

Discourse 10

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

Delivered on the 19th of Kislev, 5726⁵⁰⁹

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

1.

The verse states,⁵¹⁰ “He redeemed my soul in peace from battles against me, for the many were with me.” The Alter Rebbe, (whose day of redemption and joy we are celebrating), wrote,⁵¹¹ “When I recited the book of Psalms, and came to the verse, ‘He redeemed my soul in peace,’ before I began saying the next verse I went out in peace, from *HaShem* of Peace-*HaShem Shalom*-יהו"ה שלום.”⁵¹² From this it is understood that the substance of this verse is related to the Alter Rebbe’s redemption.

Now, the redemption of the Alter Rebbe is the matter of spreading the wellsprings (of the teachings of Chassidus to) the outside. For, as known,⁵¹³ his prosecution and imprisonment

⁵⁰⁹ The original discourse was edited by the Rebbe and published as a pamphlet for the 19th of Kislev, 5752. In this discourse there are two finer points that were explained in the subsequent Sichah talks, and were added as an addendum for completeness. [See Sefer HaMaamarim 5726, p. 315 and on.]

⁵¹⁰ Psalms 55:19

⁵¹¹ In his holy letter, printed in his Igrot Kodesh, Section 38 [p. 59 in the 5773 edition (p. 232)].

⁵¹² [See Judges 6:24]

⁵¹³ Beit Rebbe Vol. 1, Ch. 16 (in the note), explained at length in Likkutei Sichot, Vol. 30, p. 170 and on.

below [in this word] stemmed from the give and take [of the arguments] Above about [the matter of] spreading of the secrets of the Torah [outside] in a revealed way, until it reaches every single Jew. Thus, when the ruling was finally rendered Above to disseminate the secrets of the Torah (and moreover, to do so with greater strength and fortitude than before the imprisonment) the judgement below was automatically nullified and he was set free. From this it is understood that matter of the verse, “He redeemed my soul in peace,” is related to spreading out the teachings of Chassidus.

Now, our sages, of blessed memory, stated,⁵¹⁴ “[The verse states], ‘He redeemed my soul in peace from battles against me etc.’ The Holy One, blessed is He, said, ‘Whosoever engages in [the study of] Torah, acts of lovingkindness, and prays with the congregation, I ascribe it him as if he redeemed Me and My children from amongst the nations of the world.’”

Based on this, it can be said that in addition to the relationship between spreading the teachings of Chassidus and the substance of this verse as understood literally (being that [the general principle is that] “a verse never departs from its simple meaning”)⁵¹⁵ – that is, redemption in peace, (therefore the spreading of the teachings of Chassidus) is also related to the matters of [studying] Torah, acts of lovingkindness, and praying with the congregation.

⁵¹⁴ Talmud Bavli, Brachot 8a

⁵¹⁵ Talmud Bavli, Shabbat 63a

2.

Now, the simple meaning of the verse is that [the words], “for the many were with me,” give the reason for [the first half of the verse], “He redeemed my soul in peace.” That is, there could also be a redemption could through battle, but the superiority of **this** redemption is that – “He redeemed my soul in peace.” Why did “He redeemed my soul in peace?” “Because the many were with me.” We therefore must specifically understand what redemption in peace means, and how “the many were with me” is related to it.

Now, in the teaching of our sages, of blessed memory, on this verse, “Whosoever engages in [the study of] Torah, acts of lovingkindness, and prays with the congregation etc.,” Rashi comments,⁵¹⁶ “Torah – as written,⁵¹⁷ ‘All its pathways are peace.’ Likewise, acts of lovingkindness (*Gemilut Chassadim*) also [bring] peace...” Praying with the congregation is the matter of “the many were with me,” (as Rashi explains there,⁵¹⁸ “They prayed **with** me”).

In other words, these three matters, Torah [study], acts of lovingkindness, and praying with the congregation, divide into two categories. Torah and acts of lovingkindness (*Gemilut Chassadim*) are the matter of “in peace,” whereas praying with the congregation is the matter of “the many were with me.” We therefore must understand the division of these three matters into two categories.

⁵¹⁶ [Rashi to Talmud Bavli, Brachot 8a ibid.]

⁵¹⁷ Proverbs 3:17

⁵¹⁸ [See Rashi to Talmud Bavli, Brachot 8a ibid. Also see Rashi to Psalms 55:19].

We also must understand the meaning of their words, “Whosoever engages etc.,” in which they discuss the matter of the person who engages in [the study of] Torah etc., and not the matter of Torah, acts of lovingkindness, and praying with the congregation, [as they are in and of] themselves, unlike the language normally used in various places.

For example, [the Mishnah states],⁵¹⁹ “The world stands on three things: Torah, the Temple service (*Avodah*) and acts of lovingkindness (*Gemilut Chassadim*)” (and they did not say, “Whosoever engages in Torah, the Temple service (*Avodah*), and acts of lovingkindness (*Gemilut Chassadim*) upholds the world”). However, here the language used is “Whosoever engages (*Kol HaOsek*-כל העוסק etc.”

3.

This may be understood by prefacing with an explanation of the verse,⁵²⁰ “All your works shall thank You *HaShem*-ה'י, and Your devout ones will bless You.” Now, in regard to the word “will bless You-*Yevarchuchah*-יברכוכה,” it is explained in Zohar⁵²¹ that this word divides into “Thus they will bless-*Yevarchu Koh*-כה-יברכו.”⁵²² His honorable holiness, the Rebbe Rashab, whose soul is in Eden, explains (in his discourse

⁵¹⁹ Mishnah Avot 1:2

⁵²⁰ Psalms 145:10

⁵²¹ Zohar II 79b; Zohar III 146a; 267a

⁵²² [That is, the word “will bless You-*Yevarchuchah*-יברכוכה” of this verse is specifically spelled with the suffix *Koh*-כה, rather than the normal spelling “will bless You-*Yevarchucha*-יברכוך.” Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

entitled “*Padah b’Shalom*” of the year 5675),⁵²³ that “Thus-Koh-כה” refers to Kingship-Malchut,⁵²⁴ and “Thus they will bless-Yevarchu Koh-כה-ברכו” refers to the revelation of the light into Kingship-Malchut.

Now, the verse states, “Your devout ones will bless You.” That is, this drawing down is specifically in the power of “Your devout ones (*Chassidecha*-חסידך).” The explanation is that the reason [the words] “Your devout ones will bless You” are juxtaposed to and are in continuation of [the words], “All your works shall thank You *HaShem*-יהוה,” is because the drawing down into Kingship-Malchut (brought about by “Your devout ones-*Chassidecha*-חסידך”) is from a very lofty place (this being the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*)), in which it does not apply for there to be any grasp whatsoever, but only “submission-*Hoda’ah*-הודאה,” [as indicated by the word], “Will thankfully submit to You-*Yoducha*-יודוך.” The drawing forth from there (in a way of “blessing-*Brachah*-ברכה”) is specifically in the power of “Your devout ones” (*Chassidecha*-חסידך).

Now, to understand the great elevation of the drawing down in a way of blessing (*Brachah*-ברכה) from a place of submission (*Hoda’ah*-הודאה), he first prefaces in the discourse with [an explanation of] the difference between blessing (*Brachah*) and praying (*Tefillah*), in that each one has an element of superiority over the other.

⁵²³ Originally printed as an independent pamphlet (Kehot 5731), and subsequently printed in *Hemshech* 5672 Vol. 2, p. 766 and on.

⁵²⁴ As explained at length in the above-mentioned *Hemshech*, Ch. 348 and on (p. 715 and on).

The explanation is that prayer (*Tefillah*) is from below to Above. That is, the one who prays is below, and he requests bestowal from Above. In contrast, a blessing (*Brachah*) is from Above to below, in that the one who blesses is above the root from where the blessing is drawn, and he draws it down from above to below.

This is why a blessing (*Brachah*) is in the form of a command. For, since the one who blesses is above the root from where the blessing is drawn, it therefore is in his power to command. This is why the blessing is specifically [found] in one who has the power to bless (such as our forefather Avraham, to whom the Holy One, blessed is He, said,⁵²⁵ “Blessings are granted to you”). [This is unlike prayer, in that every person is able to pray. Moreover, every person is **commanded** to pray.]⁵²⁶ This is because in order to bless, the one who blesses must be above the root from where the blessing is drawn.

From the above we can understand the superiority of a blessing (*Brachah*) over and above prayer (*Tefillah*). That is, when it comes to prayer (*Tefillah*), which is a **request** for a drawing down of beneficence, there is no certainty that the request will be fulfilled. In contrast, when it comes to a blessing (*Brachah*), which is by way of a command – **it is certain** that the beneficence will be drawn down,⁵²⁷ being that it is in the power of the one who blessed to issue the command.

⁵²⁵ Midrash Bamidbar Rabba 11:2 (toward the end).

⁵²⁶ [Mishneh Torah of the] Rambam, beginning of Hilchot Tefilah.

⁵²⁷ [Though] it is possible that there will be a delay in **receiving** the bestowal, because of the **one who is blessed**, in that he is not a receptacle for the blessing, and

The superiority of prayer (*Tefillah*) relative to a blessing (*Brachah*) is in the drawing down itself. That is, the drawing down brought about through prayer (*Tefillah*) is much loftier. This is because the matter of a blessing (*Brachah*) is to affect a drawing down of that which already is present in the source and thus is no novel.

In contrast, the matter of prayer (*Tefillah*) is that we request of the Holy One, blessed is He, that even if the bestowal is not present in the source, Heaven forbid, and moreover, even if it has been **decreed** upon him that he will be sick, Heaven forbid, or the like, nevertheless, there should be a drawing down of new beneficence from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshehut*). This is why in many prayers we say, "May it be desirable." The meaning of the words "May it **be** desirable-*Yehiy Ratzon*-יהי רצון," is that there should be (*Yihiyeh*-יהיה) a **new** desire (*Ratzon*-רצון).

The reason that the drawing down of new light is specifically brought about through prayer (*Tefillah*) is because "He yearns for your handiwork."⁵²⁸ Therefore, through prayer (*Tefillah*), which is the toil [handiwork] of the one below, we reach the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends the chaining down of the worlds (*Hishtalshehut*).

Based on this, we can understand the great elevation of the blessing (of "Your devout ones-*Chassidecha*-חסידריך"), in

the like, but not in **the drawing forth** of the bestowal being that it stems from **the one who blesses**.

⁵²⁸ Job 14:15

that it reaches the place where there is submission (*Hoda'ah*). That is, this blessing (*Brachah*) has both elements of superiority. This is because the drawing down is from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*). In other words, through this blessing (*Brachah*) a new desire (*Ratzon*) comes about – which is the element of superiority of prayer (*Tefillah*). Yet, even so, it is (not a prayer, that is, a request, but is rather) a **blessing** (*Brachah*-ברכה) by way of command.

This is similar to what it states in Talmud Yerushalmi⁵²⁹ on the verse,⁵³⁰ “You would utter a decree and it would be done,” that is, “Even if I (the Holy One, blessed is He) say thus, and you say otherwise, yours is enduring and Mine is not enduring.”

The reason that the Holy One, blessed is He, nullifies His [own] decree before the decree of a righteous *Tzaddik*, is because the righteous *Tzaddik* draws a new desire forth – this being the superiority of prayer (*Tefillah*). Moreover, the way the decree is nullified (is not by way of a request, but) by way of **the decree** of the righteous *Tzaddik* – this being the superiority of a blessing (*Brachah*), which is by way of command.

4.

He continues in the discourse [and explains] that the drawing down brought about through the blessing (*Brachah*) of

⁵²⁹ Talmud Yerushalmi, Taanit 3:10

⁵³⁰ Job 22:28

“Your devout ones” (*Chassidecha*-חסידים) is similar to the drawing down brought about through Torah. This is because through Torah a **change** and **novelty** is brought about in the world, [meaning that something new is caused that previously was not even in the root and source of the world]. Moreover, this change and novelty is (not difficult, as it is with prayer (*Tefillah*), but) is automatic.

An example of this is Rabbi Shimon Bar Yochai, who caused the rains to be drawn down by speaking [words of] Torah.⁵³¹ That is, for the rains to descend after it had been **decreed** that the rains would be withheld, this was brought about through drawing forth a new desire (*Ratzon*). Yet, even so, it was through speaking words of Torah that the drawing down came about automatically, without any labor or toil.

Now, it can be said that when the discourse states that the drawing down through the blessing (*Brachah*) of “Your devout ones” (*Chassidecha*-חסידים) is similar to the drawing down brought about through Torah, this is not just to give an example of a drawing that has both elements of superiority (that of prayer (*Tefillah*), and that of blessing (*Brachah*)), but also because through this example there is added explanation of the superiority of [the matter of], “Your devout ones will bless You.”

To elucidate, it is explained in Likkutei Torah⁵³² about the awesome miracles that were performed by some of the Tana'im and Amora'im, such as Rabbi Pinchas Ben Ya'ir who

⁵³¹ Zohar III 59b

⁵³² Likkutei Torah, Tazriya 22c and on

said,⁵³³ “River Ginai, part your waters for me,” that through their study of Torah they affected a drawing down of the revelation of the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*).

According to this, the drawings brought about by the Torah study of all the Tana'im and Amora'im also had the two matters (the elements of superiority) mentioned above. That is, through their Torah study a change and novelty was caused in the world, [meaning, **true** novelty which was not even present in the root and source of the world],⁵³⁴ such as the splitting of the river, which is a change and novelty even in relation to the root and source of the river⁵³⁵ – this being the superiority of prayer (*Tefillah*).

However, the change was brought about (not by way of a request, but) by way of the **command** of Rabbi Pinchas Ben Ya'ir – this being the superiority of a blessing (*Brachah*), which is by way of command.

⁵³³ Talmud Bavli, Chullin 7a – [“Rabbi Pinchas ben Ya'ir was on his way to be occupied in redeeming captives when he encountered the river Ginai. He said to it: Ginai, part your waters for me and I will pass through you. [The river] said to him: You are going to perform the will of your Maker and I am going to perform the will of my Maker [to flow in my path]. About you, it is uncertain [whether you will succeed in] performing [His will] or not [succeed in] performing [His will]. He said [to the river]: If you do not part, I decree upon you that water will never flow through you. It parted for him.”]

⁵³⁴ This is as understood from what is stated in Likkutei Torah there (23a – quoted before), that the reason that they performed wonders through Torah [study] is because the revelation that is drawn forth through the Torah **transcends** the chaining down of the worlds (*Hishtalshelut*).

⁵³⁵ This is further elucidated by the argument of the river (Chullin [7a] *ibid.*), “I am going to perform the will of my Maker.” Also see Tosefot there.

Now, it can be said that the novelty in the fact that Rabbi Shimon Bar Yochai drew down the descent of the rains by speaking Torah, in comparison to the wondrous miracles done by various other Tana'im and Amora'im through their study of Torah, is that⁵³⁶ the change in the world brought about by all the [other] Tana'im and Amora'im, was through their **command** and **decree**. For example, Rabbi Pinchas Ben Ya'ir **commanded and decreed** that the river must split its waters.

In contrast, the novelty of the descent of the rain brought about by Rabbi Shimon Bar Yochai speaking words of Torah, was that even though in the Torah teaching that he expounded there was no command at all (not even by way of a hint), nonetheless, by him speaking [words of] Torah the rains were caused to descend.

Based on this, it can be said that the fact that the discourse brings the example of the descent of the rains through speaking Torah, is to hint that this is likewise so of the drawing down brought about by, "Your devout ones will bless You" (as will be explained in chapter twelve).

5.

Now, in the discourse he explains the relationship between "Thus they will bless-*Yevarchu Koh*-כֹּה," [referring to the drawing down into Kingship-*Malchut* (called "Thus-*Koh*-כֹּה") from the limitless light of the Unlimited One,

⁵³⁶ For additional explanation of this – See Torat Menachem, Sefer HaMaamarim Iyar p. 272 and on. [See the discourse entitled "*Shir HaMaalot... Hinei Mah Tov*" 5722, translated in The Teachings of The Rebbe 5722, Vol. 2, Discourse 29, Ch. 5 and on.]

HaShem-יהו"ה, blessed is He, that transcends the chaining down of the worlds (*Hishtalshelut*) and “Your devout ones-*Chassidecha*-חסידריך,” based on the statement of Rambam⁵³⁷ about the difference between kindness (*Chessed*-חסד) and charity (*Tzedakah*-צדקה).

That is, “charity” (*Tzedakah*-צדקה) refers to that which is upright (*Yosher*-ישר) (in that the word “charity-*Tzedakah*-צדקה” is of the root “righteousness-*Tzeddek*-צדק” and “uprightness-*Yosher*-ישר”),⁵³⁸ meaning giving to each person according to what is appropriate to him. [In contrast], the word “kindness” (*Chessed*-חסד) denotes an excess of goodness, meaning to bestow beyond what is appropriate.

In the discourse, about the words of Rambam, that [the word] “charity” (*Tzedakah*-צדקה) refers to bestowal to each individual according to the measure appropriate to him, he brings the verse that states (about the *mitzvah* of *Tzedakah*),⁵³⁹ “Sufficient for his deficiency,” about which our sages, of blessed memory, stated,⁵⁴⁰ “Sufficient for his deficiency – however you are not commanded to make him wealthy.”

By contrast, kindness (*Chessed*-חסד) [which is excessive goodness, that is, to bestow goodness beyond the appropriate measure], is the bestowal of abundant beneficence [beyond just satisfying the deficiency], this being wealth.

The same is so Above, in regard to drawing down into the *Sefirah* of Kingship-*Malchut*. That is, the matter of charity

⁵³⁷ Moreh Nevuchim Part 3, Ch. 53

⁵³⁸ [See Moreh Nevuchim, Part 3, Ch. 53 *ibid.* citing Deuteronomy 32:4, “He is righteous (*Tzaddik*-צדיק) and upright (*Yashar*-ישר).”]

⁵³⁹ Deuteronomy 15:8

⁵⁴⁰ Talmud Bavli, Ketubot 67b

(*Tzedakah*) is the drawing down of revelation that is appropriate to Kingship-*Malchut*, by which her deficiency is satisfied.

[This is as known⁵⁴¹ about the matter of the verse,⁵⁴² “You (*Atah*-את) made the heavens etc.,” that the word “You-*Atah*-את” is written missing the letter *Hey*-ה. This is because the way by which Kingship-*Malchut* becomes the source through which the worlds are brought into being (“made the heavens etc.”), is through the five (*Hey*-ה-5) statutes being withdrawn from her (the Crown-*Keter*, Wisdom-*Chochmah*, Understanding-*Binah*, *Zeir Anpin*, and Kingship-*Malchut*) so that all that remains is the externality of Kingship-*Malchut*, this being [the aspect of] Kingship of Kingship-*Malchut d’Malchut*.)]

[In contrast], the matter of kindness (*Chessed*-חסד) is the drawing down of a revelation of light which transcends relation to Kingship-*Malchut*, that is drawn into Kingship-*Malchut*. About this our sages, of blessed memory, stated,⁵⁴³ “Who is devout (a *Chassid*-חסיד)? One who is benevolent (*Mitchessed*-מתחסד) with his Owner (*Kono*-קונו).” In Tikkunei Zohar it explains,⁵⁴⁴ “[The words] ‘with his Owner-*Eem Kono*-קונו-עם’ mean, ‘with His nest-*Kan*-קן.’” The word “his Owner-*Kono*-קונו” refers to *Zeir Anpin*, (in that the world of Emanation (*Atzilut*) is called an “acquisition-*Kinyan*-קנין,”⁵⁴⁵ and *Zeir*

⁵⁴¹ Also see Sefer HaMaamarim 5653 p. 258 and on; 5660 p. 43 and on; 5677 p. 117 and on; Kuntreisim Vol. 2, p. 296a and on; 5701 p. 149; Torat Menachem, Sefer HaMaamarim, Tammuz p. 104, and elsewhere.

⁵⁴² Nehemiah 9:6

⁵⁴³ Zohar II 114b; Zohar III 222b (Ra’aya Mehemna), 281a (Ra’aya Mehemna); Introduction to Tikkunei Zohar (1b).

⁵⁴⁴ As is also cited in Tanya, Ch. 10 (15b); See Tikkunei Zohar *ibid*.

⁵⁴⁵ Torah Ohr, Mishpatim 75d, (cited in *Hemshech* 5672 *ibid*.) and elsewhere.

Anpin is the end of the world of Emanation (*Atzilut*),⁵⁴⁶ whereas “His nest-*Kan*-קַן” refers to Kingship-*Malchut*, (as stated in Pardes,⁵⁴⁷ that Kingship-*Malchut* is called a “nest-*Kan*-קַן”). The matter of being “benevolent with His nest-*Kan*-קַן,” is that he draws down a revelation of new light into Kingship-*Malchut*, (higher than the light that was withdrawn from her), [this being the matter of] wealth.

In the matter of the *Sefirot*, this refers to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, [which is] the Ancient One-*Atik*. For, the drawing down of the external aspect (*Chitzoniyyut*) of the Crown-*Keter*, [which is] the Long Patient One-*Arich*, is included in the category of “satisfying the deficiency.”⁵⁴⁸ For, since the Long Patient One-*Arich* is the root and source of the Emanated, only that it encompasses (*Makif*) them, ([and is the aspect of] the surrounding [light] (*Sovev*), it therefore is included in the category of the light (*Ohr*) that relates to worlds (Kingship-*Malchut*). Therefore, when this light is not revealed in Kingship-*Malchut*, Kingship-*Malchut* is deficient, and through it being drawn down and revealed, the deficiency is satisfied.⁵⁴⁹

In contrast, the Ancient One-*Atik* is the lowest aspect of the Emanator, the limitless light of the Unlimited One, *HaShem*-יהוה, blessed is He, that transcends relation to worlds,

⁵⁴⁶ See Torah Ohr, Terumah 81b; *Hemshech* 5666 p. 284 and on, and elsewhere.

⁵⁴⁷ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “nest-*Kan*-קַן,” cited in *Hemshech* 5672 *ibid*.

⁵⁴⁸ This is as also understood from the fact that the Crown-*Keter* is one of the five (*Hey*-ה-5) statues that are lacking from Kingship-*Malchut*, as mentioned before in the discourse.

⁵⁴⁹ Also see Torat Menachem, Sefer HaMaamarim Tammuz, p. 45.

(even higher than in a way of surrounding (*Sovev*) or encompassing (*Makif*) [them]), [this being the matter of] wealth.⁵⁵⁰

6.

He continues in the discourse [and explains] that it states in Talmud,⁵⁵¹ “Charity (*Tzedakah*) is [given] to the poor, whereas acts of lovingkindness (*Gemilut Chassadim*) are [done] both for the poor and the rich.” From this, (that is, from the fact that acts of lovingkindness (*Gemilut Chassadim*) are [done] both for the poor and the rich), it is understood that the bestowal stemming from kindness (*Chessed*-חסד) is above the level of the wealthy.

To explain, at first glance, it could seem possible to say that the bestowal of kindness (*Chessed*) to the rich, is that there is a bestowal of even greater wealth to him than the wealth he already has. However, from the fact the discourse states that the bestowal stemming from kindness (*Chessed*) is **above** the level of the wealthy, it can be said that when the bestowal that he now is bestowed is a matter that is commensurate to his stature, then since he previously was lacking the matter that they [now] are bestowing him, (even though this matter is commensurate to his stature), it is not (the true matter of) wealth.

This is why the discourse explains that “acts of lovingkindness (*Gemilut Chassadim*) are [done] for the rich,”

⁵⁵⁰ See Torat Menachem, Sefer HaMaamarim Tammuz, p. 45 ibid.

⁵⁵¹ Talmud Bavli, Sukkah 49b

refers to when the beneficence stemming from the kindness (*Chessed*) is beyond the level of the **wealthy**, meaning that it is of an entirely different class altogether, (and therefore, the fact that he does not [currently] have a matter that is beyond his stature, is not a lack in his wealth).

7.

Now, to explain the matter of kindness (*Chessed*) that transcends wealth, he prefaces in the discourse with an explanation of the matter of the wealth there was in the days of Shlomo, (this being the highest level of wealth). He explains that the fact that in the days of Shlomo “the moon was in a state of wholeness,”⁵⁵² is that in addition to the fact that there was a drawing down into Kingship-*Malchut* (the moon) of the five (*Hey-7-5*) statures that were lacking [in her], there also was a drawing forth into her of the revelation of the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, [the aspect of] the Ancient One-*Atik*. Then, from the wealth of Kingship-*Malchut* (the ingathering of Israel-*Knesset Yisrael*)⁵⁵³ there was a drawing down of immense wealth to the Jewish people below as well.

The physical wealth was so great, that in the days of Shlomo silver was not considered to be of value at all.⁵⁵⁴ Likewise, the spiritual wealth was so great that it specifically

⁵⁵² See Zohar I 150a, 225b, 243a; Zohar II 85a; Zohar III 40b, 46a; Also see Midrash Shemot Rabba 15:26 – “When Shlomo came, the orb of the moon **became full**.”

⁵⁵³ [See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*).]

⁵⁵⁴ Kings I 10:21; Chronicles II 9:20

was in the days of Shlomo that the Holy Temple was built, and the revelation present in the Holy Temple was much loftier than the previous revelation in the Tabernacle (*Mishkan*).

Moreover, the fact that the revelation present in the days of Shlomo was a much loftier revelation, is something that was present even before the Holy Temple was built. For, the fact that the Holy Temple was specifically built by Shlomo, [even though the plans for the Holy Temple were prepared by Dovid],⁵⁵⁵ is as the verse states,⁵⁵⁶ “He (Shlomo) will be a man of rest... I will bestow peace and tranquility upon Israel in his days, (and therefore), he will build a Temple for My Name etc.”

Additionally, as known, all the nations were sublimated to Shlomo [which is why there was peace and tranquility in his days]. That is, they were nullified to the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that illuminated through him.⁵⁵⁷ The same is so in regard to the fact that they came to him from all the peoples to hear his wisdom.⁵⁵⁸ That is, the true reason that they came to him was because they were drawn to Godliness.

(This is like what the verse states⁵⁵⁹ about Moshiach,⁵⁶⁰ “All the nations will stream to him.” That is, they will all be drawn to him because they all will be drawn to Godliness.) This is because the revelation of light that illuminated then, drew all

⁵⁵⁵ As it states (Chronicles I 28:11), “Dovid then gave his son Shlomo the plans for the Hall etc.”

⁵⁵⁶ Chronicles I 22:9-10

⁵⁵⁷ As explained in the discourse entitled “*Padah b'Shalom*” 5659 (Sefer HaMaamarim 5659, p. 164); 5704 (Ch. 21 – Sefer HaMaamarim 5704, p. 111).

⁵⁵⁸ Kings I 5:14; Also see Kings I 10:24; Chronicles II 9:23

⁵⁵⁹ Isaiah 2:2

⁵⁶⁰ Who is a descendant of Shlomo, (see Pirush HaMishnayot of the Rambam to Sanhedrin, Perek Chelek [Ch. 10], 12th fundamental principle of faith).

the sparks of holiness in the nations to it, similar to a torch, which draws all the sparks to it.⁵⁶¹

Thus, being that the revelation that illuminated then was a much loftier illumination, therefore even those sparks that were in distant places⁵⁶² were drawn to the revelation that shone through Shlomo. This is as the verse states,⁵⁶³ “The queen of Sheba heard of Shlomo’s fame, that it was **for the Name HaShem-יהו"ה**... and she came to Yerushalayim etc.”

8.

Now, the fact that Shlomo was a man of rest, means that the refinement (*Birur*) that took place in his days was in a way of tranquility. [That is, battle was unnecessary to refine the sparks, but rather, in and of themselves, the sparks were drawn to him to be refined.]

This was primarily through the revelation that illuminated in the Holy Temple. For, the refinement brought about through the revelation that illuminated in the Tabernacle (*Mishkan*), as well as the revelation that illuminated in the Holy Ark that was in the Tabernacle (*Mishkan*), was by way of war.

In contrast, the revelation that illuminated in the Holy Temple was in a way of tranquility. This is as stated in Zohar,⁵⁶⁴ “There are two [people] who said, ‘Arise *HaShem-*

⁵⁶¹ Also see Torah Ohr, Bereishit 6a; Likkutei Torah, Bamidbar 4a; Biurei HaZohar of the Mittler Rebbe, Hosafot p. 132c, and elsewhere.

⁵⁶² Since, the fact that they were in physically distant places chains down from the fact that they were spiritually distant.

⁵⁶³ Kings I 10:1-2

⁵⁶⁴ Zohar I 148a

יהו"ה,' Moshe and Dovid. Moshe said,⁵⁶⁵ 'Arise *HaShem*-יהו"ה and let Your enemies be scattered.' Dovid said,⁵⁶⁶ 'Arise *HaShem*-יהו"ה to Your resting place.'"

Now, in the discourse⁵⁶⁷ it is explained that the reason the Tabernacle (*Mishkan*) and Holy Ark traveled in the desert, was to nullify the external husks in the desert (the snakes, serpents, and scorpions), and to refine and elevate the sparks that fell into them, and that this refinement was by way of battle.

This is like a king who goes out of his place and travels to the land of the enemy to battle against him and conquer him. This is why Moshe said, [about the travel of the Holy Ark in the desert – "When the Ark would journey, [Moshe said]], 'Arise *HaShem*-יהו"ה and let Your enemies be scattered.'" That is, there is the presence of enemies that must be battled against.

In contrast, the refinement brought about through the revelation that illuminated in the Holy Temple was in a way of tranquility (*Menuchah*-מנוחה). That is, Shlomo remained in his place and, in and of themselves, the sparks were drawn to him. This is why Dovid said, "Arise *HaShem*-יהו"ה to Your **resting place** (*Menuchatecha*-מנוחתך)."'

To further elucidate, it is explained in various places⁵⁶⁸ that the refinement that was brought about through the travel of the Ark in the desert was [also] refinement in a way of tranquility (*Menuchah*). For, the matter of tranquility explained

⁵⁶⁵ Numbers 10:35

⁵⁶⁶ Psalms 132:8

⁵⁶⁷ Also see Likkutei Torah, Bamidbar 3d and on; Biurei HaZohar [of the Mittler Rebbe, Hosafot] ibid. p. 132b and on, and elsewhere.

⁵⁶⁸ In the discourse entitled "*Padah b'Shalom*" 5659 (Sefer HaMaamarim 5659 p. 163); 5704 (Ch. 20 – Sefer HaMaamarim 5704, p. 108).

there, is that the refinement (*Birur*) was automatic. Thus, since the nullification of the external husks (*Kelipot*) and the refinement of the sparks that fell into them was brought about through a revelation that illuminated in the Tabernacle (*Mishkan*), and was in an automatic way, therefore, even the refinement brought about through the Holy Ark of the Tabernacle (*Mishkan*) was refinement in a way of tranquility (*Menuchah*).

However, the **true** matter of tranquility is that the one who affects the refinement (*Birur*) does not descend to the place of the one being refined, but instead remains in his own place, and through the revelation of the light (of the one affecting the refinement) which illuminates in the one being refined, he automatically is drawn to the one who affects the refinement. This kind of tranquility (*Menuchah*) took place specifically in the days of Shlomo.

[This is like what is known⁵⁶⁹ about the matter of refinement brought about through Torah, that in general, even the refinement brought about through the revealed parts of Torah is in a way of tranquility (*Menuchah*). For, since the refinement is automatic (in that through studying the Torah, [and learning] that this thing is permitted and this thing is forbidden, there is an automatic refinement. This is unlike the refinement of prayer, which comes through the Godly soul manifesting in the animalistic soul.) Therefore, even the refinement brought about through the revealed parts of Torah, is called a refinement in a way of tranquility (*Menuchah*).

⁵⁶⁹ See at length in the (first) discourse entitled “*Padah b’Shalom*” 5741, Ch. 3 and on (Torat Menachem, Sefer HaMaamarim Kislev p. 46 and on).

However, more specifically, since the refinement brought about by the revealed parts of Torah is through it descending and manifesting in physical things, it is a matter of battle, [similar to the king leaving his place to go to the place of the enemy]. Rather, the true matter of refinement in a way of tranquility, is refinement brought about through the inner aspects (*Pnimiyut*) of Torah.]

9.

Now, it can be said that the difference between “Arise *HaShem*-יהוה” said by Moshe, and “Arise *HaShem*-יהוה” said by Dovid, is in two matters. [The first] is **in the manner** of the refinement. [That is, the refinement brought about through the Ark of the Tabernacle (*Mishkan*) was by way of battle. This is why the verse states, “Let your **enemies** be scattered, let **those who hate You** flee [from before You].” That is, there is the presence of an opposition (“Your enemies” and “those who hate You”) with whom battle must be waged. In contrast, the refinement that took place in the days of Shlomo, especially through the revelation of the Holy Temple, was in a way of tranquility (*Menuchah*), [as in Dovid’s words], “Arise *HaShem*-יהוה to Your resting place,” as explained above at length.

There then is also the refinement **itself**. That is, the reason that in the “Arise *HaShem*-יהוה,” of Moshe it states, “Let Your enemies **be scattered**, let those who hate You **flee**,” is because even after the refinement brought about by the travel of the Ark in the desert, the opposition of “Your enemies” and

“those who hate You” still remained, except that they were in a state of being scattered and fleeing.

The explanation is that when it comes to refinement in a way of from Above to below, the upper (the one affecting the refinement) does not manifest in the lower, and the refinement of the lower is through the revelation of a more Supernal light. Thus, the reason the lower does not stand in opposition is not because of his existence (his desire, intellect etc.), but on the contrary, it is because of the illumination within him of a revelation of light that is not commensurate to his capacities, he **becomes nullified** of his existence.⁵⁷⁰

In contrast, when the refinement is in a way that the upper (the one affecting the refinement) comes to the place of the lower (the one being refined), this proves that the lower is of significance to him, and it thus is inapplicable that through his revelation the lower becomes completely nullified.

Now, since this refinement also is in a way of from Above to below, and not by way of inner manifestation (*Hitlabshut*) (as mentioned above in chapter eight) and the nullification (*Bittul*) brought about by the revelation of this light does not cause total nullification, therefore, even after the refinement, there nevertheless still remains (in a concealed way) the existence of the opposition, (“Your enemies” and “those who hate You”), except that, even so, since the lower is of no comparison, even in relation to this revelation, in which he is of some significance, therefore, even through this

⁵⁷⁰ See at length in the discourse entitled “*Padah b'Shalom*” 5722 (Torat Menachem, Sefer HaMaamarim Kislev ibid., p. 1 and on) [translated in The Teachings of The Rebbe 5722, Vol. 1, Discourse 11].

revelation, the strength of the lower is nullified. Thus, his opposition (“Your enemies” and “those who hate You”) are in a way of being scattered and fleeing.

In contrast, this is not so of refinement in a way of tranquility (*Menuchah*). For, the fact that the upper (the one who affects the refinement) remains in his place and does not descend to the place of the lower, is because the lower is of no significance relative to him. Thus, through the revelation of this light, the nullification of the lower is total nullification (*Bittul b'Tachlit*).

Now, on a deeper level it can be said that even the refinement in a way that the one affecting the refinement remains in his place, except that he is on such a level that the one being refined is of some significance in relation to him, the nullification of the opposition is not a total nullification (*Bittul b'Tachlit*).

Based on this, we should add in explanation of this, because the discourse seems to indicate that the fact that Shlomo was a man of rest was because in his days “the moon was in its state of wholeness,” this being the matter of wealth that transcends satisfying the deficiency. This is because the **true** matter of tranquility (and peace)⁵⁷¹ is when the opposition

⁵⁷¹ It can be said that the following is the difference between tranquility (*Menuchah*-מנוחה) and peace (*Shalom*-שלום): Namely, tranquility (*Menuchah*) is that he does not have battles, (not even the “battle” of going to the place of the enemy), but nevertheless, the fact that there is a (concealed) opposition with whom he does not battle, is not a contradiction to the tranquility (*Menuchah*). In contrast, peace (*Shalom*) is that there is no opposition, (not even a concealed opposition). Based on this there is a sweetening of the verse (Chronicles I 22:9), “He will be a man of rest (*Menuchah*-מנוחה)... (and it then subsequently adds) **Shlomo שלמה** will be his name, and I will bestow **peace** (*Shalom*-שלום) and quiet upon Israel in his days.” Further

is totally nullified, and for the opposition to be totally nullified, this comes about through the drawing down of the matter of wealth, [meaning] the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, who transcends relation to worlds – the Ancient One-*Atik*.

For, when it comes to light that has relation to worlds, including even His surrounding light (*Sovev*), which is the Crown-*Keter*, since this light gives room for worlds [and the word] “world-*Olam*-עולם” is a word that indicates “concealment-*He’elem*-העלם” and hiddenness⁵⁷² – therefore, the nullification of the opposition of the world through the revelation of this light, does not affect a total nullification (*Bittul b’Tachlit*). [In contrast], the reason that Shlomo was a man of rest and there was peace in his days is because in his days there was a drawing down of the aspect of the Ancient One-*Atik* – [this being the aspect of] wealth.

10.

He continues in the discourse [and explains] that the matter of kindness (*Chessed*-חסד) which even transcends wealth, [which is why acts of lovingkindness (*Gemilut Chassadim*) are also [done] for the wealthy)], refers to the revelation of the coming future, which is even loftier than the revelation in the days of Shlomo. This is because the drawing

analysis is required as to why the verse also adds “quiet-*Sheket*-שקט.” This requires further delving, but this is not the place for it.

⁵⁷² Likkutei Torah, Shlach 37d; Maamarei Admor HaEmtze’ee, Devarim Vol. 1, p. 303; Vol. 3, p. 1,059; See Likkutei Sichot, Vol. 34 p. 112, note 63.

down in the days of Shlomo was from the aspect of the Ancient One-*Atik*, (as mentioned above).

However, in the coming future there will be a drawing down from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, which is the matter of the Unlimited One in the Unknowable Head (*Ein Sof SheB'Reisha d'Lo Ityada [RaDL"A]*), this being the **primary** matter of the Ancient One-*Atik*.

To explain based on what is stated in Zohar (in *Idra Zuta*),⁵⁷³ “This Ancient One-*Atika* is found in three heads.” Rabbi Chayim Vital (in his commentary to *Idra Zuta*)⁵⁷⁴ explains that the primary aspect of the Ancient One-*Atik* is the Unlimited One (*Ein Sof*), but because of His concealment in the three heads, the three heads also are called the Ancient One-*Atik*. Based on this, the primary aspect of the Ancient One-*Atik* is the Unlimited One who is in the Unknowable Head (*Ein Sof SheB'Reisha d'Lo Ityada [RaDL"A]*).

Now, this can be explained based on what it states in the discourse (in the continuation), about the matter of what Rabbi Chayim Vital states (in explanation of the *Idra Zuta* there), that “He is present, and becomes concealed, and becomes revealed in the three heads.” That is, the three terms “He is present-*Nimtza*-נִמְצָא, and becomes concealed-*Mita'lem*-מִתְעַלֵּם, and becomes revealed-*Mitgaleh*-מִתְגַּלֶּה,” are like the three matters of [the words], “You-*Atah*-אַתָּה,” “He-*Hoo*-הוּא,” and “*HaShem*-יְהוָה.”

⁵⁷³ Zohar III, Ha'azinu (288b), cited in Likkutei Torah, Drushim L'Yom HaKippurim toward the end (71c).

⁵⁷⁴ Cited in Likkutei Torah *ibid*.

The word “He is present-*Nimtza*” is like the word “You-*Atah*,” which refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. The words “becomes concealed-*Mita’lem*” and “becomes revealed-*Mitgaleh*,” are like the words “He-*Hoo*,” and “*HaShem*-יהוה,” which are two levels in His light (*Ohr*). The explanation of the word “He is present-*Nimtza*,” is that He is present as He is in His Essential Self, blessed is He.

Based on this, we can explain what it states in the discourse, that the primary matter of the Ancient One-*Atik*, is the Unlimited One who is in the Unknowable Head (*Ein Sof SheB’Reisha d’Lo Ityada [RaDL’A]*). To add, based on the explanation in the discourse, that the matter of “He is present-*Nimtza*,” (that the Unlimited One (*Ein Sof*) is present (*Nimtza*) in the Unknowable Head (*Reisha d’Lo Ityada [RaDL’A]*), is that He is present in the Unknowable Head (*RaDL’A*) just as He is in His Essential Self, it can be explained that in the days of the Shlomo there indeed was true wealth, even though there was not [yet] the revelation of the coming future at that time. For, the novelty of the coming future is that there then will be the revelation of His Essential Self, which transcends the aspect of revelations (*Giluyim*), whereas the matter of revelations (*Giluyim*) was indeed complete in the days of Shlomo.

He explains in the discourse that through the drawing down of the inner aspect of the Ancient One-*Atik* (the Unlimited One (*Ein Sof*) that is in the Unknowable Head (*RadL" A*)) which will take place in the coming future, this being loftier than the drawing down that took place in the days of Shlomo, there thereby will be a drawing down of the revelation even further below. This is as stated in Etz Chayim,⁵⁷⁵ that in the ascent of Kingship-*Malchut* there are seven levels. In the days of Shlomo there was the sixth level, but in the coming future there will be the seventh level.

Amongst the differences between them, is that in the sixth level, the revelation in Kingship-*Malchut* is only of the nine *Sefirot* within it, until the aspect of Foundation-*Yesod* within it, (and the revelation of Kingship of Kingship-*Malchut SheB'Malchut*⁵⁷⁶ is through it being subsumed and included within Foundation-*Yesod* within it [of Kingship-*Malchut*]). In contrast, in the seventh level, the revelation is also of Kingship of Kingship-*Malchut d'Malchut* (as she is in her place).

He continues in the discourse [and explains] that the difference between the two ascents of Kingship-*Malchut*, (the sixth ascent in the days of Shlomo, and the seventh ascent which

⁵⁷⁵ Etz Chayim, Shaar 36 (Shaar Miyut HaYare'ach), Ch. 1-2

⁵⁷⁶ When "the moon is in a state of wholeness," there is a drawing forth of the revelation also in the five lower *Sefirot* of Kingship-*Malchut*, (including Kingship of Kingship-*Malchut SheB'Malchut*). However, in the days of Shlomo, the revelation in Kingship of Kingship-*Malchut SheB'Malchut* was through it being [subsumed] and included within Foundation-*Yesod* of Kingship-*Malchut*. (*Hemshech* 5672 *ibid.* Ch. 374).

will take place in the coming future) is also in relation to the sparks that fell below.

The explanation is that [the aspect of] the Foundation-*Yesod* of the female (*Nukva*) is the bond between the recipient (Kingship-*Malchut*) and the bestower (*Zeir Anpin*), whereas Kingship of Kingship-*Malchut d'Malchut* is (generally) the power of the Actor within the acted upon (*Ko'ach HaPo'el BaNifal*). Therefore, in the days of Shlomo, when the revelation in Kingship-*Malchut* was only the level of Kingship-*Malchut* as she relates to *Zeir Anpin*, the elevation of the sparks that fell below also was only of those sparks that have relation to sensing Godly light.⁵⁷⁷

However, in the coming future when the revelation will also be of the level of Kingship-*Malchut* as she is in the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), up to and including the power of the Actor within the acted upon (*Ko'ach HaPo'el BaNifal*), even the sparks that became distant from Kingship-*Malchut*, which is why they have no relation (in and of themselves) to sensing Godly light, and even sparks that became distant to the point that they themselves became like evil, they too will ascend and become included within holiness.

Beyond this, even physicality itself (not just the spark within it) will be in a state of ultimate oneness with Godliness. The reason the physical will then be in a state of ultimate oneness with Godliness is not just because there then will be the revelation of the Godly power that is within it, that brings it into being from nothing to something, [this being] the revelation of

⁵⁷⁷ This is like the [analogy of the] torch that draws the sparks to it (see before in Ch. 7), which refers specifically to sparks that have not become extinguished.

the power of the Actor within the acted upon (*Ko'ach HaPoel BaNifal*), but in addition, the acted upon itself will be in a state of the ultimate oneness.

The reason for all this is because (as cited before in the discourse), there then will be a drawing forth of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* (the Unlimited One (*Ein Sof*) who is present in the Unknowable Head (*RaDL" A*). Therefore, the revelation will then also be in Kingship of Kingship-*Malchut SheB' Malchut*, and beyond this, even below within this physical world, in the sparks of holiness in physical things, (even including the sparks that became distant), and even in the physical things themselves.

Now, it can be said that the reason that through the drawing down of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* (the Unlimited One (*Ein Sof*) who is present in the Unknowable Head (*RaDL" A*)), there then will be a revelation of Godliness in every place, is because the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* is (generally) the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, and relative to the Essential Self of the limitless light of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He, there is no existence outside of Him. On the contrary, it is the true reality of His existence, which is the existence of all beings that exist.⁵⁷⁸ Therefore, it is through the revelation of the inner aspect (*Pnimiyyut*) of the Ancient One (*Atik*) that it will be sensed in everything that its existence is Godliness.

⁵⁷⁸ Rambam [Mishneh Torah], beginning of Hilchot Yesodei HaTorah.

Based on this, it can be said that the elevation of the world that will take place through the drawing down of the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*, relative to the state and standing of the world in the time of Shlomo, is also in regard to those things in which there was a revelation of Godliness even in the time of Shlomo.

For, the revelation that was present during the time of Shlomo, (at which time the revelation was from the **externality** (*Chitzoniyut*) of the Ancient One-*Atik*), was like something in addition [and superimposed upon] the things in which the revelation was drawn forth. In contrast, the revelation that will come about in the coming future is that there will be a revelation in everything of its own existence itself.

12.

This then, is [the meaning of], “Your vevout ones will bless You (*Chassidecha Yevarchuchah*-יברכוכה-ה).” That is, the drawing down into Kingship-*Malchut* (“Thus they will bless-*Yevarchu Koh*-יברכו-ה”) drawn down by “Your devout ones (*Chassidecha*-חסידיך-ה),” is in a way of kindness (*Chessed*-חסד), this being excessive goodness. For, in addition to the fact that they draw into Kingship-*Malchut* the lights that were withdrawn from her, through the fact that her lacking is satisfied, they [also] draw down into her the matter of wealth that transcends [merely] satisfying the lacking, [this being the aspect of] the Ancient One-*Atik*. Beyond this, they also draw down a revelation that transcends the aspect of wealth, [this being] the inner aspect (*Pnimiyut*) of the Ancient One-*Atik*.

He explains in the discourse that the fact that this drawing is (specifically) drawn down by “Your devout ones” (*Chassidecha*-חסידים), is because of two matters. [The first is] because of their nullification of self (*Bittul*). This is as in the teaching of the Zohar (cited in chapter five),⁵⁷⁹ “Who is a devout one (a *Chassid*-חסיד)? One who is benevolent (*Mitchassed*-מתחסד) with his Owner (*Kono*-קונו).” That is, his service is not for his own sake, that he should be in a state of adhesion to Godliness, but is rather for the sake of [He who is] On High, as explained in Tanya.⁵⁸⁰

It is because their service of *HaShem*-יהו"ה, blessed is He, is in a state of nullification of self (*Bittul*) (transcending [their own] existence), that through their service they therefore affect a drawing down from the aspect of the Essential Self of *HaShem*-יהו"ה, blessed is He, who transcends the spreading forth (of existence), [this being the aspect of] the Ancient One-*Atik*, and beyond this, the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*.

[This then, is the meaning of [the teaching] “Who is a devout one (a *Chassid*-חסיד)? One who is benevolent (*Mitchassed*-מתחסד) with his Owner (*Kono*-קונו),” about which it explains in Tikkunei Zohar, “[The words ‘with his Owner-*Eem Kono*-קונו-עם’ mean], ‘with His nest-*Kan*-קן.’”

Amongst the explanations of the relationship between the two matters, is that through him acting benevolently with His Owner, in that his service is not for his own sake, but is for

⁵⁷⁹ [Zohar II 114b; Zohar III 222b (Ra'aya Mehemna), 281a (Ra'aya Mehemna); Introduction to Tikkunei Zohar (1b).]

⁵⁸⁰ Tanya, Likkutei Amarim, Ch. 10 (15b)

the sake of [He who is] On High, it therefore is in his power to do kindness (*LeHitChassed*-להתחסד) “with His nest (*Kan*-קן),” meaning that the drawing down into Kingship-*Malchut*, (“His nest-*Kan*-קן”) will be (not only in a way of charity (*Tzedakah*), which only satisfies the lacking, but) in a way of kindness (*Chessed*) – this being wealth, and that which transcends wealth.]

Another matter in the relationship between drawing down the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* and “Your devout ones-*Chassidecha*-חסידריך,” is that the matter of “devotion-*Chassidut*-חסידות” is that the natural powers [of one’s soul] become Godly powers.⁵⁸¹ The novelty that will take place in the world in the coming future through the drawing down of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*, is that “then **I will transform** the nations.”⁵⁸² [That is, the refinement that took place in the days of Shlomo was that through **the light from Above** he drew all the sparks in the nations [to him] (as explained above) whereas in the coming future they themselves will be transformed to holiness.] This is like the transformation of the natural powers [of the soul] to become Godly powers.

Now, at first glance, it seems that **the drawing down** of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* is brought about through the nullification of self (*Bittul*) of “Your devout ones (*Chassidecha*-חסידריך),” and the fact that through the drawing down of the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik* there will be [the fulfillment of] “**I will transform the**

⁵⁸¹ See at length in the Sichah talk of Motza’ei Shabbat Kodesh, 21st of Kislev 5673 (Sefer HaSichot, Torat Shalom p. 185).

⁵⁸² Zephaniah 3:9

nations,” is brought about through the natural powers of “Your devout ones” becoming Godly powers.

However, we must better understand this. For, at first glance, the fact that through the drawing down of the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, there will be [the fulfillment of] “I will transform the nations,” is not something in addition to the revelation, but is rather included in the revelation itself.

For, since the true reality of His existence is the existence of all beings that exist, therefore, through the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*, there is the sense in everything [that exists] that its existence is Godliness (as explained above in chapter eleven). Thus, since it is through the nullification of self (*Bittul*) of “Your devout ones” that the revelation is drawn down, why is it necessary that there also be the transformation of their powers?

It can therefore be said that the transformation of their natural powers is also for the sake of **drawing down** the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

The explanation is that since the true reality of His existence is itself the true reality of the existence of all beings in existence, therefore, when there is an existence (in man) that is not Godliness, it is a contradiction to the revelation and drawing down of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, (the inner aspect (*Pnimityut*) of the Ancient One-*Atik*).

However, through one's natural powers becoming Godly powers, (about which it can be said, that the fact that

through it being sensed in him (at least in a concealed way) that the true reality of **His** existence, blessed is He, is itself the true reality of his own existence), this is the drawing down of the revelation of the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

Based on this, we can explain the emphasis of the verse, “and Your devout ones will bless You,” that the drawing down brought about through “Your devout ones” is not by way of prayer (*Tefillah*) but by way of blessing (*Brachah*). This is because prayer (*Tefillah*) is the supplication of **the person**, that they should bestow to him **from Above**, in which there is the sense that the person who prays is not Godliness. In contrast, in the blessing (*Brachah*), which is by way of command, it is in his power to command the Godliness in himself.

Now, it can be said that the fact that Rabbi Shimon Bar Yochai caused the descent of the rains not by way of command, but by speaking [words of] Torah, is because the matter of a command is specifically relevant when the one who commands is a separate existence from the one who is commanded.

From this it is understood that the effect of the revelation brought about through the command of the righteous *Tzaddikim* (such as Rabbi Pinchas Ben Ya’ir who commanded the river to split its waters) is that even though the desire of the righteous *Tzaddikim* is the desire of the Holy One, blessed is He, and yet they nevertheless needed **to command** for matters to be according to their will, is because (they sense) the world as being a separate existence unto itself.

Based on this, it can be said that through Rabbi Shimon Bar Yochai speaking a teaching from the inner aspect

(*Pnimityut*) of the Torah, he drew down a revelation of the Essential Self of the Singular Preexistent Intrinsic and Unlimited, One, *HaShem*-יהו"ה, blessed is He, that the true reality of His existence is [itself] the existence of all beings in existence. It therefore was through him speaking the teaching that the rains descended in and of themselves, without a command.

The same is so of the drawing down brought about through the blessing (*Brachah*) of "Your devout ones will bless You." That is, they do not need to command that there be a drawing down (as discussed above in chapter four). This is because the blessing (*Brachah*) of "Your devout ones will bless You (*Yevarchuchah*-יברכוכה)," ("Thus they will bless-*Yevarchu Koh*-יברכו כה"), is [itself] the drawing down of **the inner aspect (*Pnimityut*) of the Ancient One-*Atik*** into Kingship-*Malchut*, and on this level a command does not apply.

13.

This then, is the meaning of "He redeemed my soul in peace," in which [the verse] specifies "in peace-*B'Shalom*-בשלום." In other words, the redemption is in a way of ultimate peace (*Shalom*) and wholeness, such that no opposition remains at all. This is unlike what took place with the traveling of the Ark with Moshe, about which the verse states, "Arise *HaShem*-יהו"ה and let Your enemies be scattered, let those who hate You flee from before You," in which the refinement (*Birur*) is by way of battle, and the existence of enemies and haters remains, except that they scatter and flee.

Moreover, it also is not as it was during in days of Shlomo, in which even though the refinement was automatic, nevertheless, there only was the refinement of those sparks that had some element of light in them. Rather, even those sparks that became darkened will become included in holiness, and beyond this, even the created [being], the “acted upon” himself, (and not just the power of the Actor within him) will be in a state of ultimate oneness, just as it will be in the coming future.⁵⁸³

This then, is the meaning of the continuation of the verse, “for the many were with me.” That is, even the aspect of the “many-*Rabim*-רבים,” referring to those who are found in the “public domain [of multiplicity]-*Reshut HaRabim*-רשות הרבים,” as in the teaching of our sages, of blessed memory,⁵⁸⁴ on the verse,⁵⁸⁵ “Let us make-*Na’aseh*-נעשה [man],” in the plural, in which “[the Holy One, blessed is He, told Moshe], ‘Write it, and let whoever wishes to err, err,’” “were with me,” and united in the ultimate oneness.

This is why “the many were with me” provides the reason for the redemption in peace. For, redemption in peace is specifically through the fact that even the aspect of “the many-*Rabim*-רבים,” not just the sparks of holiness, but also those who are in the state of “multiplicity-*Rabim*-רבים,” “were with me.” This is like what our sages, of blessed memory, taught,⁵⁸⁶ “Even the people of Avshalom prayed for Dovid.”

⁵⁸³ Regarding all this, see the preceding chapters 8, 9 and 11.

⁵⁸⁴ Midrash Bereishit Rabba 8:8

⁵⁸⁵ Genesis 1:26

⁵⁸⁶ Talmud Yerushalmi, Sotah 1:8

Now,⁵⁸⁷ this redemption is brought about through serving *HaShem*-יהו"ה, blessed is He, through the study of Torah, acts of lovingkindness (*Gemilut Chassadim*) and praying with the congregation. The matter of engaging in Torah study refers to the inner aspects (*Pnimiyyut*) of the Torah, which is the aspect of the Tree of Life (unlike the revealed parts of Torah, which were manifest in the tree of the knowledge of good and evil).⁵⁸⁸

In other words, the refinement (*Birur*) brought about through the inner aspects (*Pnimiyyut*) of Torah is not at all by way of battle (not even like the king leaving his place to go to the place of the enemy).⁵⁸⁹ Therefore, redemption in peace is caused through this, in that the existence of the enemy is caused to be nullified.

The same is so of acts of lovingkindness, in that acts of lovingkindness (*Gemilut Chassadim*) cause a drawing down of the inner aspect (*Pnimiyyut*) of the Crown-*Keter*, all the way to the aspect of Kingship of Kingship-*Malchut d'Malchut*, as explained above.

The same is so of praying with the congregation. This is because the prayers of the congregation are like the prayers of the ten days of repentance. This is as our sages, of blessed memory, taught⁵⁹⁰ about the verse,⁵⁹¹ “Seek *HaShem*-יהו"ה

⁵⁸⁷ Also see the discourse entitled “*Padah b'Shalom*” 5675 (*Hemshech* 5672 Vol. 2 p. 775).

⁵⁸⁸ See at length in Tanya, Iggeret HaKodesh, Epistle 26.

⁵⁸⁹ As discussed before in chapter eight. Beyond this, also see before in chapter twelve regarding the matter of the descent of the rains through speaking a teaching of the inner aspects (*Pnimiyyut*) of the Torah, in which it is not necessary to [even] issue a command.

⁵⁹⁰ Talmud Bavli, Rosh HaShanah 18a

⁵⁹¹ Isaiah 55:6

when He is to be found,” that, “Here it is referring to a solitary individual, and there it is referring to the congregation,” and the prayers of the congregation affect a drawing down of the inner aspect (*Pnimiyut*) of the Crown-*Keter*.

With the above in mind, we can understand the relationship between [the verse] “He redeemed my soul in peace etc.,” and the redemption of the Alter Rebbe, the substance of which is spreading the wellsprings [of the teachings of Chassidus] to the outside. For, the matter of spreading the wellsprings to the outside is that even in the aspect of Kingship of Kingship-*Malchut d’Malchut*, as it is in the aspect of “the outside,” there will be a drawing down of the wellsprings, not just the living waters that are drawn from the wellsprings, but the wellsprings themselves, that is, the drawing down of the inner aspect (*Pnimiyut*) of the Crown-*Keter* (“the wellsprings”) to the aspect of Kingship of Kingship-*Malchut SheB’Malchut* etc., (“the outside”).

This then, is why through spreading of the wellsprings [of the teachings of Chassidus] to the outside “the Master, King Moshiach, comes,” (as in the well-known letter of the Baal Shem Tov, whose soul is in Eden).⁵⁹² For, the spreading of the wellsprings is the matter of drawing down the inner aspect (*Pnimiyut*) of the Crown-*Keter* to the aspect of Kingship of Kingship-*Malchut SheB’Malchut*, as explained above.

This is like one who engages in Torah study, acts of lovingkindness (*Gemilut Chassadim*) and prays with the congregation, by which “He redeems Me and My children from

⁵⁹² Also printed at the beginning of Keter Shem Tov, [and translated at the beginning of The Way of The Baal Shem Tov, a translation of Tzava’at HaRivash].

amongst the nations.” Through this there then will be [the fulfillment of the prophecy],⁵⁹³ “I shall remove the spirit of impurity from the earth,” and, “*HaShem*-יהו"ה will be King over all the earth; on that day *HaShem*-יהו"ה will be One and His Name One.”

⁵⁹³ Zachariah 13:2