

Discourse 12

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

Delivered on the 19th of Kislev, 5727
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸⁴⁸ “He redeemed my soul in peace from battles against me, for the many were with me.” The question regarding this is well known. That is, from the statement, “in peace-*b'Shalom*-בשלום,” two matters are understood.

The first is that there can be redemption that is not in peace, and the novelty was that his redemption was in peace. The second is that though there may have been peace, the matter of redemption was also necessary, since there was a matter of battle (“from battles against me”). However, at first glance, this seems to be self-contradictory, for if it is a matter of peace, it is not a matter of battle.

We also must understand the specific use of the word “battle-*Krav*-קרב” (“from battles against me-*MiKrav Li*-מִקְרַב לִי”) this being one of the terms used for battle. However, at first glance, the more common term is like that used in the verse,⁸⁴⁹ “When you come to wage war-*Milchamah*-מִלְחָמָה in your land.”

⁸⁴⁸ Psalms 55:19

⁸⁴⁹ Numbers 10:9

However, even so, this verse specifically uses the words, “he redeemed my soul in peace (not from “war-*Milchamah*-מלחמה” but) from battles-*MiKrav*-מקרב,” even though the simple meaning is that the redemption was from “war-*Milchamah*-מלחמה.”⁸⁵⁰ This is as explicitly stated in Talmud Yerushalmi,⁸⁵¹ that it refers to the war between Dovid and Avshalom, which Scripture refers to with the word “war-*Milchamah*-מלחמה.”

We also must understand that in the teachings of our sages, of blessed memory,⁸⁵² on the verse, “He redeemed my soul in peace etc.” (which concludes with the reason) “for the many were with me,” [they taught], “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 to him as if he redeemed Me and My children from amongst the nations of the world.’”

That is, these three matters are connected to the matter of peace (*Shalom*-שלום). For, about Torah the verse states,⁸⁵³ “All its paths are peace (*Shalom*-שלום).” Likewise, acts of lovingkindness (*Gemilut Chassadim*) are [acts] of peace (*Shalom*-שלום) in that through bestowing physical kindness to one’s fellow, the recipient recognizes that he loves him, bringing about peace and fraternity.⁸⁵⁴

Likewise, through praying with the congregation, by which he is included in the congregation, such that they become one being, this too is a matter of peace (*Shalom*-שלום) and inter-

⁸⁵⁰ Rashi to Psalms 55:19

⁸⁵¹ Talmud Yerushalmi, Sotah 1:8

⁸⁵² Talmud Bavli, Brachot 8a

⁸⁵³ Proverbs 3:17

⁸⁵⁴ See Rashi to Psalms 55:19 *ibid*.

inclusion. This indicates that Torah and acts of lovingkindness (*Gemilut Chassadim*) are peace (*Shalom*-שלום) in and of themselves, whereas prayer requires the additional matter of praying with the congregation, and specifically through this, the matter of peace (*Shalom*-שלום) is brought about.

2.

Now, from the teaching of our sages, of blessed memory, that “He redeemed My soul in peace,” are the words of the Holy One, blessed is He, in that “he redeemed Me and My children from amongst the nations of the world,” it is understood that this is a general matter. For, the fact that the Jewish people, and likewise, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*, are in exile,⁸⁵⁵ is a general matter.

In this itself, the matter of exile is not [just] in a single particular or even in several particulars, but is in a way that during exile there is a complete general change compare to what preceded exile. We find this in the teachings of our sages, of blessed memory, that the exile is called “sleep”⁸⁵⁶ or “gestation.”⁸⁵⁷

Now, the change in these two matters is not just in regard to several particulars, but is rather [a change] in the

⁸⁵⁵ See Talmud Bavli, Megillah 29a; Sifri to the end of the Torah portion of Masei; Zohar I 120b; Also see Zohar III 90b; 197b, and elsewhere.

⁸⁵⁶ See Zohar III 95a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 30, and the notes and citations there.

⁸⁵⁷ See Torah Ohr, beginning of Va'era; Shaar HaYichud of the Mittler Rebbe ibid., Ch. 30 and the notes and citations there.

general state and standing of man. This being so, this also applies to the matter of redemption, and in a way that “he redeemed Me and My children,” this being the redemption of the *Shechinah* and the Jewish people, which is a general matter.

From this we can also come to understanding the three matters of Torah [study], acts of lovingkindness (*Gemilut Chassadim*) and praying with the congregation, by which the redemption of “Me and My children” is caused, even though each is a particular mode [of serving *HaShem*-יהו"ה, blessed is He], as our sages, of blessed memory, stated in the Mishnah in [Pirkei] Avot,⁸⁵⁸ “The world stands upon three things; upon the Torah, upon the Temple service (*Avodah*, i.e., prayer), and on acts of lovingkindness (*Gemilut Chassadim*).”

In other words, these are the three pillars, the pillar to the right being acts of lovingkindness (*Gemilut Chassadim*), the pillar to the left being the Temple service (*Avodah*, i.e., prayer), and the central pillar being Torah study. Nevertheless, the matter of “he redeemed Me” comes about (not because of the particular matters of these modes of service, but) because of the general matter in them, this being the matter of peace (*Shalom*-שלום). (As explained before, Torah and acts of lovingkindness (*Gemilut Chassadim*) are peace (*Shalom*-שלום) in and of themselves, and prayer brings the matter of peace through praying with the congregation.)

⁸⁵⁸ Mishnah Avot 1:2

3.

This may be better understood by prefacing with the general matter of exile. To explain, about Yaakov and Esav the verse states,⁸⁵⁹ “It shall be that when you have cause to be aggrieved (when Israel will transgress the Torah etc.) you may cast off his yoke from upon your neck.” In other words, when there is deficiency in “the voice is the voice of Yaakov,” (through which there automatically is also deficiency in fulfilling the *mitzvot*, being that, “Torah study is greater, in that it leads to action”),⁸⁶⁰ then dominion is given over to “the hands are the hands of Esav.”⁸⁶¹ This then, is the general matter of [the words],⁸⁶² “Because of our sins we (thereby) were exiled from our land,” meaning that Yaakov is exiled amongst Esav.

The root of the matter is that in Kabbalah and Chassidus it is written that Yaakov and Esav are the matter of the world of Chaos-*Tohu* and the world of Repair-*Tikkun*. It is explained elsewhere at length⁸⁶³ that the root of the matter of sin, beginning with the first sin, sin of the tree of knowledge, stems from the matter of the diminishment of the moon, and before this (in the worlds of Chaos-*Tohu* and Repair-*Tikkun*), [it stems] from the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*. That is, this is what subsequently caused the diminishment of the moon, and subsequently the sin of the

⁸⁵⁹ In the Torah portion read on the preceding Shabbat (Toldot) – Genesis 27:40 (and Rashi there).

⁸⁶⁰ Talmud Bavli, Bava Kamma 17a

⁸⁶¹ Genesis 27:22; See Midrash Bereishit Rabba 65:20

⁸⁶² See the Musaf liturgy of the holidays.

⁸⁶³ See Sefer HaMaamarim 5691 p. 319 and on.

tree of knowledge, thereby causing the possibility that “because our sins” the matter of the exile of Yaakov amongst Esav is caused.

Now, it states in Midrash⁸⁶⁴ “At the moment that Yaakov called Esav, ‘my lord-*Adonee*-אדוני,’ the Holy One, blessed is He, said to him, ‘You debased yourself and called him ‘my lord’ eight times. As you live, I will establish eight kings from his descendants before your descendants,’ as the verse states,⁸⁶⁵ ‘These are the kings who reigned [in the land of Edom] before a king reigned over the children of Israel.’” (That is, this is the root of the matter of the exile of Yaakov amongst Esav.)

However, this must be better understood.⁸⁶⁶ For, at first glance, the precedence of the kings of Esav “before a king reigned over the children of Israel” is a precedence that accords to Torah, being that Esav was the firstborn, and as Yaakov himself said (in regard to the matter of the blessings connected to the matter of the birthright),⁸⁶⁷ “Esav your firstborn.” As this matter is in its root, as known, the world of Chaos-*Tohu* precedes the world of Repair-*Tikkun*. This being so, what is so undesirable about Yaakov calling Esav ‘my lord-*Adonee*-אדוני’?

To preface, as known about the matter of the shattering of the vessels (*Shevirat HaKeilim*) of the world of Chaos-*Tohu*,

⁸⁶⁴ Midrash Bereishit Rabba 75:11

⁸⁶⁵ Genesis 36:31

⁸⁶⁶ In regard to the coming section, see the (first) discourse entitled “*Padah b'Shalom*” 5677 (printed as an independent pamphlet in honor of the 19th of Kislev of this year, 5727, and subsequently printed in Sefer HaMaamarim 5677 p. 88 and on); Also see the next discourse of this year, Discourse 13, entitled “*Vayeishev Yaakov* – Yaakov settled” Ch. 3 (Sefer HaMaamarim 5727, p. 102).

⁸⁶⁷ Genesis 27:19

the kings of the world of Chaos-*Tohu* are seven in number.⁸⁶⁸ However, even so, eight kings are enumerated here. Moreover, even though about the eighth king, Hadar, it does not say “and he died” (as with the other kings), nevertheless, he too is counted amongst “the kings who reigned [in the land of Edom] before a king reigned over the children of Israel.” Furthermore, in Divrei HaYamim⁸⁶⁹ it states “and he died” even about the eighth king.

About this, it is explained in books of Kabbalah⁸⁷⁰ that in Divrei HaYamim, it discusses the aspect of the kings of the feminine side (*Nukva*), in which there is also a shattering in the eighth king. In contrast, in the Torah (the Torah portion of Vayishlach), it discusses the aspect of the kings of the masculine side (*Dechura*), the Foundation-*Yesod* of the male (*Dechura*).

Now to understand this, we must preface that Bela the son of Be’or, the first of the seven kings of the world of Chaos-*Tohu*, is the aspect of Knowledge-*Da’at*.⁸⁷¹ (As explained in books of Kabbalah,⁸⁷² this does not contradict the statement elsewhere,⁸⁷³ that he is the matter of Kindness-*Chessed*).

Now, we must understand what the relationship is between the shattering of the vessels (*Shevirat HaKeilim*) in the

⁸⁶⁸ See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 4; Shaar 9 (Shaar Shevirat HaKeilim), Ch. 1 and on; Likkutei Torah of the Arizal, end of the Torah portion of Vayishlach, and elsewhere.

⁸⁶⁹ Chronicles I 1:51

⁸⁷⁰ Zohar HaRakiya, Parshat Terumah, Drush Zayin HaMelachim (173a and on).

⁸⁷¹ Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 4; Shaar 9 (Shaar Shevirat HaKeilim) Ch. 1

⁸⁷² Otzrot Chayim, Shaar HaNekudim, Ch. 7 [Koretz Edition 5543, p. 26c].

⁸⁷³ Etz Chayim, Shaar 9 *ibid.* Ch. 2

matter of the emotions (*Midot*) and the matter of Knowledge-*Da'at*, such that the beginning of the shattering would be from Knowledge-*Da'at*. [To explain, based on what we explained above (in chapter three) that the root and source of the sin of the tree of knowledge - which is as understood by its name - is that sin is connected to the tree of knowledge-*Etz HaDa'at*. However, this itself requires explanation.] What we must further understand is that as known,⁸⁷⁴ the external husks (*Kelipot*) do not have the brain (*Mo'ach*) of Knowledge-*Da'at*.

4.

The explanation of this is that as known, the inception of the matter that brought about the possibility for the sin of the tree of knowledge, is as the verse states,⁸⁷⁵ “And the woman saw that the tree was good for eating and that it was desirable to the eyes, and that the tree was delightful for wisdom.” That is, there came to be a matter of sensing the physicality of the world, to desire something because of its physical sweetness, this being the matter of knowledge-*Da'at*, [meaning], the sense of the greatness of physicality.

To explain, in and of itself, the creation was such that the world was created in a state of wholeness.⁸⁷⁶ How much more so was this so of the microcosm of the world, this being

⁸⁷⁴ See Zohar III 103a; Also see Likkutei Torah, Chukat 60c; Sefer HaMaamarim 5670 p. 138 and on.

⁸⁷⁵ Genesis 3:6

⁸⁷⁶ See Midrash Bereishit Rabba 14:7; Also see 12:6 and 13:3 (and Yefeh To'ar) there.

man.⁸⁷⁷ In the terminology of Kabbalah,⁸⁷⁸ before the sin, Adam, the first man, included the three worlds of Creation, Formation, and Action (*Briyah*, *Yetzirah*, *Asiyah*) in himself. His head was in the world of Creation (*Briyah*), his body was in the world of Formation (*Yetzirah*), and only his feet were in the world of Action (*Asiyah*).

Now, from this itself, it is understood that the world of Action (*Asiyah*) was then on a higher level, as explained in Kabbalah.⁸⁷⁹ Therefore, instead of how it currently is (after the sin), that the physical palate tastes the physical flavor of the food, as the verse states,⁸⁸⁰ “The palate tastes food,” and the spiritual palate of the soul of man tastes the flavor and delight of spiritual matters, before the sin, the physical palate of Adam, the first man, tasted the spiritual flavors of matters of the world of Action (*Asiyah*).

To further explain, our sages, of blessed memory, stated,⁸⁸¹ “There is not a single blade of grass below (in the world of Action-*Asiyah*) that does not have source of flow-*Mazal* above which strikes it and tells it to grow.” It is understood that the source of flow-*Mazal*, which is spiritual, is only the root and source for the physical sweetness in the grass or fruit below, but it itself has no physical flavor or sweetness, but only spiritual flavor and delight.

⁸⁷⁷ Midrash Tanchuma Pekudei 3; Zohar III 257b; Tikkunei Zohar, Tikkun 69 (100b; 101a)

⁸⁷⁸ Sefer HaGilgulim, Ch. 18; Also see Etz Chayim, Shaar 39 (Shaar Ma”N uMa”D) end of Drush 1.

⁸⁷⁹ Sefer HaGilgulim *ibid.* Etz Chayim *ibid.*

⁸⁸⁰ Job 12:11

⁸⁸¹ See Midrash Bereishit Rabba 10:6; Zohar I 251a (Hashmatot); Zohar II 171b; Moreh Nevuchim 2:10; Also see Tanya, Iggeret HaKodesh, end of Epistle 20 (132a)

The same was so of Adam, the first man, before the sin, that through his physical palate, he sensed and tasted the spiritual pleasure. In contrast, his spiritual palate was in the world of Formation (*Yetzirah*), by which he would taste (not the spirituality of the world, which was sensed by him with his physical palate, but) the sweetness of the Torah etc.

It is in this that there was the matter of the sin, in that he tasted and sensed the physical sweetness. The primary sin was in the sensation of the thing, by which he became separated from the spirituality within it and became drawn after its physicality.

This is like what the verse states,⁸⁸² “They knew (*Yadoo*-ידעו) that they were naked.” What is meant here is not simply the matter of knowledge, but rather, knowledge (*Yediyah*-ידיעה) in a way of sensation (*Hargashah*) (as explained by the commentators of the Torah),⁸⁸³ by which physical lust is caused in this.

In contrast, this was not so before, in that even though they were naked, nevertheless, “they were not ashamed.”⁸⁸⁴ As explained in Reishit Chochmah,⁸⁸⁵ it was the same as fulfilling a *mitzvah* with any other organ. That is, just as one fulfills the *mitzvah* of donning Tefillin with the arm, so likewise, one fulfills the *mitzvah* of “be fruitful and multiply”⁸⁸⁶ with this particular organ.⁸⁸⁷ It was only after the matter of [physical]

⁸⁸² Genesis 3:7

⁸⁸³ See Ohr HaChayim to Genesis 3:7; Also see Torat Chayim Bereishit 30c

⁸⁸⁴ Genesis 2:25

⁸⁸⁵ Reishit Chochmah, Shaar HaKedushah, Ch. 16

⁸⁸⁶ Genesis 1:28

⁸⁸⁷ Also see Tzva’at HaRivash translated as The Way of The Baal Shem Tov, Section 101 (related by the Rav, the Maggid of Mezhrich).

sensation was caused, that “they knew (*Yadoo*-ידעו) etc.,” and it then was necessary for there to be the [actualization of the verse],⁸⁸⁸ “[And *HaShem* God-*HaShem Elohi*”מ-אלהי”ם] made... garments of skin, and He clothed them.”

5.

Now, how this matter is in the soul of man, is that even though he has the power of Knowledge-*Da'at*, which is “the key that includes six,”⁸⁸⁹ [in that it is] the source of the emotions (*Midot*), that generally are divided into Kindness-*Chessed* and Might-*Gevurah*, good and evil, through Knowledge-*Da'at* there is caused to be an admixture of good and evil.

For, without the matter of Knowledge-*Da'at*, such as when a person is in a state of immature knowledge (*Katnut HaDa'at*) or immature intellect (*Katnut HaMochin*), like a simpleton who has no knowledge (*Da'at*), for him there is no admixture of good and evil. That is, when he does something good, there is no admixture of evil in it, and when he does something evil, there is no admixture of good in it. This is because he does not have the knowledge-*Da'at* to conceal and deceive etc., through intermingling good with evil. It therefore is readily possible to identify his essential character, whether he is a good person or the opposite.

However, when there is the matter of knowledge-*Da'at*, this being the recognition and sensation, such as it is, of a person who is naked, it then is impossible to identify his essential

⁸⁸⁸ Genesis 3:21

⁸⁸⁹ See Zohar II 177a; Likkutei Torah, Va'etchanan 6d

being. This is because even when externally he is revealed as being good, it is possible that internally etc.,⁸⁹⁰ this being the matter of the admixture of good and evil. In other words, even though externally it is something good, evil is mixed into it.

The same is true in the reverse, that externally it could be something evil, but good is nevertheless mixed into it. However, for this to be, there must be intellect and wisdom, to the point of knowledge, recognition, and sensation, to invest himself into the matter of concealing the good or concealing the evil, such that the externality is unlike the innerness, this being the matter of “his inside is unlike his outside.”⁸⁹¹

Moreover, Knowledge-*Da'at* causes the division into a multiplicity of particulars. That is, when a person goes simply in conceptualizing something, he then does not see the many particulars of the matter. However, if he invests himself into the depth of the matter, he opens up and expands the essential point of the intellect, and reveals its many particulars.

Although it is true that it also is through Understanding-*Binah* that the particulars become revealed, nonetheless, Understanding-*Binah*, in and of itself, the matter of which is grasp and comprehension, grasps matters generally, and to discover the many particulars, one must invest his mind of Understanding-*Binah* and cause it to toil by way of delving (*Ha'amaka*-העמקה), and the matter of delving (*Ha'amaka*-העמקה) with Understanding-*Binah* specifically comes about through Knowledge-*Da'at*.⁸⁹²

⁸⁹⁰ See Jeremiah 9:7

⁸⁹¹ See Talmud Bavli, Brachot 28a

⁸⁹² Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 1.

Thus, since through Knowledge-*Da'at* the division of the particulars is caused in many ways that differ from each other, it therefore also includes matters that are the opposite of each other, and in a way that they both can be present at once.

The explanation is that, in and of themselves, the emotions (*Midot*) are incapable of mingling with each other. This is because if one emotion is revealed and the opposite emotion is also revealed, how could they possibly mix? However, this is only so when the essential emotion is revealed in its purity, in which case it cannot connect and bond to the opposite emotion. However, through the intellect, the mingling and inter-inclusion of the emotions with each other is possible. This is because the intellect reveals that in the emotion itself there are many particulars, a result of which it is possibility for one emotion to unify with an opposite emotion (as explained at length in *Torat Chayim*, Parashat Noach⁸⁹³ in the discourses that explain the matter of division and inter-inclusion).⁸⁹⁴

This is also why through Knowledge-*Da'at* the mingling of good and evil is caused to such an extent that as this is drawn down in actuality, that through eating from the tree of knowledge there is caused to be the matter of recognition and sensation (not only of the spirituality, but also and primarily of) the physicality of the world (the physicality of the fruit), this being the general matter of the sin of the tree of knowledge, which is the root of sin, on account of which the matter of exile is caused, as explained above.

⁸⁹³ See *Torat Chayim*, Bereishit 12a and on

⁸⁹⁴ Also see *Shaar HaYichud* of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 20-21.

However, as known, there are kindnesses that are covered (*Chassadim Mechusim*) and there are kindnesses that are revealed (*Chassadim Megulim*).⁸⁹⁵ In Kabbalah it is explained⁸⁹⁶ that the kindnesses that are covered (*Chassadim Mechusim*) are the matter of the Tree of Life (*Etz HaChayim*), and the kindnesses that are revealed (*Chassadim HaMegulim*) are the matter of the Tree of Knowledge (*Etz HaDa'at*).

The kindnesses that are covered (*Chassadim Mechusim*) refer to the emotions (*Midot*) as they are covered in the light of the intellect (*Sechel*) and intellectual faculties (*Mochin*). What is meant here is not the emotions (*Midot*) as they are in the intellect (*Sechel*), that is, the emotions of the intellect (*Midot SheB'Sechel*). Rather, what is meant is the emotions (*Midot*) as they are in the heart, but are drawn forth in a way that there is an illumination in them of the revelation of the innerness (*Pnimiyyut*) of the intellect (*Mochin*), that is, the mature state of the intellect (*Gadlut HaMochin*).

In this case the emotions (*Midot*) [themselves] are similar to the mind (*Mochin*), and just as intellect (*Mochin*) is absent of sensation, so likewise the emotions are absent of sensation. In other words, the nullification (*Bittul*) of the intellectual faculties (*Mochin*) is recognized in the emotions (*Midot*). (This is explained elsewhere at length, that due to the

⁸⁹⁵ See Sefer HaMaamarim 5670 p. 13 and on; 5692 p. 29 and on; 5700 p. 22 and on.

⁸⁹⁶ Likkutei Torah of the Arizal, Parshat Bereishit; Likkutei Torah, Nitzavim 48d; Ohr HaTorah, No'ach Vol. 3, p. 597b and on; Sefer HaMaamarim 5658 p. 9 and on.

abundance of light (*Ohr*) in them, the intellectual faculties (*Mochin*) are in a state of nullification (*Bittul*) and not are in a way of expansiveness.)

Therefore, even after revealing many particulars in the emotions (*Midot*), as a result of which the inter-inclusion of opposite emotions is possible (as mentioned in chapter five), this is in a way of self-nullification (*Bittul*), and it therefore is not possible for the side opposite holiness to derive any vitality from this, such as it is with the admixture of good and evil.

In contrast, when it comes to the revealed kindnesses (*Chassadim Megulim*), in which there is a drawing forth in the heart of only the externality (*Chitzoniyut*) of the intellect (*Mochin*), in which case the emotions (*Midot*) are sensed, such as the emotion of love (*Ahavah*) in serving *HaShem*-יהו"ה, blessed is He, on the side of holiness, that he senses the matter of “closeness to God is good **for me**”⁸⁹⁷ in himself, and not the goodness of Godliness, in and of itself, but rather that which is good for him, this being a matter of a [personal] motive, even though it is a holy motive. After a chaining down of levels, it is possible that from this there can also come to be a sensation of the physicality of the world etc., this being the general matter of the sin of the tree of knowledge (as explained in chapter four).

This is also the meaning of the verse,⁸⁹⁸ “A fool does not desire understanding (*Tevunah*), but only to reveal his heart.” The word used for “understanding” here, is not the word Understanding-*Binah*, which refers to the intellect (*Mochin*),

⁸⁹⁷ Psalms 73:28

⁸⁹⁸ Proverbs 18:2

but rather the word “*Tevunah*-תבונה.” As explained in Kabbalah⁸⁹⁹ (and cited in Tanya),⁹⁰⁰ the word “*Tevunah*-תבונה” shares the same letters as “Son and Daughter-*Ben uBat*-בן ובת,” referring to (the emotions) of fear and love of *HaShem*-יהו"ה, except that the emotions (*Midot*) are covered in the intellect (the kindnesses are covered – *Chassadim Mechusim*), which is why they are called “Understanding-*Tevunah*-תבונה.”

About this, the verse states, “A fool does not desire *Tevunah* (concealed kindnesses – *Chassadim Mechusim*),” since it is impossible for there to be derivation of vitality by the side opposite holiness from there, because of the nullification (*Bittul*) caused in the emotions by the revelation of the innerness (*Pnimiyut*) of the intellect (*Mochin*) (as explained above).

Rather, “he only desires to reveal his heart,” these being the revealed kindnesses (*Chassadim Megulim*), in which case the emotions (*Midot*) are in a state of [tangible] “somethingness” (*Yeshot*), this being sensation and recognition [of them], from which it is possible for the side opposite holiness to derive vitality etc.

7.

With the above in mind, it is understood why the shattering of the vessels (*Shevirat HaKeilim*) began from Knowledge-*Da'at* (which is why the first of the seven kings of

⁸⁹⁹ See Zohar III 290b; Etz Chayim, Shaar HaKlallim, Ch. 11; Shaar 15 (Shaar HaZivugim) Ch. 4; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 2

⁹⁰⁰ Tanya, end of Ch. 16 in the note.

the world of Chaos-*Tohu* is Bela ben Be'or, who is the aspect of Knowledge-*Da'at*, this being Knowledge-*Da'at* of the world of Chaos-*Tohu*), even though there is no brain of Knowledge-*Da'at* in the side opposite holiness (as mentioned in chapter three).

For, when it states that the side opposite holiness does not have the intellectual faculty of Knowledge-*Da'at*, this refers to the innerness (*Pnimityut*) of Knowledge-*Da'at*. This is as explained before (in chapter six) about the innerness (*Pnimityut*) of the intellectual faculties (*Mochin*) in general, and the innerness (*Pnimityut*) of the intellectual faculty (*Mo'ach*) of Knowledge-*Da'at* in particular, that because of the nullification (*Bittul*) of the intellectual faculties (*Mochin*) there is no room for the side opposite holiness to derive any vitality.

However, in regard to the general intellectual faculty of Knowledge-*Da'at*, the opposite is true, in that it is “the key that includes six,” and causes the revelation of many particulars in the emotions (*Midot*) etc., to the point that there could possibly come to also be an admixture of good and evil etc.

This is why about the seven kings of the world of Chaos-*Tohu* it states, “He reigned, and he died,” which is not so of the eighth king. For because in the world of Chaos-*Tohu*, each emotional quality is in its full strength of revelation, in a way of “he reigned,” it therefore is incapable of withstanding a different emotion besides it (even though there was a revelation in it of various particulars, to the point that on account of this, it the admixture is possible etc., as explained above). Because

of this it thereby caused that “he died.”⁹⁰¹ All the above is in regard to the seven kings, which are from the aspect of Kingship-*Malchut*.

However, the eighth king, Hadar, is the aspect of Foundation-*Yesod*, the eighth *Sefirah*. It is explained in the Zohar and Kabbalah⁹⁰² that the difference between Kingship-*Malchut* and Foundation-*Yesod* is like the difference between the worlds of Chaos-*Tohu* and Repair-*Tikkun*.

That is, even though the world of Chaos-*Tohu* preceded the world of Repair-*Tikkun*, nonetheless, in their root it is the opposite, that the world of Repair-*Tikkun* preceded the world of Chaos-*Tohu*, just as [the *Sefirah* of] Foundation-*Yesod* precedes [the *Sefirah* of] Kingship-*Malchut*. The superiority of the quality of Foundation-*Yesod*, is that it is in the middle column, and it therefore is bound to Knowledge-*Da’at*, as in the teaching,⁹⁰³ “It is impossible to have an erection without Knowledge-*Da’at*.”

[This is] to such an extent that it reaches the aspect of Knowledge-*Da’at* of the Ancient One-*Atik*, and even higher, the aspect of the brain (*Mo’ach*) of the Ancient One-*Atik*, which is a concealed brain that even transcends the aspect of the Concealed Wisdom (*Chochmah Stima’ah*) (as explained in Kabbalah).⁹⁰⁴

⁹⁰¹ See Torat Chayim, Bereishit 13d and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 *ibid*.

⁹⁰² See Etz Chayim, Shaar 8 (Shaar Drushei Nekudot), Ch. 4 in the note; Torah Ohr, 103b; Sefer HaMaamarim 5679 p. 25 and on.

⁹⁰³ Talmud Bavli, Yevamot 53b

⁹⁰⁴ Etz Chayim, Shaar 13 (Shaar Arich Anpin) Ch. 3

It is from there that there is the root of the division of the brains of Kindness-*Chessed* and Might-*Gevurah* brought about through Knowledge-*Da'at* (this being the matter of the four brains, Wisdom-*Chochmah*, Understanding-*Binah*, and Knowledge-*Da'at*, which divides into Kindness-*Chessed* and Might-*Gevurah*).⁹⁰⁵ This is why in Knowledge-*Da'at* the matter of division is caused (as discussed in chapter five).

As stated in *Idra Rabba*,⁹⁰⁶ Knowledge-*Da'at* divides into thousands upon thousands of rooms and chambers etc., this being because of the expansiveness of the Knowledge-*Da'at*. Only that since this is in holiness, it therefore in a way of inter-inclusion (*Hitkallelut*) etc. This is also why about the eighth king, Hadar, the verse states,⁹⁰⁷ “his wife’s name was Meheitavel-מֵהֵיטְבָאֵל.” As stated in Kabbalah,⁹⁰⁸ within the word “*Meheitavel*-מֵהֵיטְבָאֵל” there are the letters *Ma''H*-מ"ה-45 and “52-יטבאל,” the numerical value of *Ba''N*-ב"ן-52, this being the union (*Yichud*) of *HaShem*’s-יהו"ה names of *Ma''H*-מ"ה-45 [י"ד ה"ה ו"ו ה"א] and *Ba''N*-ב"ן-52 [י"ד ה"ה ו"ו ה"ה], meaning, the one who affects the refinement and the one who is refined, that is, the world of Repair-*Tikkun* and the world of Chaos-*Tohu*.

This comes about through a drawing down from an aspect that transcends [both] the world of Chaos-*Tohu* and the world of Repair-*Tikkun*, by which the refinement of the world

⁹⁰⁵ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 32 and elsewhere.

⁹⁰⁶ Zohar III 136a; See *Sefer HaMaamarim* 5670 p. 127

⁹⁰⁷ Genesis 36:39

⁹⁰⁸ Etz Chayim, Shaar 10 (*Shaar HaTikkun*) Ch. 3

of Chaos-*Tohu* is caused, so that it unifies with the world of Repair-*Tikkun*.

8.

Now, with this, we can also understand what the verse states about coming future,⁹⁰⁹ “They will neither injure nor destroy in all of My sacred mountain; for the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor.” That is, just as the beginning of the shattering was from Knowledge-*Da'at*, therefore, in the coming redemption, the matter of which is the opposite of the shattering etc., there will be an abundance of knowledge-*Da'at*, (“the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor”) through which the existence of the side opposite holiness will be nullified and there will no longer be a matter of evil altogether (“they will neither injure nor destroy in all of My sacred mountain”).

In other words, in the coming future, there will be the revelation of the innerness (*Pnimityut*) of Knowledge-*Da'at*, and as explained above (in chapter six), it is due to the innerness (*Pnimityut*) of the intellectual qualities (*Mochin*), especially the innerness (*Pnimityut*) of Knowledge-*Da'at*, that the nullification (*Bittul*) is caused in the emotions (*Midot*).

(This is the meaning of the specific wording, “Knowledge of *HaShem*-De'ah *et* *HaShem*-יהו"ה את דעה.” For, as known⁹¹⁰ about the meaning of the word “*et*-את,” it signifies

⁹⁰⁹ Isaiah 11:9

⁹¹⁰ See Talmud Bavli, Sukkah 6a; Bava Kamma 82a

“that which is secondary” (*Et HaTaphel*-את הטפל). In other words, [it indicates] that he is secondary and nullified to *HaShem*-יהו"ה). This is the opposite of the effect of Knowledge-*Da'at*, from which the matter of the shattering began.

The matter of this, as it is in our service of *HaShem*-יהו"ה, blessed is He, is that when one contemplates the matters of the world, as they are to their ultimate truth, he then will see the matter of “the eternal truth of *HaShem*-יהו"ה to the world.”⁹¹¹ For example, in the contemplation that in this physical and material world there is the matter of His Divine Providence (*Hashgachah Pratit*) over one’s every footstep, such as we observe in daily life (and as explained elsewhere at length,⁹¹² that it specifically is a person who is mostly engaged in business and worldly matters, who sees *HaShem*’s-יהו"ה Divine Providence more than those who sit “in the tents of Torah study”) and when this contemplation (*Hitbonenut*) is in a way of Knowledge-*Da'at*, meaning that “he firmly affixes his thought etc.”⁹¹³ in a way of recognizing and sensing it, and without becoming overwhelmed by the toil required in removing the concealment and hiddenness, to come and attain the recognition of the truth of *HaShem*-יהו"ה, even in the world, as it is revealed in His Divine Providence, until he attains the recognition that “*HaShem*-יהו"ה, He is the God-*Elohi*”*m*-אלהי"ם,”⁹¹⁴ meaning that even the fact that “God-*Elohi*”*m*-

⁹¹¹ Psalms 117:2

⁹¹² Also see Iggeret HaKodesh of the Rebbe Rayatz Vol. 4 p. 338, copied in HaYom Yom for the 7th of Tishrei.

⁹¹³ Tanya, Likkutei Amarim, Ch. 3

⁹¹⁴ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of His Title (*Shaar HaKinuy*); Pardes Rimonim, Shaar 12 (Shaar HaNetivot) Ch. 2; Reishit Chochmah, Shaar HaTeshuvah, Ch. 6, section entitled

86-אלהי"ם" is the same numerical value as "the natural order-*HaTeva*-הטבע-86" is a matter of *HaShem*-יהו"ה, in that "it is entirely one,"⁹¹⁵ until he reaches the recognition of "*HaShem* is One-*HaShem Echad*-אהד-יהו"ה,"⁹¹⁶ and higher still, that "there is nothing more but Him alone."⁹¹⁷ Through this, for him there is caused to be the matter of "the earth will be filled with the knowledge of *HaShem*-יהו"ה."

That is, this physical earth (which also is material) is caused to be filled with the knowledge of *HaShem*-יהו"ה, and in a way of "*et HaShem*-את יהו"ה," meaning, nullified to *HaShem*-יהו"ה, to the point that it comes to be "as the waters cover the ocean floor," meaning, like the fish in the sea, that their entire vitality is when they are in the source of their life, and in this way, this likewise comes to be so in all worldly matters.

This then, is the general matter of man's toil in [affecting] the matter of peace (*Shalom*-שלום), the matter of which is the bonding of opposites. (This is likewise the superior quality of the middle column of man's three modes of serving *HaShem*-יהו"ה, blessed is He, in that it bonds the two opposites of the right column and the left column). That is, it is to affect peace (*Shalom*-שלום) between the Creator and the created, and to bind them together, such that even in the world, there comes to be the understanding and comprehension, up to the

"*v'HaMargeel*" (121b); Tanya, Shaar HaYichud VeHaEmunah, translated as The Gate of Unity and Faith, Ch. 6; Likkutei Torah, Re'eh 26b and on.

⁹¹⁵ See Zohar I 12a; Zohar II 26b; 161a

⁹¹⁶ Deuteronomy 6:4; Also see Ginat Egoz translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁹¹⁷ Deuteronomy 4:35; See Sefer HaMaamarim 5692 p. 110 and on; Likkutei Sichot Vol. 25 p. 202.

recognition and sense of the truth of *HaShem*-יהו"ה that even is present in the world.

Additionally, this is in a way of “in peace-*B'Shalom*-בשלום”⁹¹⁸ meaning, two-ב times peace-*Shalom*-שלום, that is, peace in the Supernal entourage and peace in the earthly entourage, which is why this “[peace] is the vessel that holds the blessing of the Holy One, blessed is He,”⁹¹⁹ being that, “The Holy One, blessed is He, only dwells in a place of peace.”⁹²⁰

9.

The explanation is that general toil in serving *HaShem*-יהו"ה, blessed is He, must specifically be in a way of Knowledge-*Da'at* (to bring about the matter of “the earth will be filled with the knowledge of *HaShem*-יהו"ה”), this being the matter of recognition and feeling. This is because the general work in serving *HaShem*-יהו"ה, blessed is He, can be in two ways.

The first way is through a bestowal of abundant light without engaging with the existence below, only that because of the abundance of light the absence of the evil is caused, in that one becomes nullified of his own existence. However, the deficiency in this is in two things. The first is that this is not the work of the lower one, in and of himself, and the second is that when the abundance of the light causes the nullification of the evil, it is then possible that the spark of holiness (also is

⁹¹⁸ Psalms 55:19

⁹¹⁹ Mishnah Otkzin 3:12

⁹²⁰ See Zohar III 90b

incapable of withstanding the abundance of the light, and is thereby) pushed away etc., may the Merciful One save us.⁹²¹

The second way is specifically by affecting refinement (*Birur*). This is in a way that the one causing the refinement manifests in the one being refined, in a way that they sense each other etc. In this case the toil in serving *HaShem* יהו"ה, blessed is He, is as it should be, in that it stems from the lower one himself. That is, it is not in a way that causes a shattering and nullification, but in a way that the toil penetrates the entire existence of the lower and he makes himself into a receptacle for Godliness. Additionally, through this we refine, purify, and elevate all the sparks of holiness.

This is as known about the blessings of Yitzchak,⁹²² that he wanted to bless Esav, even though he knew his level etc. In other words, he wanted to draw down a great abundance of light upon him, this being the meaning of the verse,⁹²³ “And may God give you,” meaning,⁹²⁴ “May He give you and give you, repeatedly.” In this way, through the abundance of the light, there would even be the nullification of the doubled and quadrupled darkness.

However, this is not *HaShem* יהו"ה's ultimate Supernal intent, which rather is to refine the world and specifically make it a receptacle for Godliness, a “dwelling place for Him, blessed is He, in the lower worlds.” This is why the blessing was

⁹²¹ See Torah Ohr, Toldot 20c; Discourse entitled “*Padah b'Shalom*” 5668 (Sefer HaMaamarim 5668 p. 56); Sefer HaMaamarim 5670 p. 244.

⁹²² See Torah Ohr, Toldot 20c; Discourse entitled “*Padah b'Shalom*” 5668 (Sefer HaMaamarim 5668 p. 56); Sefer HaMaamarim 5670 p. 244.

⁹²³ Genesis 27:28

⁹²⁴ Midrash Bereishit Rabba 66:3 and Rashi to Genesis 27:28

specifically given to Yaakov, who affects the matter of “I am, your firstborn is Esav,”⁹²⁵ and makes him into the matter of Yaakov. In other words, it is not in a way that he is nullified of his existence, but is rather in a way that he is repaired to be a receptacle for *HaShem*-יהו"ה, blessed is He.

The likeness to this in the general matter of our service of *HaShem*-יהו"ה, blessed is He, is in the toil of the Godly soul upon the animalistic soul and the body, these being the matter of the Yaakov and the Esav within a person. For, when it comes to the animalistic soul and the body, “his argument is given precedence,”⁹²⁶ such that [they are present] even before the entrance of the Godly soul, which comes at the age of Bar Mitzvah,⁹²⁷ similar to the world of Chaos-*Tohu* preceding the world of Repair-*Tikkun*.

That is, there is a way in which the Godly soul stands independently and engages in the abundant light of Torah and *mitzvot* without engaging with the animalistic soul and body, to know their state and standing etc. It then is possible that upon concluding his toil in Torah study and fulfilling *mitzvot*, a person does not know whether he will be capable of withstanding and overcoming the hiddenness and concealments of the world, the body, and the animalistic soul. It therefore is necessary for there to be toil, specifically in a way in which the Godly soul works and toils with the animalistic soul to refine and purify it etc.

⁹²⁵ Genesis 27:32

⁹²⁶ See Zohar I 179a and on

⁹²⁷ Shulchan Aruch of the Alter Rebbe, Mahadura Tinyana, Orach Chayim, end of Siman 4.

With the above in mind, we can also understand the matter of [the verse], “He redeemed my soul in peace from battles against me etc.” That is, in the general service of *HaShem*-יהו"ה, blessed is He, there are two ways. There is the way of peace (*Shalom*-שלום) (that is, through the abundance of light, as mentioned above) and there is the way of war (*Milchamah*-מלחמה).

However, when there is war with the side opposite holiness, it is possible for this to be in a way that,⁹²⁸ “the might shall pass from one regime to the other.” That is, even when we are victorious over the side opposite holiness, nevertheless, since this is not in a way that he is transformed (he is not caused to undergo a makeover) but is only in a way of being victorious, thus, since it is war (*Milchamah*-מלחמה), it is impossible to ascertain what will be with him over the course of time etc.

However, there also a matter of “battle-*Krav*-קרב” (“from battles against me-*MiKrav Li*-לי-מקרב”), which although it also has the meaning “war-*Milchamah*-מלחמה,” also has the meaning “coming close-*Kiruv*-קירוב.”⁹²⁹ In other words, this is not combat from a distance, but is close combat, in a way of inner manifestation (*Hitlabshut*) etc. That is, the Godly soul manifests within the animalistic soul, meaning that the war itself is in a way of peace (“closeness-*Kiruv*-קירוב”).

⁹²⁸ Genesis 25:23 and Rashi there; Talmud Bavli, Megillah 6a; Also see Tanya, Likkutei Amarim, Ch. 9 (13b and on), Ch. 13 (18b), and elsewhere.

⁹²⁹ See the discourse entitled “*Padah b'Shalom*” in Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 49a

Through this, we effect change and transformation of the animalistic soul itself, this being the matter of “for the many were with me.” This is as stated in Talmud Yerushalmi,⁹³⁰ that even the people of Avshalom prayed for Dovid’s victory, such that even the enemy became his friend, and it then is certain that it will be an eternal matter.

This then, is why the verse specifically states, “He redeemed my soul in peace from battles (*MiKrav*-מקרב) against me,” specifically using the word “*Krav*-קרב,” rather than “war-*Milchamah*-מלחמה.” This is because “war-*Milchamah*-מלחמה” is the opposite of peace (*Shalom*-שלום). Therefore, when the verse states, “He redeemed [my soul] in peace-*b’Shalom*-בשלום,” the word “war-*Milchamah*-מלחמה” cannot be used, but only the word “*Krav*-קרב,” which also means “closeness-*Kiruv*-קירוב” etc., as mentioned above.

11.

Now, the general difference between toil in a way of peace (*Shalom*-שלום) and toil in a way of war (*Milchamah*-מלחמה) is the difference between Torah study and prayer (*Tefillah*).⁹³¹ For, about Torah the verse states,⁹³² “Behold, My word is like fire,” this being the matter of drawing down abundant light from Above, like a consuming fire, through which the side opposite holiness is caused to be nullified.

⁹³⁰ Talmud Yerushalmi, Sotah 1:8 *ibid*.

⁹³¹ See *Hemshech “Padah b’Shalom”* 5659 and 5704 (Sefer HaMaamarim 5659 p. 162 and on; 5704 p. 106 and on).

⁹³² Jeremiah 23:29; Talmud Bavli, Brachot 22a

This is as our sages, of blessed memory, stated,⁹³³ “The main form of immersion is in fire.” In contrast, service of *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*) is in a way of war (*Milchamah*-מלחמה), as the verse states,⁹³⁴ “with my sword and with my bow,” which Targum translates as “with my prayer and my supplication.” In other words, prayer is called by the words “sword” and “bow” by which one wages war (*Milchamah*-מלחמה) with the side opposite holiness.

However, from the teaching of our sages, of blessed memory, on the verse, “He redeemed my soul in peace from battles against me etc.,” that this refers to those who engage in Torah study, acts of loving kindness (*Gemilut Chassadim*), and pray with the congregation, it is understood that both (Torah study and prayer, as well as acts of lovingkindness) are present in the toil of “He redeemed my soul in peace... from battles (*Mikrav*-מקרב),” meaning that he must engage with the one being refined, as in war, except not in a way of “war-*Milchamah*-מלחמה, but in a way of closeness (*Kiruv*-קירוב) and peace. (This is why the verse does not use the [more common] word “war-*Milchamah*-מלחמה,” but the word “*Krav*-קרב” [which also means “closeness”])

The explanation is that in the toil of studying Torah and fulfilling the *mitzvot* (Torah and acts of lovingkindness), they should not to be done in a way that only relates to the Godly soul alone, which illuminates within him in a revealed way while [he is engaged in] serving *HaShem*-יהו"ה, blessed is He. This is because afterwards, when he engages in “the ways of the

⁹³³ Talmud Bavli, Sanhedrin 39a

⁹³⁴ Genesis 48:22

land,” it cannot be known how he will conduct himself etc., in that he did not toil to influence the animalistic soul.

Rather, the toil must be in a way of “*Krav*-קרב” as a word meaning “coming close-*Kiruv*-קירוב,”⁹³⁵ in that he brings himself close and invests himself in a way of inner manifestation (*Hitlabshut*) to refine and purify the animalistic soul.

This is like the manifestation of the soul in the body to enliven the body, which is unlike how the light of the sun shines in a house, in that the light never becomes absorbed and unified with the house etc., but rather in a way that the soul and the body become one unified being.⁹³⁶

This likewise is the precision of [the teaching], “Whosoever engages (*Osek*-עוסק) in [the study of] Torah,” meaning that the study of Torah must be in a way of “an occupation-*Eisek*-עסק,” and not in a way of from Above to below, but rather, he must engage and toil with the world itself, that it should become imbued with Torah.

This begins with the animalistic soul, in that he explains to the intellect of his animalistic soul, so that it too will understand and become imbued with the intellect of the Torah, until it becomes settled within it as self-evident that the matter is according Torah.

The same is likewise so of [the continuation], “one who engages (*Osek*-עוסק) in acts of lovingkindness (*Gemilut Chassadim*).” That is, he works on himself that his toil in doing

⁹³⁵ Also see the discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace” 5712, (translated in The Teachings of The Rebbe 5712, Discourse 5) Ch. 2 and on (Torat Menachem Vol. 4, p. 168 and on).

⁹³⁶ See *Hemshech* 5672 Vol. 1, Ch. 210 and elsewhere.

acts of lovingkindness (*Gemilut Chassadim*) should not be because of what he feels in his soul, that **he** wants to do a goodness to this pauper, but rather because this is the command of the Creator, blessed is He. Then it will be certain that the goodness will not only be according to the measure and limitation of the sensitivity of his soul.

The same is so of prayer, that he must pray with the congregation. That is, he includes the matters that he must refine, for which he prays, together with the congregation. This is similar to the teaching of our sages, of blessed memory,⁹³⁷ “Any fast that does not include [the participation] of the sinners of the Jewish people is not a fast, just as though the odor of galbanam (*Chelbenah*) is harsh, nonetheless the verse lists it with the ingredients of the {Temple} incense. In other words, they too ascend and are included with the congregation. Through all the above, it is caused to be that “He redeems Me and My children from amongst the nations of the world,” this being the opposite of the matter of the shattering (*Shevirah*) etc.

12.

This, then, is the meaning of [the verse], “He redeemed my soul in peace from battles against me, for the many were with me,” which refers to, “Whosoever engages in [the study of] Torah, acts of lovingkindness, and prays with the congregation.” In other words, even though, in general, there are differences between them (as explained above), however more specifically, they all possess the matter of toil [indicated

⁹³⁷ Talmud Bavli, Keritot 6b

by] “He redeemed my soul in peace from battles (*MiKrav*-מִקְרָב) against me,” through which we bring about that “the many (*Rabim*-רַבִּים) were with me.”

That is, we affect that matters that are found in the public domain (*Reshut HaRabim*-רֶשֶׁת הַרַבִּים), [referring to] worldly matters, they too “were with me,” similar to the people of Avshalom, who prayed for the victory of Dovid. The same is so [here], that even worldly matters will assist him in serving the Creator by engaging in Torah study, acts of lovingkindness, and praying with the congregation.

Through this, “he redeems Me and My children from amongst the nations of the world,” with the true and complete redemption through our righteous Moshiach. This matter begins with openly revealed wonders and miracles that transcends the natural order, which the Holy One, blessed is He, does for the righteous *Tzaddikim*, through which we see, in an openly revealed way, that the Holy One, blessed is He, reigns and has dominion over the natural order.

This is especially so of the wonders and miracles that were done for the leaders of the Jewish people, which they draw forth to all those who go in their ways and fulfill their instructions and commands. Through this, we bring about the true and complete redemption, at which time there will be the fulfillment of the prophecy,⁹³⁸ “The earth will be filled with the knowledge of *HaShem*-ה' as the water covers the ocean floor.”

⁹³⁸ Isaiah 11:9