

Discourse 9

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

Delivered on Shabbat Parshat Vayeitzei,

10th of Kislev, 5719

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

1.

The verse states,⁶²⁸ “He redeemed my soul in peace from battles against me, for the many were with me.” The simple meaning⁶²⁹ is that King David, peace be upon him, said this on behalf of his own soul and the souls of all Jews. In addition, our sages, of blessed memory, explained that,⁶³⁰ “The Holy One, blessed is He, said: ‘Whosoever is occupied in the study of Torah, acts of lovingkindness, and prays with the congregation (*Tzibur*-צִיּוּר), I ascribe merit to him as if he redeemed Me and My children from the nations of the world,” by which it is understood that this verse refers to the coming redemption (*Ge’ulah*).

This is further demonstrated in the discourse in Iggeret HaKodesh entitled, “The Jewish people will only be redeemed through charity.”⁶³¹ It is explained there that through charity (*Tzeddakah*) – called “peace-*Shalom*-שלום” – personal

⁶²⁸ Psalms 55:19

⁶²⁹ Also see Ohr HaTorah (Yahal Ohr) Tehillim to Psalms 55:19 (p. 204).

⁶³⁰ Talmud Bavli, Brachot 8a

⁶³¹ Tanya, Iggeret HaKodesh, Epistle 4

redemption (*Ge'ulah*) comes about in the soul of every Jew, by which the general redemption (*Ge'ulah*) then comes about. Thus, the verse, “He redeemed my soul in peace,” also refers to the coming redemption (*Ge'ulah*).

Now, this verse elucidates the manner of redemption (*Ge'ulah*) and therefore specifies that it was “in peace-*b'Shalom*-בשלוֹם.” In other words, even though there were “battles against me,” nevertheless, [the redemption] was “in peace-*b'Shalom*-בשלוֹם.” This is because “the many (*Rabim*-רבים) were with me.”

The word “many-*Rabim*-רבים” indicates [the multiplicity and plurality of] the opposite of holiness.⁶³² For example, about Esav, whose family consisted of only six souls, the verse⁶³³ states “souls-*Nefashot*-נפשות” in the plural (*Rabim*-רבים). That is, through toil in serving *HaShem*-יהו"ה, blessed is He, indicated by the words “the many (*Rabim*-רבים) were with me,” which even causes the “many-*Rabim*-רבים” to be with me, there thereby is caused to be redemption in peace (*b'Shalom*-בשלוֹם).

This is like the teaching of our sages, of blessed memory,⁶³⁴ on the verse,⁶³⁵ “Peace, peace (*Shalom Shalom*-שלוֹם) for the distant and the close,” that he who is distant should become close. In other words, through the toil of influencing the distant to be close, a doubled peace (*Shalom*-שלוֹם) comes about. The same is so of this verse, that through the toil in affecting the “many-*Rabim*-רבים” (the distant) to be

⁶³² See Ohr HaTorah (Yahal Ohr) Tehillim to Psalms 55:19 ibid.

⁶³³ Genesis 35:6

⁶³⁴ Talmud Bavli, Brachot 34b

⁶³⁵ Isaiah 57:19

“with me” (close), the redemption comes “in peace-*b’Shalom*-בשלווה,” specifically “*b’Shalom*-בשלווה,” meaning, “*Beit*-ב-2 times *Shalom*-שלווה.”⁶³⁶

2.

This can be aligned to this week’s Torah portion, which begins with the words,⁶³⁷ “Yaakov departed from Be’er Shava and went toward Charan,” referring to the descent of the soul to below.⁶³⁸ (For, as known,⁶³⁹ the word “*Charan*-חרנה” has two meanings. It either refers to the aspect of Kingship-*Malchut* [of the world of Emanation-*Atzilut*], or on a lower level, it refers to the worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*), which is the matter of the descent of the soul to below.) More specifically, it refers to the time of exile (*Galut*).⁶⁴⁰

The Torah portion then continues with Yaakov’s vow,⁶⁴¹ “If God will be with me, and guards me on this way that I go; giving me bread to eat and clothes to wear; and I return in

⁶³⁶ See the discourse entitled “*Padah b’Shalom*” in Ohr HaTorah, Na”Ch, Vol. 3 p. 1,308.

⁶³⁷ Genesis 28:10

⁶³⁸ See Ohr HaChayim to Genesis 28:14; Also see the discourse entitled “*Vayeitzei*” 5680 & 5687; Also see the discourse entitled “*Mi Manah Afar Yaakov* – Who has counted the dust of Yaakov,” of 5718, translated in The Teachings of The Rebbe, 5718 Vol. 2, Discourse 26, Ch. 2 and on (Sefer HaMaamarim 5718 p. 257 and on; p. 272 and on).

⁶³⁹ See Biurei HaZohar of the Mittler Rebbe, Vayeitzei 16c and on, 17d and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 97; Also see the discourses in the preceding citation.

⁶⁴⁰ Midrash Bereishit Rabba 68:13; Ramban to the beginning of the Torah portion of Vayeitzei, citing Pirke d’Rabbi Eliezer; Also see Likkutei Sichot, Vol. 25 p. 153 and on, and p. 355 and on.

⁶⁴¹ Genesis 28:20-22

peace to my father's house, and *HaShem*-יהו"ה will be a God to me – then this stone that I have set as a pillar shall become a house of God, and whatever You give me, I shall surely tithe to You.” About this Zohar states,⁶⁴² “Because Yaakov perceived with the Holy Spirit and saw the constraints of the exile in the end of days... He therefore said, ‘and I return in peace to my father's house.’”

This also is the meaning of the verse,⁶⁴³ “Return, return, O' you perfect one; return, return, that we may gaze upon you; What will you see in the perfect one as in the encircling of the camps?” The verse states “return-*Shuvee*-שוב” four times, and as our sages, of blessed memory, said,⁶⁴⁴ this refers to the return from the four exiles (as explained at length in the *Drushei Chatunah* pamphlet).⁶⁴⁵ Thus, about this the verse states, “Return, O' you perfect one-*HaShulameet*-השולמית,” indicating that the return is “in peace-*b'Shalom*-בשלום,” as in the verse, “and I return in peace-*v'Shavtee b'Shalom*-ושבתי בשלום [to my father's house.]”

More specifically, several levels⁶⁴⁶ from below to above are enumerated in this verse. That is, it first states, “[giving me bread to eat and clothes to wear.” This refers to the service of *HaShem*-יהו"ה of the righteous-*Tzaddikim* in fulfilling Torah and *mitzvot*. That is, “bread-*Lechem*-לחם” refers to Torah, which is the matter of inner sustenance, as in the verse,⁶⁴⁷ “Your

⁶⁴² Zohar I 23b

⁶⁴³ Song of Songs 7:1

⁶⁴⁴ Midrash Shir HaShirim Rabba to Song of Songs 7:1

⁶⁴⁵ See the discourse entitled “*v'Khol Banayich*” 5689, Ch. 2 (*Sefer HaMaamarim* 5689 p. 112 and on).

⁶⁴⁶ See *Torat Chayim*, *Vayeitzei* 166d and on.

⁶⁴⁷ Psalms 40:9

Torah is in my innards,” and “clothes to wear” refers to the *mitzvot*, which are like garments (*Levushim*) and surrounding lights (*Makifim*).

The verse then states, “and I return in peace to my father’s house,” referring to the service of *HaShem*-יהו"ה, blessed is He, of those who return to *HaShem*-יהו"ה in repentance (*Ba'alei Teshuvah*), which is loftier than the service of *HaShem*-יהו"ה of the righteous (*Tzaddikim*), as our sages, of blessed memory, taught,⁶⁴⁸ “In the place where returnees (*Ba'alei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.”

Then, after enumerating the order of serving *HaShem*-יהו"ה, blessed is He, the verse specifies the particulars of the drawings down [of influence] from Above, brought about by serving *HaShem*-יהו"ה, blessed is He. This begins with Yaakov’s statement, “and *HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהי” to me,” in that currently, *HaShem*’s-יהו"ה title “God-*Elohi*”מ-אלהי” covers over and conceals His Name *HaShem*-יהו"ה.⁶⁴⁹ For, if the Name *HaShem*-יהו"ה would be openly revealed, all of existence would be nullified. Therefore, the title “God-*Elohi*”מ-אלהי” covers over and conceals the Name *HaShem*-יהו"ה. However, in the coming future, the Name *HaShem*-יהו"ה will be openly revealed.⁶⁵⁰

⁶⁴⁸ Mishneh Torah, Hilchot Teshuvah 7:4

⁶⁴⁹ See Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 1 and on.

⁶⁵⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see Shaarei Orach of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

This is what our sages, of blessed memory, meant when they said,⁶⁵¹ “In the coming future, the Holy One, blessed is He, will remove the sun from its sheath.” That is, “the sun of *HaShem*-יהו"ה,”⁶⁵² will illuminate as He is, without the concealment of His title “God-*Elohi*”מ-אלהי.” This is what Yaakov meant when he said, “and *HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהי to me,” that the Name *HaShem*-יהו"ה will be openly revealed.

The verse then continues, “then this stone that I have set as a pillar shall become a house of God-*Beit Elohi*”מ-בית אלהי,” referring to a second drawing down [of influence]. That is, once there already is a drawing down of the transcendent encompassing light (*Makif*) (“the sun of *HaShem*-יהו"ה”) in an inner way (*b’Pnimityut*), there then will be the drawing down of the higher transcendent encompassing lights (*Makifim*), indicated by the “house of God-*Beit Elohi*”מ-בית אלהי.” Here the title “*Elohi*”מ-אלהי” is higher than the [lower] Name *HaShem*-יהו"ה,⁶⁵³ and is specifically drawn down through repentance and return (*Teshuvah*).

⁶⁵¹ Talmud Bavli, Nedarim 8b

⁶⁵² See Psalms 84:12; Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 4 and on.

⁶⁵³ See Zohar I 251a – That is, the name *HaShem*-יהו"ה referred to here is the lower Name *HaShem*-יהו"ה, which is the *Sefirah* of Splendor-*Tiferet* (and is the primary aspect of *Zeir Anpin*) of the world of Emanation (*Atzilut*), and thus refers to the initial ascent of Kingship-*Malchut* of the world of Emanation (*Atzilut*) to the aspect of *Zeir Anpin* of the world of Emanation. On the other hand, “the house of God-*Beit Elohi*”מ-בית אלהי” refers to the second ascent of Kingship-*Malchut* to the aspect of the Living God-*Elohi*”מ חיים אלהי, which is the aspect of Understanding-*Binah* of the world of Emanation (*Atzilut*), and is also the aspect of repentance (*Teshuvah*). Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Eight (*Binah*); Pardes Rimonim, Shaar 23 (*Shaar Erchei HaKinuyim*) section on the term “repentance-*Teshuvah*-תשובה.”

However, we must better understand this matter of the “house of God-*Beit Elohi*” מ-אלהי”מ made from the “stone-*Even*-אבן,” and what it is. We also must understand why the verse specifies, “**this** stone-*HaEven HaZot*-זאת האבן.” For, at first glance, the verse could have simply stated, “The stone that I have set,” and we would know which stone is being referred to. Why then does the verse specify, “**this** stone-*HaEven HaZot*-זאת האבן”?⁶⁵⁴

3.

Now, Zohar states⁶⁵⁵ that the word “this-*Zot*-זאת” [in the feminine] refers to the aspect of Kingship-*Malchut*. About this the verse states,⁶⁵⁶ “With this-*Zot*-זאת shall Aharon come into the sanctuary,” in that, “This-*Zot*-זאת is the gate of ascension.”⁶⁵⁷ This is also the meaning of the verse,⁶⁵⁸ “Thus said *HaShem*-יהו”ה: Let not the wise man glorify in his wisdom, and let not the mighty man glorify in his might, let not the rich man glorify in his wealth. For only in this-*Zot*-זאת shall one who glorifies glorify – contemplating and knowing Me.” That is, when the verse states, “With this-*Zot*-זאת shall one who

⁶⁵⁴ Also see the beginning of the discourse entitled “v’*HaEven HaZot*” 5634 (Sefer HaMaamarim 5634 p. 66).

⁶⁵⁵ See introduction to Tikkunei Zohar, 11b, cited in Pardes Rimonim, Shaar 23 (*Shaar Erchei HaKinuyim*), section on the term “*Zot*-זאת”; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on the title “this-*Zot*-זאת.”

⁶⁵⁶ Leviticus 16:3

⁶⁵⁷ see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on the title “this-*Zot*-זאת” *ibid.*; Also see Likkutei Torah, Vayikra; Sefer HaMaamarim 5689 p. 170.

⁶⁵⁸ Jeremiah 9:22-23; See Zohar II 158b

glorifies glorify,” it refers to the nullification (*Bittul*) of the aspect of Kingship-*Malchut* to *HaShem*-יהו"ה, blessed is He.

To further explain,⁶⁵⁹ at first glance, the beginning of this verse seems to contradict the end of the verse. For, the verse begins, “Let not the wise man (*Chacham*-חכם) glorify in his wisdom (*Chochmato*-חכמתו).” This also applies to the wisdom (*Chochmah*-חכמה) of Torah, which is true wisdom. As Zohar states [on this verse],⁶⁶⁰ “The prophet [Yirmiyahu, who knew the quality called “This-*Zot*-זאת,”] cried out to the masters of Torah – these being Torah sages who have wealth in Torah knowledge and rejoice in their lot – and said to them, ‘Thus said *HaShem*-יהו"ה: Let not the wise man glorify in his wisdom etc.’” This is because knowledge of Torah is not enough, including the levels of “the masters of the Torah, who are wise and wealthy in Torah” (which includes the matter of wealth), similar to David, who would bind the Torah to the Holy One, blessed is He.⁶⁶¹

This being so, what then is the meaning of the end of the verse, “For only in this-*Zot*-זאת shall one who glorifies glorify – contemplating and knowing Me,” referring to the matter of Godly wisdom, about which the verse first stated “Let not the wise man glorify in his wisdom.”

⁶⁵⁹ See the discourse entitled “v’*HaEven HaZot*” 5634 (Sefer HaMaamarim 5634 p. 66) and the citations there.

⁶⁶⁰ Zohar II 158b *ibid*.

⁶⁶¹ Sefer HaBahir, Section 196 (58); Zohar II 222b (Ra’aya Mehemna); Tola’at Yaakov (by the author of Avodat HaKodesh, Rabbi Meir Ibn Gabbai), Sod HaShabbat 28d; Avodat HaKodesh, Chelek HaAvodah, Ch. 24; Likkutei Torah, Shlach 47c, 51a; Ohr HaTorah, Na”Ch, Tehillim, Vol. 2, p. 914; See *Hemshech* 5666 p. 390. Also see *Hemshech* 5666 p. 390.

4.

However, the explanation is that all matters in the chaining down of the worlds (*Hishtalshelut*) are in a way of a seal that is stamped, in which the stamp is the inverse of the seal.⁶⁶² This is as stated in Talmud,⁶⁶³ that when Rabbi Yehoshua ben Levi's son became deathly ill and then returned to good health, he said to his father, "I saw an inverted world, those above were below and those below were above." Rabbi Yehoshua ben Levi responded, "My son, you have seen a clear world."

Now, in discussing the son of Rabbi Yehoshua ben Levi, it is understood that when he saw that "those above were below and those below were above," this refers to the matters of above and below as they truly are. This is why specifically Rabbi Yehoshua ben Levi had to explain that, "You have seen a clear world," being that from the perspective Above, this indeed is "a clear world."

This is because the chaining down of the worlds (*Hishtalshelut*) is like the stamp of a seal, in which the stamp is the inverse of the seal. Therefore, that which is highest Above is lowest below, and that which lowest Above is highest below.

⁶⁶² See Likkutei Torah, Eikev 13c; Shir HaShirim 4c, 45a and elsewhere. (That is, when a seal is impressed into wax, the impression in the wax is the exact inverse of the image on the seal itself. That is, that which protrudes in the seal, becomes indented in the wax, and that which is indented in the seal becomes protruded in the wax).

⁶⁶³ Talmud Bavli, Pesachim 50a – "I saw an inverted world, those above [that is, elevated and important in this world] were below [insignificant], whereas those below [that is, are considered insignificant in this world] were above." See Rashi.

The general explanation is that this is the difference between the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*). That is, that which is higher in the concealed world (*Alma d'Itkasiya*), is lower in the revealed world (*Alma d'Itgaliya*).

Now, as known, the concealed world (*Alma d'Itkasiya*) and the revealed world (*Alma d'Itgaliya*) are compared to thought (*Machshavah*) and speech (*Dibur*). That is, thought (*Machshavah*) is to oneself and is concealed, whereas speech (*Dibur*) is to another and is revealed.

By way of analogy, this is like the bestowal of intellect from a teacher to his student through speech (*Dibur*). That is, the intellect of the teacher is far superior to the intellect of the student. Therefore, within himself, the teacher must find the matter as it relates to the student. However, even after he limits himself to find the matter in himself as it relates to the student, nevertheless, this all is still within himself, and cannot yet be transmitted to the student. Rather, in order to transmit it to the student, he first must give over various prefaces and introductory statements and present the student with various suggestions and ideas. Only then can he give the matter [that he wants to bestow to his student].

From this it is understood that as it is in the teacher, he first has the concept, and then brings out the prefaces and introductory explanations, whereas as it is in the student, he first receives the prefaces and introductory explanations, and then receives the concept itself. (Moreover, it is only once “the student comes to grasp the original intent of his teacher after

forty years,”⁶⁶⁴ that for him too, the prefaces and introductory explanations become secondary and the concept becomes primary.)

The same is so of every cause and effect, that whatever is first in the cause, comes out last in the effect, in that “the end action arose first in thought.”⁶⁶⁵ That is, whatever is first and higher in *HaShem's* יהו"ה Supernal thought (*Machshavah*), comes out as the end action in creation.

With the above in mind, we can understand the two views,⁶⁶⁶ on whether the heavens came first or the earth came first, and that both are true. That is, in the revealed world (*Alma d'Itgaliya*) the heavens came first, and in the concealed world (*Alma d'Itkasiya*) the earth came first. As explained in Tanya,⁶⁶⁷ *HaShem's* יהו"ה ultimate Supernal intent in the chaining down of all worlds, is specifically for this lowest world. For, even though as it is revealed it is lowest, nevertheless, as it is concealed it is first.

Now, in this world itself, *HaShem's* יהו"ה primary Supernal intent is for man, as the verse states,⁶⁶⁸ “I (*Anochi*-אנכי) made the earth and I created (*Barati*-בראתי) man upon it.” That is, the reason that “I-*Anochi*-אנכי” – referring to **the** “I-*Anochi*-אנכי” [who gave us His Torah with the word “I-*Anochi*-אנכי,”]⁶⁶⁹ “made the earth” is to create man, so that he will fulfill

⁶⁶⁴ See Talmud Bavli, Avodah Zarah 5b

⁶⁶⁵ See the liturgy of the “*Lecha Dodi*” in the Kabbalat Shabbat prayers.

⁶⁶⁶ Talmud Bavli, Chagigah 12a

⁶⁶⁷ Tanya, Likkutei Amarim, Ch. 36

⁶⁶⁸ Isaiah 45:12

⁶⁶⁹ Exodus 20:2; Also see the discourse entitled “*Lehavin Inyan Matan Torah* – To understand the matter of the giving of the Torah,” 5715, translated in The Teachings of The Rebbe, 5715, Discourse 15, Ch. 1.

the 613 תרי"ג-*mitzvot*. This is the meaning of the word “I created-*Barati*”-בראתי-613,” which has the same numerical value as the 613 תרי"ג-⁶⁷⁰

Nonetheless, in the actualization of creation, man was created last, as the verse states,⁶⁷¹ “Last (*Achor*-אחור) and first (*Kedem*-קדם) You formed me.” That is, though in the act of creation man was created last (*Achor*-אחור), this is only in the revealed world (*Alma d'Itgaliya*). However, in the concealed world (*Alma d'Itkasiya*), man is first (*Kedem*-קדם) in the act of creation, being that he is *HaShem*’s-יהו"ה primary Supernal intent.

Though it states that [the reason man was created last is because],⁶⁷² “Even a mosquito preceded you,” this only is so if a person sins, at which time he does not accord to *HaShem*’s-יהו"ה Supernal intent. However, when he does accord to *HaShem*’s-יהו"ה Supernal intent, he is first (*Kedem*) etc., and is only last chronologically, in that he was created last.

This is also why man was [first] created as inanimate matter (*Domem*), as in the verse,⁶⁷³ “Your eyes saw my unshaped clod.” For, as known, man was formed differently than all other creatures.⁶⁷⁴ That is, all other creatures were created together with their souls, whereas about the creation of man it states, “Your eyes saw my unshaped clod (*Galmi*-גלמי),” which is [inanimate and is the] lowest aspect.

⁶⁷⁰ See Mikdash Melech to Zohar I 205b; Ohr HaTorah, Bereishit Vol. 6, p. 1,044b, and elsewhere.

⁶⁷¹ Psalms 139:5

⁶⁷² Talmud Bavli, Sanhedrin 38a

⁶⁷³ Psalms 139:16

⁶⁷⁴ See Torah Ohr, Bereishit, discourse entitled “*Lehavin... Yetzirat Guf HaAdam*” 3d and on, and elsewhere.

Nevertheless, the reason for this is because *HaShem's*-יהו"ה ultimate Supernal intent in creating man is to refine the physical. We thus find that though man was created at the end of the act of creation, nevertheless, in truth, he precedes it all. This is like the teaching⁶⁷⁵ of our sages, of blessed memory, that “the Supernal thought of Israel preceded everything, including the thought of the Torah.”

5.

With the above in mind, we can understand the meaning of the verse, “Let not the wise man glorify in his wisdom etc.” Now, “the wise man (*Chacham*-חכם)” and “his wisdom (*Chochmato*-חכמתו)” refer to the wisdom-*Chochmah*-חכמה of the world of Emanation (*Atzilut*) and higher, and though this is very lofty, the verse nevertheless states, “Let not the wise man glorify in his wisdom,” being that [the world of Emanation-*Atzilut*] is not *HaShem's*-יהו"ה ultimate Supernal intent. That is, *HaShem's*-יהו"ה ultimate Supernal intent in the creation and emanation of wisdom-*Chochmah* is for *HaShem*-יהו"ה to be revealed below through knowledge of *HaShem*-יהו"ה.

This is like [the teaching],⁶⁷⁶ “The Torah came out from wisdom-*Chochmah*.” What is meant here is not Torah as it is in the world of Emanation (*Atzilut*) but,⁶⁷⁷ “[the Torah] that You taught us,” in the worlds of Creation, Formation, and Action

⁶⁷⁵ Midrash Bereishit Rabba 1:4

⁶⁷⁶ Zohar II 62a, 85a, and elsewhere.

⁶⁷⁷ See the second blessing of the grace after meals (*Birkhat HaMazon*)

(*Briyah, Yetzirah, Asiyah*).⁶⁷⁸ For, as wisdom-*Chochmah* is in the world of Emanation (*Atzilut*), revelation below is not yet possible.⁶⁷⁹ Rather, it only is possible through the aspect of Kingship-*Malchut*. Moreover, in Kingship-*Malchut* itself, it is not [possible] as it is in the world of Emanation (*Atzilut*), but specifically as it descends to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

This is also the meaning of the verse,⁶⁸⁰ “Wisdoms (*Chochmot*-חכמות) will sing outside (*Bachutz*-בחוץ),” in which the word “Wisdoms-*Chochmot*-חכמות” is plural, referring to the upper wisdom (*Chochmah Ila’ah*) and the lower wisdom (*Chochmah Tata’ah*),⁶⁸¹ meaning, the upper wisdom (*Chochmah Ila’ah*) as it illuminates in the lower wisdom (*Chochmah Tata’ah*) which is Kingship-*Malchut* [of the world of Emanation-*Atzilut*], and by her hand there thereby is illumination below to the outside (*Bachutz*-בחוץ), which is *HaShem*’s יהו"ה ultimate Supernal intent.

As explained in Tanya,⁶⁸² *HaShem*’s יהו"ה ultimate Supernal intent is not for the upper worlds, being that for them it is a descent from the light of *HaShem*’s יהו"ה countenance, blessed is He. Rather, *HaShem*’s יהו"ה ultimate Supernal intent is specifically for this world, and to restrain the side opposite holiness etc.

⁶⁷⁸ See Likkutei Torah, Eikev 17b; Sefer HaMitzvot 5696 p. 10; Also see the preceding discourse, “*Patach Rabbi Yossi* – Rabbi Yossi began and said,” of this year, 5719, Discourse 8, Ch. 5.

⁶⁷⁹ As is understood from the prior analogy of the teacher and student.

⁶⁸⁰ Proverbs 1:20; See Torah Ohr, Yitro 70a; Torat Chayim, Bereishit 1a and on.

⁶⁸¹ See Zohar I 141b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Nine (*Chochmah*).

⁶⁸² Tanya, Likkutei Amarim, Ch. 36

This then, is the meaning of the verse,⁶⁸³ “Let not the wise man glorify in his wisdom... for only in this-*Zot*-זאת shall one who glorifies glorify.” That is, the verse seems to indicate that there indeed must be a matter of glorification (*Hilul*-הילול) and that glorification is specifically applicable in “This-*Zot*-זאת.” However, at first glance, it could seem that the matter of glorification (*Hilul*-הילול) is not necessary at all.

However, the explanation is that the word “glorification-*Hilul*-הילול” is of the same root as in the verse,⁶⁸⁴ “When His flame shone-*b’Heelo*-בהילו above my head,” referring to revelation (*Giluy*). Thus, since in wisdom-*Chochmah* itself, there is no matter of revelation (*Giluy*) to below, it therefore is not *HaShem*’s-הו"ה ultimate Supernal intent.

This is why the verse states, “For only in this-*Zot*-זאת shall one who glorifies glorify,” in that revelation (*Giluy*) is specifically brought about through “This-*Zot*-זאת,” about which it states,⁶⁸⁵ “This is the gate of ascent.” This refers to the aspect of Kingship-*Malchut*, which is called a “gate-*Shaar*-שער,” in that the gate is used to go outside, meaning, to bring revelation (*Giluy*) to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

The verse then continues, “contemplating and knowing Me.” However, this “contemplation and knowing” is not for

⁶⁸³ Jeremiah 9:22-23; See Zohar II 158b

⁶⁸⁴ Job 29:3; Talmud Bavli, Niddah 30b; Also see Torah Ohr, Vayeishev 30a, and elsewhere.

⁶⁸⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), section on the title “this-*Zot*-זאת” *ibid.*; Also see Likkutei Torah, Vayikra; Sefer HaMaamarim 5689 p. 170.

oneself, but to bring revelation to another (for his fellow to understand), which is *HaShem's* יהו"ה ultimate Supernal intent. About this the verse states, “(contemplating and knowing) Me-Otee-אותי,” referring to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. In other words, it is specifically in this, that we take hold of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, who transcends all revelations (*Gilyim*).

This is also the meaning of the conclusion of the verse, “For I am *HaShem*-יהו"ה, who does kindness, justice, and righteousness in the land.” In other words, *HaShem's* יהו"ה ultimate Supernal intent, blessed is He, is specifically below in the land.

6.

This also explains the verse,⁶⁸⁶ “This stone-*HaEven HaZot*-הזאת האבן that I have set as a pillar shall become a house of God-*Beit Elohi*”מ-אלהי”ם.” That is, in order to bring about the drawing down of the new encompassing aspects (*Makifim*) that transcend the [lower] Name *HaShem*-יהו"ה (as explained above), there specifically must be the toil of serving *HaShem*-יהו"ה, blessed is He, in the aspect of “This-*Zot*-זאת.” About this the verse specifies “This stone-*HaEven HaZot*-הזאת האבן... shall become a house-*Beit*-בית,” meaning, a receptacle (*Kli*) for the revelation of “*Elohi*”מ-אלהי”ם,” meaning, the

⁶⁸⁶ Genesis 28:22

aspect of *HaShem's* יהו"ה Godliness that is higher than the [lower] Name *HaShem*-יהו"ה.⁶⁸⁷

This comes about after being preceded by the service of *HaShem*-יהו"ה, blessed is He, enumerated beforehand, as explained above, that the verse first states, “[and He] will give me bread to eat and clothes to wear,” referring to the service of *HaShem*-יהו"ה, blessed is He, of the righteous-*Tzaddikim* [in fulfilling Torah and *mitzvot*].

However, this itself is not *HaShem's*-יהו"ה ultimate Supernal intent. Rather, *HaShem's*-יהו"ה ultimate Supernal intent is specifically the toil of repenting and returning (*Teshuvah*) to Him, blessed is He. About this it states,⁶⁸⁸ “Moshiach will come to bring the righteous (*Tzaddikim*) to return in repentance (*Teshuvah*).” The matter of repentance and return (*Teshuvah*) is specifically the refinement and clarification of the lower, to the point of even refining willful transgressions.⁶⁸⁹

This then, is the meaning of the words, “and I return in peace to my father’s house.” That is, Yaakov’s father was Yitzchak, who is called Yitzchak-יצחק as in the verse,⁶⁹⁰ “God-*Elohi*” מ-אלהי has made laughter-*Tzchok*-צחוק for me,” referring to the matter of the Upper laughter and delight,

⁶⁸⁷ See Zohar I 251a and the prior note. Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Eight (*Binah*); Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁶⁸⁸ Likkutei Torah, Rosh HaShanah 58d; Ha’azinu 75b; Shmini Atzeret 92b; Shir HaShirim 45a, 50b; Also see Zohar III 153b.

⁶⁸⁹ See Talmud Bavli, Yoma 86b; Tanya, Likkutei Amarim, Ch. 7

⁶⁹⁰ Genesis 21:6

brought about through refining the concealments of *HaShem*'s-יהו"ה title "God-*Elohi*" *m*-אלהי"ם-⁶⁹¹

The verse then concludes, "and *HaShem*-יהו"ה will be a God-*Elohi*" *m*-אלהי"ם to me, then this stone which I have set as a pillar shall become a house of God-*Beit Elohi*" *m*-אלהי"ם-⁶⁹²." In other words, through serving *HaShem*-יהו"ה, blessed is He, in the aspects indicated by the words, "[and He] will give me bread to eat and clothes to wear," which is the matter of the righteous-*Tzaddikim* serving Him in ascending (*Ha'ala'ah*) and drawing down (*Hamshachah*), – [which is the meaning of the verse,⁶⁹² "He took the stone... and set it as a pillar," this being the matter of ascent (*Ha'ala'ah*), and after this, "he poured oil on its top," which is the matter of drawing down (*Hamshachah*)) – that there thereby is caused to be the revelation of, "*HaShem*-יהו"ה is a God-*Elohi*" *m*-אלהי"ם to me," which is the matter of the revelation of the Name *HaShem*-יהו"ה, as explained above.

However, it is through the subsequent service of, "and I return (*v'Shavtee*-ושבתי) in peace to my father's house," which is the toil of repentance and return (*Teshuvah*), that "the house of God-*Beit Elohi*" *m*-אלהי"ם-⁶⁹² is brought about, which is the matter of drawing down the new encompassing and transcendent aspects (*Makifim*) that even transcend the general encompassing light (*Sovev*).

In other words, even though the revelation of the Name *HaShem*-יהו"ה transcends the worlds, and is the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds all worlds

⁶⁹¹ See Torah Ohr, Toldot 17d and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of His Title (*Shaar HaKinuy*).

⁶⁹² Genesis 28:18

(*Sovev Kol Almin*), it nevertheless has relation to worlds. This is why it is called of the light of *HaShem*-יהו"ה that surrounds all worlds (*Sovev Kol Almin*). Moreover, in this there are a number of levels, from the particular encompassing lights (*Makifim*), to the most general and all-encompassing light (*Makif HaKlalli*) of *HaShem*-יהו"ה, blessed is He. However, all this already relates to worlds. In contrast, through serving *HaShem*-יהו"ה, blessed is He, in repentance and return (*Teshuvah*) to Him, a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, comes about.

7.

This is also the meaning of the verse,⁶⁹³ “He redeemed my soul in peace from battles against me, because the many were with me.” That is, through affecting the refinement (*Birur*) so that even the “many” (*Rabim*-רבים) are “with me,” there thereby is caused to be redemption in peace-*b'Shalom*-בשלום, which transcends the revelation of the Name *HaShem*-יהו"ה.

For, in the revelations of the coming future there are two matters. The first is the revelation of the Name *HaShem*-יהו"ה, as it states,⁶⁹⁴ “The glory of *HaShem*-יהו"ה will be revealed.” This is as stated before, that,⁶⁹⁵ “In the coming future, the Holy One, blessed is He, will remove the sun from its sheath.” This

⁶⁹³ Psalms 55:19

⁶⁹⁴ Isaiah 40:5

⁶⁹⁵ Talmud Bavli, Nedarim 8b

comes about through the toil of the righteous-*Tzaddikim* in serving *HaShem*-יהו"ה, blessed is He.

The second is the revelation and drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He. This is brought about by serving Him in repenting and returning (*Teshuvah*) to Him. That is, through the refinement (*Birur*) of the lower ("the many-*Rabim*-רבים were with me"), the fulfillment of *HaShem*'s-יהו"ה ultimate Supernal intent to make the lower worlds into a dwelling place for the Holy One, blessed is He, comes to be.⁶⁹⁶

The meaning of a "dwelling place" is that it is an abode for the Essential Self and Being of *HaShem*-יהו"ה Himself, blessed is He.⁶⁹⁷ By way of analogy, this is like the dwelling place of a human being, in that his essential self and being dwells there. The same is so of the dwelling place for *HaShem*-יהו"ה in the lower worlds, meaning that there should be a drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, in the lower worlds, literally!

⁶⁹⁶ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36, and elsewhere.

⁶⁹⁷ See *Hemshech* 5666 p. 3; Also see the discourses of the year, 5717, entitled "*Na'aseh Adam* – Let us make man," and "*Vayavo Moshe* – Moshe came into the cloud," translated in The Teachings of The Rebbe, 5717, Vol. 1, Discourse 4, Ch. 3 and on, and Discourse 13, Ch. 3 (Sefer HaMaamarim 5717, p. 33 and on; p. 127).