

Discourse 11

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

Delivered on Shabbat Parshat Vayeitzei,
10th of Kislev (discourse 3),⁵³⁴ 5722
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁵³⁵ “He redeemed my soul in peace from battles against me, because the many were with me.” In his discourse by this same title (printed in his book *Shaarei Teshuvah*),⁵³⁶ the Mittler Rebbe, whose day of redemption we are celebrating, explains why the word for battle here is “*Krav*-קרב,” which also means “closeness-*Kiruv*-קירוב,” (though battle is the very opposite of closeness). He explains that this is because battle is that each of the two [warring] parties wants to be victorious over the other side, to conquer and subjugate it [until] it becomes absorbed and included in the victorious side. Thus, to affect this – that the opposition will come to be included in his own side – this specifically is brought about through closeness (*Kiruv*-קירוב), meaning, by

⁵³⁴ This discourse was edited by the Rebbe and published as a pamphlet for the 10th-14th of Kislev 5752.

⁵³⁵ Psalms 55:19

⁵³⁶ *Shaarei Teshuvah*, Vol. 1 (Shaar HaTefillah) 49a and on.

coming close to him, in which “battle-*Krav*-קרב” is a term of “closeness-*Kiruv*-קירוב.”

The same is so of the battle between the Godly soul and the animalistic soul, which takes place primarily during prayer, (as in the teaching,⁵³⁷ “The time of prayer is a time of battle.” That is, in order for the toil (prayer) of the Godly soul to effect the animalistic soul, so that it becomes included in the Godly soul, [meaning, that even the animalistic soul comes to love *HaShem*-יהו"ה, as in the teaching⁵³⁸ [on the verse,⁵³⁹ “You shall love *HaShem*-יהו"ה your God] with all your heart (*Bechol Levavecha*-בכל לבבך),” meaning, “with both your inclinations,”] this is brought about through the Godly soul being garbed in the animalistic soul. That is, the contemplation (*Hitbonenut*) of the Godly soul is in such matters and in such a way that even the animalistic soul can grasp and comprehend.⁵⁴⁰ In contrast, if prayer only stems from the Godly soul, it has no effect on the animalistic soul, as explained in the discourse.

⁵³⁷ Zohar cited in Likkutei Torah, Teitzei; Shaar HaTefillah ibid., and elsewhere. See Zohar I 240b; Zohar III 243a

⁵³⁸ Talmud Bavli, Brachot 54a in the Mishnah; Sifri (cited in Rashi) to Deuteronomy 6:5

⁵³⁹ Deuteronomy 6:5

⁵⁴⁰ See Torah Ohr, Vayeishev 29b; Hemshech 5666 p. 135 and on; Sefer HaMaamarim 5670 p. 25; 5710 p. 56, and elsewhere.

2.

Now,⁵⁴¹ the refinement of the animalistic soul, brought about by the garbing and manifestation of the Godly soul in the animalistic soul, is a matter of battle, as mentioned before. The matter of battle is that there is an opposing force that must be fought against.⁵⁴² However, the meaning of [the verse] “He redeemed my soul in **peace**” is that the redemption of the Godly soul from the exile of the animalistic soul is not in a way of battle, but is rather through the revelation of a higher light and illumination, thereby causing the **nullification** of the desires of the animalistic soul, in which no battle at all is required.

This is explained in various places,⁵⁴³ as well as in the above-mentioned discourse,⁵⁴⁴ about the refinement (*Birur*) brought about through engaging in Torah study. That is, it is not in a way of battle (in which there is an opposing force that must be vanquished through battle), but rather, the revelation of the light of Torah causes an **essential** nullification of the evil.⁵⁴⁵

The same is so of prayer, that through love of *HaShem*-יהוה, blessed is He, that transcends reason and intellect, stemming from the *Chayah* and *Yechidah* aspects of the soul,

⁵⁴¹ See Shaarei Teshuvah ibid. Ch. 5 (51c) and on.

⁵⁴² Note: Beyond this, even after the victory in the battle, the opposition remains but in a concealed state, as will be explained later in chapter five.

⁵⁴³ *Hemshech* “*Padah b'Shalom*” 5659 (Sefer HaMaamarim 5659 p. 162 and on); 5704 (Ch. 19 and on – Sefer HaMaamarim 5704 p. 106 and on).

⁵⁴⁴ Shaarei Teshuvah ibid. Ch. 11 (56a).

⁵⁴⁵ See Shaarei Teshuvah ibid.

the desires of the animalistic soul are nullified, and thus the redemption of the Godly soul from the exile of the animalistic soul is by way of peace – “He redeemed my soul in peace.”

Now, the Mittler Rebbe explains there⁵⁴⁶ that the true matter of “He redeemed my soul in peace” comes about specifically through the revelation of the singular *Yechidah* [essence of the soul]. This is because the nullification of the desires of the animalistic soul, brought about through love of *HaShem*-יהו"ה, blessed is He, transcends reason and intellect, being that it stems from the *Chayah* level of the soul which is an encompassing aspect (*Makif*), and is solely because the desire the (*Chayah* level of) Godly soul **overpowers** the desire of the animalistic soul. [That is, because of the strength and dominance of the Godly soul, the desires of the animalistic soul are automatically nullified.

In contrast, in the service of *HaShem*-יהו"ה, blessed is He, stemming from the *Nefesh*, *Ru'ach*, and *Neshamah* levels [of the Godly soul], the refinement (*Birur*) comes about through the manifestation of the Godly soul in the animalistic soul, and its **battle** against it. However, this is not so of the *Chayah* [level of the soul], in which the dominance of the strength of desire of the Godly soul (which transcends reason) causes (the desires of the animalistic soul) to be nullified automatically. However, even so, their nullification only stems from the overpowering dominance of the Godly soul,

⁵⁴⁶ Shaarei Teshuvah ibid. Ch. 6 (52c) and on; Also see at length in the discourse by this title of the year 5739, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Kislev p. 41 and on).

not because they have become nullified in essence.] This then, is not the true matter of peace (*Shalom*-שלום).

Rather, the true matter [indicated by] “He redeemed my soul in peace” comes about through the revelation of the singular *Yechidah* [essence of the Godly soul]. For, since there is no aspect on the side opposite holiness that corresponds to the *Yechidah*, [as in the teaching],⁵⁴⁷ “They lack a shadow of a shadow,” therefore the nullification of the desires of the animalistic soul brought about by the revelation of the *Yechidah* is (not because through the revelation of the *Yechidah* the desires are nullified, but) because in the *Yechidah* there is no room for alien desires in the first place.

This then, is the meaning of the verse,⁵⁴⁸ “He redeemed my soul in peace... because the many were with me.” The words, “for the many were with me,” provide the reason (“because-*Ki*-כי”) “He redeemed my soul in peace.” This is because the toil referred to in the words, “because the many were with me,” refers to the arousal and revelation of the *Yechidah* [level of the Godly soul] (as explained at length in the discourse),⁵⁴⁹ and through the revelation of the *Yechidah*, the redemption of the Godly soul is in a way of peace – “He redeemed my soul in peace.”

⁵⁴⁷ Talmud Bavli, Yevamot 122a; Likkutei Torah, Teitzei 37c; Maamarai Admor HaEmtza’ee, Devarim Vol. 2, p. 542 and on, and elsewhere.

⁵⁴⁸ Psalms 55:19

⁵⁴⁹ Shaarei Teshuvah ibid., Ch. 12 (56c)

3.

Now, this must be better understood. For, since upon the revelation of the *Yechidah* (the toil indicated by the words “the many were with me”) there is no room for the existence of opposition, this being so, there is no need for redemption. However, by the fact that “the many were with me” is given as the reason for “He redeemed my soul in peace,” [and a reason means it is the cause the precedes the effect that results from it], this seems to indicate that even after the matter of “the many were with me” (referring to the revelation of the *Yechidah*), the redemption of the Godly soul is still necessary, (except that the redemption is in peace).

Now, there is an additional matter that is not understood. Namely, from the fact that “the many were with me” is the reason that “He redeemed my soul in peace from **battles** against me,” it seems that in addition to the fact that even after “the many were with me” it still is necessary for there to be a (simple) redemption of the Godly soul (“my soul”), [beyond this], it also is necessary for the Godly soul to be redeemed from the battles waged against it.

However, at first glance, even when the animalistic soul is dormant (in that it can subsequently become reawakened),⁵⁵⁰ at such a time it does not engage in actual battle against the Godly soul. This certainly is so⁵⁵¹ when the

⁵⁵⁰ Tanya, Likkutei Amarim, Ch. 13 (18b and on)

⁵⁵¹ Note: For, **the refinement** of the animalistic soul (whether in a way of battle, and certainly by way of peace) is much loftier than when it is solely dormant.

desires of the animalistic soul are nullified (by the desire of *Chayah* level of the Godly soul). This being so, how does it apply that even after the *Yechidah* [level of the Godly soul] is revealed ([indicated by the words], “the many were with me”), in which case there altogether is no room for the desires of the animalistic soul, it still is necessary for the Godly soul to be redeemed from battles against it?

It may be said that the fact that the verse states, “**because** the many were with me,” [which (as mentioned before) “He redeemed my soul in peace from battles against me” follows **after** “the many were with me] is in order to hint that even a person who is on a lower level, in that his Godly soul (and not only the level of the *Yechidah*, but the Godly soul in general) is in a state of concealment, to the point that the animalistic soul wages battle against his Godly soul, nevertheless, through the very thought of the matter of the *Yechidah* [and his decision that his conduct will be aligned with the aspect of the *Yechidah* of his soul],⁵⁵² [affects that] “the many were with me,” namely, that the redemption of his Godly soul from the battles of the animalistic soul, (“He

⁵⁵² Note: This is similar to the fulfillment of the Torah and *mitzvot* through “constantly recalling the matter of the self-sacrifice of his soul” (Tanya, Ch. 25), since the revelation of the *Yechidah* (in that self-sacrifice stems from the *Yechidah*) through the recollection of the matter of self-sacrifice (*Mesirat Nefesh*) is solely in regard to the action. To further elucidate based on what it states in Tanya there, that “it is through this that he is able to stand steadfastly against his inclination and be victorious over him.” In other words, even the revelation of the *Yechidah* as it relates to action is in a manner in which the evil inclination battles (even though it does not possess “a shadow of a shadow”), only that through recalling the matter of self-sacrifice, he is able to be victorious over him.

redeemed my soul from battles against me”) will be in a way of peace.

4.

This may be better understood with a preface explaining the words of the verse (in our Torah portion),⁵⁵³ “And I return in peace to my father’s house.” The Mittler Rebbe, whose redemption we are celebrating, explained⁵⁵⁴ that Yaakov’s journey to Charan was to refine the sparks of holiness there.

He continues his discourse and explains⁵⁵⁵ that the word “in peace-*v’Shalom*-בשלוֹם” divides into “*Beit*-ב-2 [aspects of] peace-*Shalom*-שלוֹם;”⁵⁵⁶ that is, from above to below and from below to above. This may also be connect to the verse,⁵⁵⁷ “All your children will be students of *HaShem*-יהוה, and the peace of your children will be abundant (*Rav Shalom*-רב שלום).” That is, it could be said that the matter of abundance of peace (“*Rav Shalom*-רב שלום”) is that the matter of abundance (*Ribuy*-רבוּי) is no less than two, referring to the two aspects of peace (*Shalom*-שלוֹם), these being peace from above to below, and peace from below to above.

⁵⁵³ Genesis 28:21

⁵⁵⁴ Torat Chayim, Vayeitzei 25d and om

⁵⁵⁵ Torat Chayim, Vayeitzei 26a and on; Also see Torah Ohr, Vayeitzei 21d.

⁵⁵⁶ Also see Ohr HaTorah, Na”Ch, Vol. 3, discourse entitled “*Padah b’Shalom Nafshi*” (p. 308), only that the matter of “*Beit*-ב-2 [aspects of] peace-*Shalom*-שלוֹם,” is explained there in a different manner.

⁵⁵⁷ Isaiah 54:13

Now, at first glance it seems necessary to state that the intention (in the discourse) [in these two aspects of peace,] from above to below and from below to above, (also) refers to the two manners present in affecting refinements (*Birurim*), (referred to in the word “and I return-*v’Shavti* ושבתי,” referring to the return of the sparks [of holiness] to their root). That is, there is a refinement (*Birur*) from above to below, and a refinement (*Birur*) from below to above.

However, this must be better understood. For, it is explained in various places⁵⁵⁸ [as well as in the above-mentioned discourse (entitled “*Padah b’Shalom*”) of the Mittler Rebbe, whose day of redemption we are celebrating, cited in chapters one and two], that the matter of peace (*Shalom*-שלום) is when the refinement (*Birur*) is from above to below, (which is refinement brought about by the revelation of light and illumination).

In contrast, in the refinement (*Birur*) from below to above, (which is refinement in an inner manifestation [of the Godly soul within the animalistic soul]), the refinement is in a way of battle. However, from the fact that he explains that the word “in peace-*v’Shalom* בשלום” divides into “*Beit*-ב-2 [aspects of] peace-*Shalom*-שלום,” peace from above to below and peace from below to above, this seems to indicate that the refinement (*Birur*) from below to Above is also in a way of peace (*Shalom*-שלום).

⁵⁵⁸ *Hemshech* “*Padah b’Shalom*” 5659 (Sefer HaMaamarim 5659 p. 162 and on); 5704 (Ch. 19 and on – Sefer HaMaamarim 5704 p. 106 and on).

To add, from the fact that the verse states,⁵⁵⁹ “And I return in peace-*V'Shavti v'Shalom*-ושבתי בשלום,” in which the word “in peace-*v'Shalom*-בשלום” divides into “*Beit-b-2* [aspects of] peace-*Shalom*-שלום,” (indicating that both are necessary [aspects], this seems to indicate that there is an element of superiority to each of them.⁵⁶⁰

5.

The explanation is that in the peace-*Shalom*-שלום (brought about through refinement-*Birur*), there are two manners. [One manner is] the **nullification** of the opposition – and this is (primarily) through refinement (*Birur*) in a way of from above to below. [The other] is refinement (*Birur*) in a way of from below to above, in that the one affecting the refinement manifests and becomes garbed in the one being refined, and engages with him until he himself wants to be refined.

In such a case, it is not that the lower (one that is refined) becomes nullified, but he rather becomes refined due to **his own** desire. Thus, since even after becoming refined, he remains in his existence as the lower one, (being that lower

⁵⁵⁹ Genesis 28:21 – Based on what is explained elsewhere, it is possible to say that the redemption of the Mittler Rebbe is hinted at in this verse. (See Likkutei Sichot, Vol. 25, p. 159 and on; Also see the discourse entitled “*v'Shavti v'Shalom*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 17, note 2).)

⁵⁶⁰ Also see Torat Chayim, Vayeitzei 26c – “It is necessary for there to be both of these two elements of perfection and wholeness (*Shelimut*-שלמות), and it is not adequate for there to be only one [element] of peace (*Shalom*-שלום).” Also see *Hemshech* 5672 Vol. 3, p. 1,322.

and upper are two opposites),⁵⁶¹ therefore, even after he becomes refined it still is **applicable** that he could stand in opposition to the upper one.

As this matter is in man's service of *HaShem*-יהו"ה, blessed is He, in which the refinement of the animalistic soul comes about through the manifestation of the Godly soul in the animalistic soul, the contemplation (*Hitbonenut*) of the Godly soul is in such a manner that even the animalistic soul comes to understand and grasp the Godly matter (that he contemplates), through which it too comes to love *HaShem*-יהו"ה, blessed is He.

Here, the fact that the animalistic soul loves *HaShem*-יהו"ה, blessed is He, (even though its nature is to be drawn after physicality),⁵⁶² is (not through the nullification of its existence, but on the contrary,) it comes about through the intellect of the animalistic soul coming to understand that it too must love *HaShem*-יהו"ה, blessed is He.⁵⁶³

⁵⁶¹ Note: To further elucidate based on what it states in Sefer HaMaamarim, Kuntreisim Vol. 2, p. 319a, that when it comes to the lower and upper "even though they are not distant from one another spatially to such an extent, nevertheless, the distance is much greater since they are opposites."

⁵⁶² Note: See Kuntres HaAvodah, Ch. 3 (p. 32) that this does not contradict what it states in various places (Likkutei Torah, Chukat 56d and elsewhere) that the power of lust (*Ko'ach HaMit'aveh*) itself is not essentially evil, for the intention is only that "it itself does not have a form of evil in it essentially, but nevertheless, it is [also] not good, and on the contrary, its nature is to be drawn after coarse matters."

⁵⁶³ Note: See *Hemshech* 5672 Vol. 3 p. 1,322 – "Even though this is in a way of a battle, in that the animalistic soul battles against the Godly soul, nevertheless, the manner of its nullification is through it too coming to understand the Godly matter, and it too agreeing with the nullification (*Bittul*) of the Godly soul to *HaShem*-יהו"ה, blessed is He, to the point that it too becomes roused with love of *HaShem*-יהו"ה, blessed is He." To further elucidate, even though there he explains the **superiority** of the refinement that is brought about by way of inner

Now, since the fact that the animalistic soul has a love of *HaShem*-יהו"ה, blessed is He, (which also includes the understanding and comprehension that it is necessary to love *HaShem*-יהו"ה, blessed is He), and this stems from the intellect of **the Godly soul** (which manifests in the intellect of the animalistic soul), therefore, in and of itself, the animalistic soul is nevertheless still drawn after physicality. [This accords with the explanation in various places,⁵⁶⁴ that the refinement of the animalistic soul stemming from contemplation (*Hitbonenut*) is solely in a way of self-restraint (*Itkafiya*).] Thus, even now (that the animalistic soul indeed loves *HaShem*-יהו"ה, blessed is He), nonetheless, in a concealed way, its opposition to the Godly soul remains, (except that this opposition does not come to be actualized).

In order for the opposition to be nullified, a refinement (*Birur*) from above to below is necessary. That is,⁵⁶⁵ through a revelation in the lower one of a light and illumination that is beyond all comparison relative to himself, his existence thereby becomes nullified. In man's service of *HaShem*-יהו"ה, blessed is He, through the animalistic soul sensing the love for *HaShem*-יהו"ה of the Godly soul, which transcends reason and intellect, this love (generally) being abundant love (*Ahavah*

manifestation, he states that the animalistic soul **"agrees with the nullification (*Bittul*) of the Godly soul to *HaShem*-יהו"ה, blessed is He."** In other words, this does not stem from the animalistic soul in and of itself, but rather, stems from the Godly soul that is manifest within it, and even then it is only in a manner of "agreement."

⁵⁶⁴ See *Hemshech* 5672 *ibid*.

⁵⁶⁵ Note: See at length (what is explained in a similar manner) in *Hemshech* 5672 *ibid*. p. 1,318 and on.

Rabba) that transcends the limitations of the vessel of the heart, the existence of the animalistic soul thereby becomes nullified, and through this it **becomes transformed** to good, this being the matter of self-transformation (*It'hapcha*), (which transcends self-restraint-*Itkafiya*).⁵⁶⁶

There also is another manner of peace-*Shalom*-שלום (brought about by the refinement), namely, that what initially was in opposition becomes a lover (as in the verse,⁵⁶⁷ “Even his foes will make peace with him,”) – which is (primarily) brought about by way of refinement (*Birur*) from below to above. For, in the refinement from above to below, the fact that the lower one does not stand in opposition, is because through the revelation of light he is **nullified** of his existence, however no change is brought about in the **existence** of the lower one itself. For, even though through the revelation of abundant love (*Ahavah Rabba*) that transcends reason and intellect, the animalistic soul is **transformed** to good (*It'hapcha*), nevertheless, its transformation is (not because of the animalistic soul itself, but) because through the revelation of the abundant love of the Godly soul, the animalistic soul is

⁵⁶⁶ Note: *Hemshech* 5672 p. 1,320 and on; Also see (p. 1,321) there an example given for this, that when the accuser sees “the radiance of the countenance of the king which shines with abundant goodness and kindness” [toward the “defendant”] then he too becomes transformed to a defender. See at length in the discourse entitled “*Machar Chodesh*” 5711 (Sefer HaMaamarim 5711 p. 68, translated in The Teachings of The Rebbe 5711, Discourse 8).

⁵⁶⁷ Note: Proverbs 16:7, and as per the words of Zohar I 144b, “That evil inclination is restrained (*Itkafiya*) before the good inclination.” Based on what is explained in the discourse above, that [the verse], “Even his foes will make peace with him” is primarily in the refinement that is in a way of inner manifestation (*Hitlabshut*), the words of the Zohar are made sweet in that it specifies that “[the evil inclination] is **restraint** (*Itkafiya*) before the good inclination.”

caused to be a **nullified**.⁵⁶⁸ However, the true matter indicated by the verse “Even his foes will make peace with him,” is when the refinement (*Birur*) is from below to above,⁵⁶⁹ so that the fact that the animalistic soul comes to have love of *HaShem*-יהו"ה, blessed is He, is because of the **intellect of the animalistic soul [itself]**.

6.

This then, is the meaning of the words, “and I return in peace-*v'Shalom*-שלום,” and, “He redeemed my soul in peace-*b'Shalom*-שלום,” referring to the peace (*Shalom*-שלום) from above to below, and the peace (*Shalom*-שלום) from below to above. That is, the refinement of the animalistic soul (“He redeemed my soul in peace”) and the refinement of the sparks [of holiness] in the world (“and I return in peace to my father’s house”) must be in two ways; from above to below, and from below to above, through which there are both matters (and elements of superiority) of peace-*Shalom*-שלום.

It should be added that the perfection and wholeness (*Shleimut*-שלימות) of the peace (*Shalom*-שלום), (in that the word “peace-*Shalom*-שלום” is also related to the word “perfection and wholeness-*Shleimut*-שלימות”) is when the

⁵⁶⁸ Note: See *Hemshech* 5672 *ibid.* p. 1,321 regarding the matter of the transformation of the emotions (*Midot*) of the animalistic soul through the abundant love that transcends reason and intellect, that the emotions (*Midot*) “depart from their nature.”

⁵⁶⁹ Note: Even though this is only the aspect of self-restraint (*Itkafiya*), nevertheless, it is brought about due to **his own** arousal. (See *Hemshech* 5672 *ibid.* p. 1,322.)

peace (of each of these two ways) includes both elements of superiority. That is, even refinement from below to above should have (a likeness) to the matter of self-transformation (*It'hapcha*), and even the refinement from above to below should have (a likeness) to the superiority brought about through the refinement stemming from the lower one.

This then, is the meaning of the words, “He redeemed my soul in peace (*b'Shalom*-בשלום) from battles against me.” That is, even the matter of redemption in peace, which (generally) refers to the redemption of the Godly soul from the exile of the animalistic soul through the revelation of light and illumination (*Ohr*),⁵⁷⁰ should have the superiority indicated by the words, “from battles against me,” (in which the word “battle-*Krav*-קרב” is a term of “closeness-*Kiruv*-קירוב”),⁵⁷¹ referring to the refinement of the animalistic soul itself. The same is true in the reverse, that even refinement in a way of battle (“*Krav*-קרב”) should also be in a way of “He redeemed my soul in peace,” meaning, through self-transformation (*It'hapcha*).

The verse continues, “because the many were with me.” [These words], “the many were with me,” provides the reason (“because-*Ki*-כי”) why “He redeemed my soul in peace from battles against me.” For, through contemplating (*Hitbonenut*) the matter of the singular *Yechidah* [essence of the soul], through which there is an arousal of nullification

⁵⁷⁰ Note: As mentioned before in chapter two citing the discourse of the Rebbe whose day of redemption we are celebrating.

⁵⁷¹ Note: As discussed before in chapter three.

(*Bittul*)⁵⁷² to *HaShem*-יהו"ה in a person, [meaning that even before the toil indicated by the words, "He redeemed my soul in peace from battles against me," when there still must be the redemption of his Godly soul from the battles of the animalistic soul, so that he arouses the general nullification of his Godly soul to *HaShem*-יהו"ה, blessed is He, coming from the *Yechidah* aspect within him], he thereby affects that the refinement (*Birur*) of his animalistic soul is in a way of "He redeemed my soul in peace from battles against me," so that in each of these two ways of refinement, both elements of superiority are present.⁵⁷³

7.

Now, this matter can be connected to what his honorable holiness, my father-in-law, the Rebbe, explains in his discourse entitled, "*V'Khol Banayich Limudei HaShem v'Rav Shlom Banayich*,"⁵⁷⁴ said on Shabbat Parshat Vayetztei

⁵⁷² Note: This is also the meaning of the verse (in our Torah portion [Genesis] 28:14, "Your offspring shall be as the dust of the earth, and you shall burst forth (*uFaratzta*-ופרצת)." For, the word "and you shall burst forth (*uFaratzta*-ופרצת)" refers to the matter of the revelation of the singular *Yechidah* essence (as will be explained later in chapter ten). Therefore, "Your offspring shall be as the dust (*K'Afar*-כעפר) of the earth," wherein the term "dust-*Affar*-עפר" refers to the ultimate state of nullification (*Bittul*). Regarding this, see the discourse entitled "*V'Hayah Zar'acha* - Your offspring shall be as the dust of the earth," [of this year, 5722, Discourse 9], (which is the first discourse in the series of discourses said at this *Farbrengen* gathering [of the 10th of Kislev]). (Sefer HaMaamarim 5722, p. 59 and on.)

⁵⁷³ Note: For further explanation of this, see chapter nine later in the discourse.

⁵⁷⁴ Isaiah 54:13 – "וכל בניך למודי יהו"ה רב שלום בניך" – All your children will be students of *HaShem*-יהו"ה, and your children's peace will be abundant.

5780 (and [printed] in the pamphlet entitled “*Drushei Chatunah*”).⁵⁷⁵ The Targum translates the verse as, “All your children will learn the Torah of יהו"ה-*HaShem*, and great shall be the peace of your children.”

He explains⁵⁷⁶ that the reason Targum is precise in stating that they, “will learn the Torah of יהו"ה-*HaShem*,” (even though, at first glance, given that everyone knows that Torah is the Torah of יהו"ה-*HaShem*, there is no novelty here), is [to inform us] that their study of Torah will be in such a way that it will palpably be sensed that Torah is the Torah of יהו"ה-*HaShem*, blessed is He.

He adds in the discourse that the meaning of the word “**will learn** (אלפין-*Alphin*) the Torah of יהו"ה-*HaShem*,” is [to inform us] that even though one’s study (“אולפנא-*Ulpena*”) of Torah is such that he understands and grasps Torah with his (human) intellect (nonetheless, even so,) it is sensed that the Torah is the Torah of יהו"ה-*HaShem*, blessed is He – [they] “will learn the Torah of יהו"ה-*HaShem*.” Through this palpable sense, even his [human] study (and comprehension) will be nullified to יהו"ה-*HaShem*, blessed is He.

Now, for one’s study of Torah be in this way, it must first be preceded by the toil of serving יהו"ה-*HaShem*, blessed is He, in prayer, because prayer is the matter of affecting the bond and nullification to יהו"ה-*HaShem*’s Godliness. Then, through studying Torah (specifically) in this way, [the

⁵⁷⁵ Pamphlet 2 – Printed in Sefer HaMaamarim, Kuntreisim Vol. 1, 16b and on; Sefer HaMaamarim 5689 p. 71 [p. 111 in the new edition] and on.

⁵⁷⁶ At the end of the discourse – Sefer HaMaamarim Kuntreisim Vol. 1 *ibid.*, p. 19b; 5789 p. 79 [p. 120 in the new edition].

fulfillment of the latter half of the verse comes about], “and your children’s peace will be abundant.” That is, there will be abundant peace amongst Torah scholars who are occupied in the study of Torah.⁵⁷⁷ There also will be abundant peace in the world, as our sages, of blessed memory, stated about this verse,⁵⁷⁸ “Torah scholars increase peace in the world.”

From the continuation of the discourse it is understood that if Torah study is not in this way, (not only does it not increase peace in the world), but it could possibly bring about divisiveness, which is the opposite of peace. For, when a person lacks the palpable sense that Torah is the Torah of *HaShem*-יהוה, blessed is He, he then judges himself favorably, that he has learned much Torah⁵⁷⁹ and has become a “something.” That is, considers himself to be elevated and important. This causes divisiveness. That is, because of his ego, everything another (scholar) says or does, he considers to be in opposition to himself.

This is like the incident (cited in the discourse),⁵⁸⁰ of a certain person (who had much intellectual Torah knowledge), and came to the Tzemach Tzeddek for a private audience (*Yechidut*), in which he complained that “they trample over me in the study hall.” The Tzemach Tzeddek answered him,

⁵⁷⁷ Note: As per the words of the Targum, “great shall be the peace of **your children**.”

⁵⁷⁸ Talmud Bavli, Brachot 64a

⁵⁷⁹ Note: The very opposite of the instruction of the Mishnah (Avot 2:8) [which states], “If you have learned much Torah, do not consider yourself favorably, [because for such a purpose you were created].”

⁵⁸⁰ Sefer HaMaamarim Kuntreisim Vol. 1 *ibid.* p. 19a; 5689 p. 78 [p. 119 in the new edition].

“You spread yourself over the whole study hall, so wherever they step, they step on you.”

It may be said that the discourse mentions that his complaint was that “they trample over him in **the study hall** (*Beit Midrash*),” [in order to highlight] that even though a study hall (*Beit Midrash*) is like a miniature Temple (*Mikdash Me’at*),⁵⁸¹ and the Indwelling Presence of *HaShem*-יהוה, blessed is He (*Shechinah*) in the “miniature Temple” has an element of similarity to the Indwelling Presence of *HaShem*-יהוה, blessed is He, in the Holy Temple,⁵⁸² nevertheless, even there, his sense of ego and selfness (*Yeshut*) spread forth.

The discourse is precise in stating that he complained to the Tzemach Tzeddek that “they trample over him” during a private audience [called “*Yechidut*”-יחידות], because in a “private audience-*Yechidut*”-יחידות [with a Rebbe] there is a bond of the singular *Yechidah*-יחידה essence of the one who enters into “private audience-*Yechidut*”-יחידות, with the singular *Yechidah*-יחידה essence of the Rebbe to whom he entered.⁵⁸³ However, even so, while in the private audience (*Yechidut*)-יחידות [with the Rebbe], he still had the sense that “they trample over me.”

This is why the discourse mentions these details of the story, to emphasize that through intellectualization alone (*Haskalah*), without [putting it into practice by] toiling [in

⁵⁸¹ Ezekiel 11:16; Talmud Bavli, Megillah 29a

⁵⁸² See at length in the pamphlet entitled “*Mikdash Me’at Zeh Beit Rabbeinu SheB’Bavel*” (Hitva’aduyot 5752 Vol. 1, p. 416 and on).

⁵⁸³ See at length in the Sichah talk of Simchat Torah of this year (5722), Ch. 42 (Torat Menachem, Vol. 32, p. 156).

oneself], it is possible for one's ego and sense of self to spread forth even in the miniature Temple [the study hall] and even when entering into *Yechidut* [with a Rebbe]. From this we understand the importance of [putting the teachings [of the Torah of *HaShem*-יהו"ה] into practice and] toiling [in oneself].

Now, the Tzemach Tzedek then told him the meaning of the verse,⁵⁸⁴ “Let the wicked one forsake his way and the iniquitous man his thoughts (*Ish Aven Machshevotav*- איש און מחשבותיו.” The word “iniquitous-*Aven*-און” (when written with the *Cholem* vowel) means “power and strength.”⁵⁸⁵ Thus, the meaning of “an iniquitous man-*Ish Aven*-איש און,” is “a person who considers himself strong in his own mind.”

This then, is the meaning of the verse, “Let the wicked one forsake his way and the iniquitous man (*Ish Aven*-איש און) his thoughts.” That is, just as a wicked man must forsake his way, which is imperative, being that without repentance (*Teshuvah*) it is impossible to approach the holy, it likewise is **imperative** for “the iniquitous man (*Ish Aven*-איש און)” to forsake **his** thoughts, (That is, thoughts that stem from ego and sense of self – *Yeshut*).

It can be said that the verse states, “his thoughts-*Machshevotav*-מחשבותיו” in the plural, because in regard to thoughts that stem from ego and sense of self, there are various levels. This is why the verse states, “Let the

⁵⁸⁴ Isaiah 55:7

⁵⁸⁵ Note: [Such as the verse] (Isaiah 40:26), “By the abundance of his power (*MeRov Oneem* מרוב אונים,” or (Hosea 12:9), “I have found power for myself (*Matzatee On Lee* מצאתי און לי- [and elsewhere]. See *Sefer HaMaamarim Kuntreisim* Vol. 1 *ibid.*, and 5689 *ibid.*

iniquitous man forsake his thoughts (*Machshevotav-machshבותיו*),” in the plural. That is, he must forsake such thoughts, even if they are refined, and even if they are the most refined of the most refined.

This may be better explained through the words of our sages, of blessed memory,⁵⁸⁶ about the matter of a stain found on a garment [that has become impure], that [the stain] interposes [and must be removed before] the immersion. [They said, “A garment belonging to] builders (referring to Torah scholars⁵⁸⁷ who are occupied in the construction of the world) [is considered to have an interposition if it has a stain] on one side, and that of an ignoramus [is considered to have an interposition when the stain is] on both sides. We likewise may understand this as it relates to a spiritual stain, that in the case of a Torah scholar, even a refined thought causes a separation and barrier, and it therefore is imperative for him to depart from his “thoughts-*Machshevotav-machshבותיו*” in the plural, [that is, how it is on all levels].

The discourse explains⁵⁸⁸ that the beginning of the toil is that of self-nullification (*Bittul*). For, to come close to *HaShem*’s יהו"ה Godliness, whether in a way of closeness from below to above, through ascending from level to level during prayer, or whether in a way of closeness from above to below, with the grasp of *HaShem*’s יהו"ה Godliness in his soul

⁵⁸⁶ Talmud Bavli, Shabbat 114a; See Sefer HaMaamarim 5704 p. 118.

⁵⁸⁷ See Rashi to Shabbat 114a *ibid*.

⁵⁸⁸ Sefer HaMaamarim, Kuntreisim Vol. 1 *ibid*. p. 18b; 5689 p. 77 [p. 119].

through studying Torah, [in either case] it is [specifically] accomplished through humility and a sense of lowliness.

Now, it may be stated that the fact that the discourse analyzes the two particular ways of approaching *HaShem*'s-יהו"ה Godliness - even though, at first glance, to explain the words of Targum, "they will learn the Torah of *HaShem*-יהו"ה," it only applies to [mention] closeness brought about through Torah study - this is to hint that by beginning with self-nullification, "the peace of your children," referring to Torah scholars who are occupied in the study of Torah (from above to below) is in a state of perfection and wholeness (*Shleimut*-שלימות), such that it also includes the superior element of the peace-*Shalom*-שלום of prayer (from below to above).⁵⁸⁹

8.

The explanation is that since the intention in the descent and fall of the sparks [of holiness] is for them to be refined and thus return to their source, [by which they ascend even higher than they were before their descent], it therefore is

⁵⁸⁹ The self-nullification (*Bittul*) through which the "peace-*Shalom*-שלום" of affecting refinements comes to be in a way of perfection and wholeness (*Shleimut*-שלימות), is the self-nullification (*Bittul*) that stems from the *Yechidah*. According to this it is appropriate to add to the explanation of the fact that the discourse brings the above mentioned story specifying that it occurred when the individual was in *Yechidut* (private audience) with the Tzemach Tzeddek, namely, that through the Tzemach Tzeddek speaking with him about the matter of self-nullification (*Bittul*) while he was in *Yechidut* (private audience), he drew down in him the empowerment not only for self-nullification (*Bittul*) in general, but also the self-nullification (*Bittul*) that stems from the singular *Yechidah* essence of the soul.

inapplicable for there to be any obstacle or obstruction (stemming from the sparks themselves) to their refinement. The fact that an obstacle or obstruction is possible only stems from the person (who affects the refinement himself), in that he has free choice. However, as the sparks are, in and of themselves, it is imperative for them to be refined.

[This is the meaning of the verse,⁵⁹⁰ “*Adoniram* was in charge of the tax.” [The name] “*Adoniram*-אדני־רם” is a composite of “my Lord is exalted-*Adoni Ram*-אדני־רם.” The word “my Lord-*Adoni*-אדני” [with the *Cheereek* vowel] is similar to *HaShem*’s יהו”ה title “my Lord-*Adonay*-אדני” [with the *Komatz* vowel]”⁵⁹¹ (which is the aspect of His Indwelling Presence – *Shechinteh*).⁵⁹² The word “exalted-*Ram*-רם” means “exaltedness-*Romemut*-רוממות” referring to the limitless light of the Unlimited One, *HaShem*-יהו”ה, blessed is He, that transcends the worlds ([and refers to] the Holy One, blessed is He – *Kudsha Breech Hoo*).

⁵⁹⁰ Kings I 5:28 (See *Torat Menachem* – Reshimat HaYoman, p. 250 and on: “There is a discourse from the Mittler Rebbe entitled “*Adoniram Al HaMas*” [in which the name] “*Adoniram*-אדני־רם” [is divided into] two words. [This refers to] the interweaving (*Shiluv*) of *HaShem*-יהו”ה in His title my Lord-*Adona*”אדני־ע” (אידהנוי”ה), and the interweaving (*Shiluv*) of His title my Lord-*Adona*”אדני־ע” in the Name *HaShem*-יהו”ה (“אידהנוי”ה), as it relates to the matter of the refinement (*Birur*) that is dependent upon free choice. However, this is with respect to the one affecting the refinement. However, when it comes to the one being refined, it is apportioned to him that he will be refined, and this is the “tax.” [Note added by the publishers of the original discourse.]

⁵⁹¹ Translators note: See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and The Gate of His Sanctuary (*Shaar HaHeichal*).

⁵⁹² Translators note: See Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*).

Now, based on the explanation later (in chapter ten), that the matter of affecting refinements (*Birurim*) is the matter of bringing about the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Breech Hoo uShechinteh*), it can be said that this “tax” is the matter of refinements (*Birurim*). It is called “tax-*Mas*-מַס,” being that a tax is something that must be paid. The aspect of “*Adoniram*-אֲדוֹנִירָם” is what necessitates the collection of the tax (*Mas*-מַס), meaning, the refinement of the sparks (*Birurim*).]

Beyond this, [being that] these are sparks [of holiness,] they yearn and desire to be refined. This is the meaning of the words, “the many were with me.” Namely, that these sparks [of holiness] are found in the aspect of “the many-*Rabim*-רַבִּים” (referring to the public domain – *Reshut HaRabim*, [called] “the mountains of separation (*Turei d’Pruda*)”),⁵⁹³ and they yearn to be refined. [This is similar to the simple meaning of “the many were with me,” that even the people of Avshalom prayed for Dovid to be victorious.]⁵⁹⁴ Only that being that the sparks [of holiness] are exiled in the aspect of “the many-*Rabim*-רַבִּים,” this is not openly revealed.

This is to such an extent that sometimes it seems to a person that the matters of the world (not only do not help him in serving *HaShem*-יהו"ה, but even) obstruct him from serving Him, blessed is He. This is because the concealment of the sparks [of holiness] is the ultimate concealment, similar to the

⁵⁹³ See Ohr HaTorah, Yahal Ohr (to Tehillim) of the Tzemach Tzeddek to the verse (Psalms 55:19) “He redeemed my soul in peace,” Ch. 10 (p. 208)

⁵⁹⁴ Talmud Yerushalmi, Sotah 1:8

concealment of that which has no tangible existence (*He'elem SheEino b'Metziyut*). However, through the toil of serving *HaShem*-יהו"ה, blessed is He, in a way of "the many were with me," referring to the arousal of the *Yechidah* level of the soul, this being the essence of the soul that transcends spreading forth (and transcends tangible existence), there is an arousal and revelation of the concealment of that which has no tangible existence (*He'elem SheEino b'Metziyut*) of the sparks, as well as their yearning to be refined, which is the matter of "the many were with me." We then see, in an openly revealed way, that (not only do) the matters of the world (not obstruct, but they) aide in the service of *HaShem*-יהו"ה, blessed is He.

9.

This then, is the meaning of the verse,⁵⁹⁵ "He redeemed my soul in peace from battles against me, because the many were with me." That is, the peace (*Shalom*-שלום) of the refinement (*Birur*) brought about through the toil of "the many were with me" (the arousal of the *Yechidah*) is in a state of perfection and wholeness (*Shleimut*-שלימות) that includes both elements of superiority (as explained in chapter six). For, through the toil of "the many (*Rabim*-רבים) were with me," referring to the arousal of the *Yechidah*, a revelation of the sparks [of holiness] in exile in the public domain – (*Reshut HaRabim*-רשות הרבים) is caused, and "they were with me," (in

⁵⁹⁵ Psalms 55:19

that they yearn and desire to be refined). Therefore, even the refinement from above to below has an element of the superiority of the refinement stemming from below. For, even in this type of refinement, it is that the lower one desires to be refined, (only that the actual refinement is through the revelation of a light that is above him).

The same is so in the reverse, that even the refinement from below to above, is in a way of the **nullification** of the opposition of the lower one. For, in regard to what was explained before (in chapter five), that even after the refinement of the lower one, (refinement from below to above), his opposition still remains in him in a concealed way, this is because the refinement of the lower one is something that is superimposed on him (by the one affecting the refinement that manifests in him) and is the opposite of the nature of the lower one. This is like the animalistic soul, whose natural tendency is to be drawn after physicality, whereas love of *HaShem*'s יהו"ה Godliness [caused through the manifestation of the Godly soul in the animalistic soul] is the opposite of its nature.

From this it is understood that even when the lower one still is in the state before the manifestation in him of the one who refines him, (before the toil of refining, in a revealed way,) if he desires and yearns to be refined, then the refinement is not something that is superimposed upon him, and certainly is not the opposite of his nature. Therefore, his refinement (including refinement in a way of manifestation –

Hitlabshut) is similar to the matter of self-transformation (*It'hapcha*).

10.

Now, as known,⁵⁹⁶ the general matter of serving *HaShem*-יהו"ה, blessed is He, is to affect the union of the Holy One, blessed is He, and His Indwelling Presence (*Yichud Kudsha Breech Hoo uShechinteih*). This is the matter of the union of the surrounding transcendent light of *HaShem*-יהו"ה, blessed is He (*Sovev Kol Almin*), and His light that fills all worlds (*Memaleh Kol Almin*). That is, the Holy One, blessed is He (*Kudsha Breech Hoo*), refers to the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), whereas His Indwelling Presence (*Shechinteih*) refers to the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*).⁵⁹⁷

It is about this that Yaakov said,⁵⁹⁸ “And I return in peace to my father’s house, and *HaShem*-יהו"ה will be a God-*Elohi*”מ-אלהים to me.” That is, through the toil of affecting refinements (“I return in peace to my father’s house,” referring to the return of the sparks to their source) [in that the primary

⁵⁹⁶ Tanya, Likkutei Amarim, Ch. 41 (57b) [This matter was explained in the preceding discourse entitled “*v'Shavti v'Shalom* – And I return in peace to my fathers house,” the second discourse said at this *Farbrengen* gathering, [Discourse 10 of this year], (Sefer HaMaamarim 5722, p. 63 and on.)]

⁵⁹⁷ Tanya, Likkutei Amarim, Ch. 41 *ibid.* (58a)

⁵⁹⁸ Genesis 28:21 – Based on what is explained elsewhere, it is possible to say that the redemption of the Mittler Rebbe is hinted at in this verse. (See Likkutei Sichot, Vol. 25, p. 159 and on; Also see the discourse entitled “*v'Shavti v'Shalom*” 5738 (Torat Menachem, Sefer HaMaamarim Kislev p. 17, note 2).)

toil for which the soul descended into this world is for the toil of affecting refinements (*Birurim*)],⁵⁹⁹ then *HaShem*-יהו"ה was and will be a God-*Elohi*"מ-אלהי"ם to me,⁶⁰⁰ this being the union (*Yichud*) of *HaShem*-יהו"ה (the surrounding transcendent light – *Sovev*) and His title God-*Elohi*"מ-אלהי"ם (His light that fills all worlds – *Memaleh*).

It can be said that through the toil of affecting refinements (*Birurim*) in both ways (from above to below, and from below to above), and in a way that each includes both aspects, there thereby is caused to be the union of *HaShem*'s-יהו"ה surrounding transcendent light (*Sovev*) and His inner manifest light (*Memaleh*) in both ways. That is, there is a drawing down of His surrounding transcendent light (*Sovev*) into the inner manifest light (*Memaleh*), and there is the elevation and ascent of the inner manifest light (*Memaleh*) to His surrounding transcendent light (*Sovev*), in a way that each includes both.

Based on this, we can explained the relationship of this matter specifically to Yaakov. This is because the inter-inclusion of the two ways of affecting the refinements (*Avodat HaBirurim*), such that each has both elements of superiority, comes about through the revelation of the aspect of the singular *Yechidah* essence of the soul, that transcends limitations. This is why about Yaakov the verse states,⁶⁰¹ “you shall burst forth westward, eastward, northward and

⁵⁹⁹ Tanya, Likkutei Amarim, Ch. 37 (48b)

⁶⁰⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁶⁰¹ Genesis 28:14

southward,” this being “an inheritance without constraint,”⁶⁰² since, (as explained before),⁶⁰³ it is in him that there is the revelation of the *Yechidah* level of the soul.

Now, as known, the Indwelling Presence of *HaShem*-יהוה, blessed is He (*Shechinah*) is the aspect of Kingship-*Malchut*,⁶⁰⁴ which includes all the souls of the Jewish people. This is as our sages, of blessed memory, stated,⁶⁰⁵ “All Jews are children of the King.”⁶⁰⁶ With this in mind, we can say that the union of the Holy One, blessed is He and His Indwelling Presence (*Yichud Kudsha Breech Hoo uShechinteih*), also includes the union of the Holy One, blessed is He, and the Jewish people.

The perfection and wholeness of this union (*Yichud*) is when it is in both ways, that is, a drawing down [from above] and an ascent [from below]. We can say that one of the reasons that the matter of the marriage of Holy One, blessed is He, and the Jewish people will take place in the coming future,⁶⁰⁷ is because there then will be the revelation of the *Yechidah* level of the soul brought about by Moshiach, who is

⁶⁰² Talmud Bavli, Shabbat 118a and on; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).]

⁶⁰³ See the preceding discourse entitled “*V’Hayah Zar’acha* - Your offspring shall be as the dust of the earth,” the first of the three discourses said at this *Farbrengen* gathering, (Discourse 9), (Sefer HaMaamarim 5722, p. 59 and on).

⁶⁰⁴ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*); Tanya, Likkutei Amarim, Ch. 52, and elsewhere.

⁶⁰⁵ Talmud Bavli, Shabbat 67a

⁶⁰⁶ See the discourse entitled “*Machar Chodesh*” 5745 (Torat Menachem, Sefer HaMaamarim Cheshvan p. 347 and on).

⁶⁰⁷ Midrash Shemot Rabba 15; See Likkutei Torah, Shir HaShirim 48a and on.

the general *Yechidah* soul,⁶⁰⁸ this being the true matter of “you shall burst forth (*uFaratzta*-ופרצת),” by which “the one who bursts forth (*Poretz*-פורץ) shall go before them,”⁶⁰⁹ [this being King Moshiach],⁶¹⁰ may this be in the very near future, in the most literal sense!

⁶⁰⁸ Ramaz to Zohar III 260b (printed in Mikdash Melech 190b); Likkutei Torah of the Arizal to Genesis (*Bereishit*) 5:22 and elsewhere; Also see Ohr HaTorah, Nitzavim p. 1,276; Sefer HaMaamarim 5627 p. 16; 5695 p. 19 and on; 5699 p. 207 and elsewhere.

⁶⁰⁹ See Micah 2:13; Midrash Bereishit Rabba 85:14 and Rashi there; Agadat Bereishit, Ch. 63.

⁶¹⁰ See the conclusion of the preceding discourse entitled “*V’Hayah Zar’acha* - Your offspring shall be as the dust of the earth,” the first of the three discourses said at this *Farbrengen* gathering, (Discourse 9).