'ah 247 and on, and elsewhere.

⁶⁰⁴ Talmud Bavli, Brachot 22a; Zohar III 80b

⁶⁰⁵ Talmud Bavli, Yoma 72b; Zohar I 263a

⁶⁰⁶ See Talmud Bavli, Pesachim 50b, Tosefot entitled “וכאן-*Kan*’ו”.

the study of Torah, is that it should not even be for the sake of “knowing the deed that you must do,”⁶⁰⁷ but solely to fulfill the commandment of the Holy One, blessed is He, who commanded us to study His Torah. In other words, the study of Torah itself should be out of accepting the yoke of *HaShem*’s-יהוה Kingship, blessed is He.

In the famous words of the Alter Rebbe, it should be done,⁶⁰⁸ “[As the command of the King, not requiring a reason...] such that, by way of analogy, even if the King would command us to chop wood, [we would chop wood].” Nonetheless, when one is actually fulfilling the will of the King, he also must be in the ultimate state of pleasure (*Ta’anug*), since he is learning something that is the will and wisdom of the Holy One, blessed is He.

Now, to negate ulterior motives, and even more so, to negate matters that are in opposition to holiness, to this end there is the protection (*Shemirah*) of the house (*Bayit*-בית), which is the Oral Torah (*Torah SheBa’al Peh*), the general matter of which is boundaries and fences etc.,⁶⁰⁹ as in the well-known teaching,⁶¹⁰ “In that which is permissible one must guard himself with one-hundred gates, so as not to stumble in one gate that is forbidden, God forbid.”

This is the Oral Torah (*Torah SheBa’al Peh*), which is the matter of a house (*Bayit*-בית), as expressed in the verse,⁶¹¹

⁶⁰⁷ See Likkutei Sichot, Vol. 17 p. 402, note 9.

⁶⁰⁸ Likkutei Torah, Shelach 40a

⁶⁰⁹ See Mishnah, Pirkei Avot 1:1

⁶¹⁰ Pele Yo’etz (of Rabbi Eliezer Papo), Section on “*Tosefet Shabbat*.” Also see Torat Menachem, Vol. 13, p. 240.

⁶¹¹ Song of Songs 8:10

“I am a wall-*Anee Chomah*-אני חומה,” which refers to Torah.⁶¹² In other words, the house (*Bayit*-בית) protects the garments (*Levushim*) so that they will be clean and pure,⁶¹³ without any admixture of the undesirable. It also protects the person within it, referring to inner matters (*Penimiyim*), meaning that,⁶¹⁴ “Your Torah is in my innards,” so that they are protected from all unwanted matters, be they ulterior motives, or even more so, desires and thoughts that are the opposite of holiness.

6.

Now, the empowerment granted to affect the matter of safe-guarding (*Shemirah*), is because even at the beginning of creation, this is how the world was. For, the answer to the question of how the external husks of *Kelipah* came into being in the world, is well-known.⁶¹⁵ In *Shnei Luchot HaBrit*⁶¹⁶ it is explained at length that at the beginning of the creation of the worlds, there also was the creation of the external husks of *Kelipah*, only that at that time, they were as indicated by their name, in that they were like a “shell-*Kelipah*-קליפה,” the purpose of which is to protect the fruit. An analogy for this, is that it is like a walnut (*Egoz*), which until it is fully grown, requires the protection of its shell from the winds and rain, and

⁶¹² Talmud Bavli, Pesachim 87a

⁶¹³ The garments also refer to thought (*Machshavah*), speech (*Dibur*), and action (*Ma'aseh*). See Tanya, Likkutei Amarim, Ch. 4.

⁶¹⁴ Psalms 40:9

⁶¹⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and on.

⁶¹⁶ *Shnei Luchot HaBrit* 19b, cited in Ohr HaTorah, Na”Ch to Isaiah 54:13 (Vol. 2, p. 835); *Hemshech “Padah b’Shalom”* ibid. (Sefer HaMaamarim 5659 p. 176; 5704 p. 139).

from the cold and heat. However, once it is fully grown and we come to eat it, we [extract the fruit] and throw away the shell (*Kelipah*).

The same is so in regard to the external husks of *Kelipah*. That is, at the beginning of creation, when the world was created in a state of wholeness,⁶¹⁷ the position [of the husks-*Kelipot*] was below the worlds of holiness, even below the world of Action (*Asiyah*), and their purpose was similar to providing protection for the fruit.

The likeness to this in our service of *HaShem*-יהו"ה, blessed is He, is as explained at length by the Alter Rebbe on the teaching of our sages, of blessed memory,⁶¹⁸ "A Torah scholar must have an eighth of an eighth [of arrogance],⁶¹⁹ which crowns him like the awn of husk atop of the grain [of wheat]." Namely, this must be present at the beginning of one's service of *HaShem*-יהו"ה, blessed is He, so that he will not come to think to himself, "Who am I, and what difference does my service of *HaShem*-יהו"ה, blessed is He, make, that I should think that I have any effect on matters Above."

However, through the sin [of the tree of the knowledge of good and evil], the external husks of *Kelipah* ascended and became co-mingled with the good, to the point that even in the

⁶¹⁷ See Midrash Bereishit Rabba 14:7, 12:6, 13:3 (and Yafe To'ar commentary there); Also see Sefer HaMashalim of Rabbi Yosef Gikatilla, translated as The Book of Allegories, Section 1 and on.

⁶¹⁸ Talmud Bavli, Sotah 5a

⁶¹⁹ It is noteworthy that this is the eighth discourse (*Maamar*) of the eighth year of the Rebbe's leadership. This is similar to another teaching regarding the above statement, which is that the eighth verse of the eighth Torah portion (*Vayishlach*) is the verse (Genesis 32:11), "I have become small because of all of the kindnesses and all of the truth that You have done Your servant."

world of Emanation (*Atzilut*), about which the verse states,⁶²⁰ “Evil shall not dwell with You,” there nevertheless is the existence of the external husks of *Kelipah* of the world of Emanation (*Atzilut*),⁶²¹ only that they are positioned in the world of Creation (*Briyah*).⁶²² In the world of Creation (*Briyah*) there already is a minority of evil, and the world of Formation (*Yetzirah*) is already half evil, and finally, the world of Action (*Asiyah*) is mostly evil.⁶²³ This is as explained in Tanya,⁶²⁴ that this world is called the world of the external husks (*Olam HaKelipot*). This is why all deeds in this world are difficult, harsh, and evil, and the wicked dominate.

Even so, since at the beginning of the creation the external husks of *Kelipah* were created to protect and assist the fruit, therefore there is the empowerment for the general matter of toil in serving *HaShem*-יהו"ה, blessed is He. That is, through the Jewish people serving *HaShem*-יהו"ה, blessed is He, we bring about a transformation of darkness to light,⁶²⁵ and cause unity in the “Mountains of Discord” (*Turei d'Peruda*).⁶²⁶ We thereby turn the domain of the many (*Reshut HaRabim*) into the domain of the Single (*Reshut HaYachid*), thus transforming it into the domain of the Singular One of the world (*Yechido Shel Olam*).⁶²⁷

⁶²⁰ Psalms 5:5; Likkutei Torah, Bamidbar 3c; Shaar HaYichud of the Mittler Rebbe, Ch. 54 and the citations there.

⁶²¹ See Likkutei Torah, Tazriya 23b and on.

⁶²² See *Hemshech* 5672 Vol. 2, p. 1,063

⁶²³ See Etz Chayim, Shaar 43 (Shaar Tziyur Olamot), Hakdamah L'Drush; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54 *ibid*.

⁶²⁴ Tanya, Likkutei Amarim Ch. 6 (10b and on); Ch. 24 (30a).

⁶²⁵ See Zohar I 4a

⁶²⁶ See Zohar I 158a

⁶²⁷ Zohar III 244a

This then, is the meaning of the words, “And your children’s (*Banayich*-בניך) peace (*Shlom*-שלום) will be abundant,” about which it states, “Do not only read it as ‘your children-*Banayich*-בניך,’ but rather read it as, ‘your builders-*Bonayich*-בוניך.” That is, through Torah scholars engaging in the study of Torah, particularly the Oral Torah (*Torah SheBa’al Peh*), they build (*Bonim*-בונים) the Torah from its very inception, so that it becomes as it was in the beginning of creation, meaning, that the purpose of the external husks of *Kelipah* is to guard all matters in the world.

This likewise is the meaning of what our sages, of blessed memory, taught,⁶²⁸ “Whosoever is occupied in the study of Torah, introduces peace (*Shalom*-שלום) in the upper entourage and the lower entourage.” In *Likkutei Torah*⁶²⁹ it is explained at length that “peace in the lower entourage” refers to peace between one’s Godly soul and one’s animalistic soul, who, in and of themselves, are in dispute with one another, as written,⁶³⁰ “The power shall pass from one regime to the other.”

However, when one is occupied in the study of Torah in a way that there are safeguards and caution, according to the measures necessary according to Torah, meaning, without any ulterior motives or secondary interests, and even more so, without matters that are in opposition to Torah, he then makes

⁶²⁸ Talmud Bavli, Sanhedrin 99b

⁶²⁹ *Likkutei Torah*, Matot 85d and on.

⁶³⁰ Genesis 25:23

“peace in the lower entourage,” so that his animalistic soul becomes subdued and transformed to fulfilling the will of his Godly soul.

Through this, he also makes peace in the upper entourage, meaning, in the roots of the Godly soul and the animalistic soul, which are in the Name *HaShem*-יהו"ה, blessed is He, and His title *God-Elohi*"מ-אלהי"ם, respectively. Moreover, through fulfilling the above, he affects that even *HaShem*'s-יהו"ה title *God-Elohi*"מ-אלהי"ם-86 which shares the numerical value of “the natural order-*HaTeva*-הטבע-86”⁶³¹ (and includes all matters related to the natural order),⁶³² will be in a way that *HaShem*-יהו"ה, blessed is He, and His Title *God-Elohi*"מ-אלהי"ם, are entirely one.⁶³³

This likewise is the meaning of the words “abundant peace-*Rav Shlom*-רב שלום.” That is, out of the aspect indicated by the word “abundant-*Rav*-רב,” which is a matter of multiplicity and division, we make peace-*Shalom*-שלום, which is the matter of the oneness of the Singular One of the world (*Yechido Shel Olam*). In other words, one must subdue and transform his animalistic soul to his Godly soul, by which we thereby subdue and transform the matters of the world from separation to unity, and from darkness to light.

⁶³¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*), The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (*Shaar HaNetivot*), Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled “*v'Hamargeel*” (121b); Shnei Luchot HaBrit 89a; Tanya, Shaar HaYichud VeHaEmunah, translated as *The Gate of Unity and Faith*, Ch. 6.

⁶³² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*).

⁶³³ See Zohar II 26b, 161a

Because of this, the matter is specifically learned out of the second time that “your children” is mentioned, “And your children’s (בניך-*Banayich*) peace (שלום-*Shlom*) will be abundant.” For, since this is the entire novelty of Torah scholars, as stated in Zohar⁶³⁴ on the word “In the beginning-*Bereishit* בראשית,”⁶³⁵ that the letter *Beit* בית of the word “In the beginning-*Bereishit* בראשית” is the matter expressed in the verse,⁶³⁶ “Through wisdom-*Chochmah* a house-*Bayit* בית is built,” (and “do not only read it as ‘house-*Bayit* בית’ but read it as ‘[the letter] *Beit* בית”).

In other words, it is through wisdom-*Chochmah*, which is the wisdom of the Torah, as it states,⁶³⁷ “There is no wisdom (*Chochmah*) except for Torah,” that Torah scholars build the “house-*Bayit* בית,” meaning that they build the world to be in the state that it was at the beginning of creation, through the letter *Beit* בית of “In the beginning-*Bereishit* בראשית,” (which is translated [in Targum] as,⁶³⁸ “With wisdom-*B’Chochmeta* בחוכמתא”).

8.

This then, is also the meaning of the verse,⁶³⁹ “He redeemed my soul in peace from battles against me, for in the many they were with me.” That is, as explained above, David’s

⁶³⁴ Tikkunei Zohar, beginning of Tikkun 6 (21a)

⁶³⁵ Genesis 1:1

⁶³⁶ Proverbs 24:3

⁶³⁷ Midrash Tanchuma, Vayeilech 2 and elsewhere.

⁶³⁸ See Targum Yerushalmi to Genesis 1:1

⁶³⁹ Psalms 55:19

form of serving *HaShem*-יהו"ה, blessed is He, was as indicated by the verse,⁶⁴⁰ "I swear that I stilled (*Shiviti*-שׁוֹיֵתִי) and silenced (*Domamti*-דּוֹמַמְתִּי) my soul," and,⁶⁴¹ "Let my soul be as dust to all," which is the matter of accepting the yoke of *HaShem*'s-יהו"ה Kingship upon oneself, through which we come to the continuation of the verse, "Open my heart to Your Torah."

In other words, Torah study in a way that is comparable "to opening the eye of a needle" becomes "expanded like the opening of a large hall,"⁶⁴² so that the matter expressed in the verse,⁶⁴³ "Unveil my eyes that I may perceive wonders from Your Torah," comes to be. In other words, there then is made to be the matter of a house-*Bayit*-בֵּית for him, as in the verse, "I will give you an everlasting house (*Bayit Ne'eman*-בֵּית נֶאֱמָן),"⁶⁴⁴ which is the matter of "I am a wall-*Anee Chomah*-אֲנִי חֹמָה"⁶⁴⁵ which refers to Torah.⁶⁴⁶

More specifically, it refers to the Oral Torah (*Torah SheBa'al Peh*), which is the matter of the boundaries and fences of Torah.⁶⁴⁷ Through this, the matter of "abundant peace-*Rav Shalom*-רַב שְׁלוֹם" is made to be, in which from the matter indicated by "abundance-*Rav*-רַב," the matter of peace-*Shalom*-שְׁלוֹם is caused to be (as discussed above). This is also is the meaning of the continuation of the verse,⁶⁴⁸ "For in the many (*b'Rabim*-בְּרַבִּים) they were with me." That is, the many

⁶⁴⁰ Psalms 131:2

⁶⁴¹ In the "*Eloh'ai Netzor*-אלה"י נִצּוֹר" prayer at the end of the Amidah.

⁶⁴² Midrash Shir HaShirim Rabba 5:2

⁶⁴³ Psalms 119:18

⁶⁴⁴ See Kings I 11:31; Also see Mishneh Torah, Hilchot Melachim 7:15

⁶⁴⁵ Song of Songs 8:10

⁶⁴⁶ Talmud Bavli, Pesachim 87a

⁶⁴⁷ See Mishnah, Pirkei Avot 1:1

⁶⁴⁸ Psalms 55:19

(*Rabim*-רבים) are nullified and sublimated, until they become elevated and unified to the aspect indicated by the word “with Me-*Eemadee*-עמדי.”

Through the above there comes to be the matter of “He redeemed my soul in peace,” which refers to the soul of David, which is the *Sefirah* of Kingship-*Malchut*, and refers to the community of Israel (*Knesset Yisroel*),⁶⁴⁹ meaning, the totality of all the souls of the Jewish people, so that redemption is brought about for them, both from their personal exiles and from their general exile.

This redemption is in a way of peace and tranquility, similar to how the Holy Temple was built. That is, after David prepared everything, the Holy Temple was then built by Shlomo in a way of peace and tranquility, who was “a man of tranquility... and I will bestow peace and tranquility upon Israel in his days.”⁶⁵⁰ It is in this manner that the coming redemption will now come about – redemption in a way of peace – in the particular service of *HaShem*-יהוה, blessed is He, of each individual and his personal redemption, as well as in the general service of *HaShem*-יהוה and the general redemption [of all Jews], may it be speedily in our days through our righteous Moshiach, who is David, King Moshiach!

⁶⁴⁹ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Pardes Rimmonim, Shaar 23 (*Erchei HaKinuyim*), section on “*Knesset Yisroel*,” and elsewhere.

⁶⁵⁰ Chronicles I 22:9-10