

Discourse 12

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

Delivered on Shabbat Parshat Vayeishev,
Shabbat Mevarchim Tevet, 23rd of Kislev, 5729⁷⁰⁹
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁷¹⁰ “He redeemed my soul in peace from battles against me, for the many were with me.” Our sages, of blessed memory, expounded upon this stating⁷¹¹ that [the word] “in peace-*b’Shalom*-בְּשָׁלוֹם” refers to two times peace-*Beit Shalom*-בֵּית שָׁלוֹם, as in the verse,⁷¹² “Peace, peace (*Shalom Shalom*-שָׁלוֹם שָׁלוֹם) for the far and near.” We thus must understand the meaning of “He redeemed my soul in peace,” that the redemption must specifically be “in peace” (*b’Shalom*-בְּשָׁלוֹם). This is especially so considering that the matter of peace (*Shalom*) is stated at the beginning of the verse, indicating that it is a primary matter.

That is, the matter of peace (*Shalom*) is a primary condition to the redemption, in that it specifically must be “in

⁷⁰⁹ This discourse is a continuation to the preceding discourse of the 19th of Kislev entitled “*Amar Rabbi Oshiya* – Rabbi Oshiya said,” Discourse 11 (Sefer HaMaamarim 5729 p. 65 and on).

⁷¹⁰ Psalms 55:19

⁷¹¹ See Talmud Bavli, Sanhedrin 99b; Discourse entitled “*Padah b’Shalom*” in Ohr HaTorah, Na”Ch Vol. 3 p. 1,308.

⁷¹² Isaiah 57:19

peace-*b'Shalom*-בשלוֹם.” This is as also emphasized in the redemption of the 19th of Kislev, as the Alter Rebbe wrote in his famous letter,⁷¹³ “When I read the book of Tehillim [and arrived at] the verse ‘He redeemed my soul in peace,’ I went out in peace from *HaShem* of Peace-*HaShem Shalom*-יהו"ה שלום.”

2.

Now, this can be connected to the verse,⁷¹⁴ “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel” about which our sages, of blessed memory, explained,⁷¹⁵ “The Holy One, blessed is He, did a charitable deed toward Israel, in that He scattered them (*Peezran*-פזרן) amongst the nations.” It was explained before, in the discourse of the 19th of Kislev, (which was founded on the discourse entitled “*Tzidkat Peezrono b'Yisroel*” said forty years ago, and printed in *Drushei Chatunah*),⁷¹⁶ that we must understand the relationship between “His open cities (*Peerzono*-פרזונו) in Israel” and the matter of “He scattered them (*Peezran*-פזרן) amongst the nations.”

This is because, at first glance, “open cities-*Prazon*-פרזון” (“His open cities-*Peerzono*-פרזונו”) and “scattering-*Peezoor*-פיזור” (“He scattered them-*Peezran*-פזרן”) are two contradictory matters. This is because “His open cities-*Peerzono*-פרזונו” is of the root “*Arei HaPrazot*-ערי הפרזות-⁷¹⁷,”

⁷¹³ Igrot Kodesh of the Alter Rebbe, p. 232 (copied in HaYom Yom for the 19th of Kislev).

⁷¹⁴ Judges 5:11

⁷¹⁵ Talmud Bavli, Pesachim 87b

⁷¹⁶ Ch. 1 (Sefer HaMaamarim Kuntreisim Vol. 1, p. 32b and on; 5689 p. 160 and on).

⁷¹⁷ See Esther 9:19

meaning “an unwall’d cities,” but which nevertheless remains in its place. In contrast, “scattering-*Peezoor*-פיזור” means that people are scattered and spread out to different places.

We also must understand the “charitable deed (*Tzeddakah*) toward Israel, in that He scattered them (*Peezran*-פזרן) amongst the nations.” For, at first glance, the matter of “scattering-*Peezoor*-פיזור” (and also the matter of “open cities-*Prazon*-פרזון”) indicates the absence of limitation, whereas charity (*Tzeddakah*) is specifically limited, being that it has a specified measure, this being one-fifth [of one’s earnings] to fulfill the *mitzvah* in its choicest form, and one-tenth is the intermediate measure,⁷¹⁸ (as also mentioned in *Iggeret HaKodesh*),⁷¹⁹ and as in the common idiom in various places, “this will amount to what it amounts,” to the point that our sages, of blessed memory, stated,⁷²⁰ “One who dispenses [to charity] should not dispense more than one-fifth etc.”

Now, in explanation of the relationship between “He scattered them (*Peezran*-פזרן) amongst the nations” and the verse, “His open cities-*Peerzono*-פרזוני,” the discourse explains that through Him scattering them amongst the nations, the Jewish people bring the matter of “His open cities” about, as the verse states,⁷²¹ “Yerushalayim will be settled beyond its walls-*Prazot*-פרזות.”

The explanation is that, as known⁷²² about the general matter of the punishments enumerated in Torah, that they are

⁷¹⁸ Shulchan Aruch, Yore De’ah 49:1

⁷¹⁹ Tanya, *Iggeret HaKodesh*, Epistle 10 (115a)

⁷²⁰ Talmud Bavli, Ketubot 50a

⁷²¹ Zachariah 2:8

⁷²² See *Likkutei Torah*, Matot 86b and elsewhere.

not just for the sake of punishment, Heaven forbid to think so. If this is so about the punishments of a single individual Jew, how much more is it so is of the multitudes, up to and including the Jewish people as a whole. From this it is understood that the matter of “He scattered them amongst the nations of the world” (referring to all the Jewish people) is not just for the sake of punishment, Heaven forbid to think so, but that through this they will reach the greatest elevation.

This is like the general matter of the descent of the soul to below. That is, even though it is a great descent, “from a high peak to a deep pit,”⁷²³ nonetheless, the descent is for the sake of ascent.⁷²⁴ That is, it specifically is through the descent of the soul that the soul reaches a level that, but for the descent, it would not have reached.

The same is explained about the descent of the exile, which is [also] a descent “from a high peak to a deep pit,” in that specifically through this, great additional elevation is caused in the Jewish people, an elevation that they would not have otherwise reached without the exile. This likewise is why through being scattered amongst the nations, they come to the elevation of “Yerushalayim will be settled beyond its walls.”⁷²⁵

However, is it not so that the exalted level of Yerushalayim, which is more sanctified than all other cities, is specifically within its walls?⁷²⁶ That is, it is because of its walls

⁷²³ See Talmud Bavli, Chagigah 5b

⁷²⁴ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), section entitled “The twelve letters ה"י ז"ח ט"י ל"נ correspond to the twelve tribes of Israel.”

⁷²⁵ See the discourse entitled “*Bereishit Bara*” 5678 (Sefer HaMaamarim 5678 p. 46 and on); 5699 (Sefer HaMaamarim 5699 p. 73 and on).

⁷²⁶ Mishnah Kelim 1:8; Mishneh Torah, Hilchot Beit HaBechirah 7:14

that there come to be a number of laws pertaining to the consumption of consecrated foods, as well as matters of holiness and purity and their opposites etc.,⁷²⁷ such that there is dialogue about the place of the wall itself, as to whether the sanctity only begins within the wall.⁷²⁸ This being so, what is the meaning of the elevation of “Yerushalayim will be settled beyond its walls-*Prazot*-פרזות,” meaning, without of a wall.

3.

Now, to understand this, we first should preface with the teaching of our sages, of blessed memory,⁷²⁹ “[The word],⁷³⁰ ‘and the victory-וְהַנְצָחָה-*HaNetzach*’ refers to Yerushalayim,” [as in what they expounded on the verse, “Yours, *HaShem*-יהו"ה, is the greatness (*Gedulah*), the might (*Gevurah*), the splendor (*Tiferet*), the victory (*Netzach*) etc.,” that “the Greatness” (*HaGedulah*) refers to the act of creation etc., “the Might” (*HaGevurah*) refers to the exodus from Egypt etc., “the Splendor” (*HaTiferet*) refers to the giving of the Torah, and “the Victory” (*HaNetzach*) refers to Yerushalayim etc.]

Now, we must understand why they specifically associated the matter of victory (*Nitzachon*-נִצְחָוֶן) with Yerushalayim. For, at first glance, if the matter of victory (*Nitzachon*-נִצְחָוֶן) was present upon the conquest of Yerushalayim, was not the matter of victory (*Nitzachon*-נִצְחָוֶן) also present upon the conquest of the entire land of Yisroel,

⁷²⁷ See Mishneh Torah *ibid*.

⁷²⁸ See Shaalot u'Teshuvot Avnei Neizer, Yoreh De'ah 450.

⁷²⁹ Talmud Bavli, Brachot 58a

⁷³⁰ Chronicles I 29:11

which took place several generations before the conquest of Yerushalayim?

If it is because of the miracles that took place upon the conquest of Yerushalayim, nevertheless, did not the primary matter of miracles take place with the conquest of entire land of Yisroel from the thirty-one kings, especially the conquest of Yericho, “the bolt and lock of the land of Yisroel,”⁷³¹ where the greatest miracles took place? However, even so, they specifically associate the matter of victory (*Nitzachon*-נצחון) with Yerushalayim.

However, the explanation is that, as known, there is another meaning to the word “*Netzach*-נצה” (in addition to the matter of “victory-*Nitzachon*-נצחון”), in that it is a word meaning “eternality-*Nitzchiyut*-נצחיות.”⁷³² This is like what the verse states about the coming future,⁷³³ “eternal joy-*Simchat Olam*-שמחת עולם,” meaning, joy that is eternal-*Nitzcheet*-נצחית. This similarly is the meaning of, “eternal love-*Ahavat Olam*-אהבת עולם.” This is as stated in Midrash,⁷³⁴ that there is a love of three years, or a love of ten years, or a love of a hundred years, [all of] which are a limited love, but that the love called “*Ahavat Olam*-אהבת עולם” is higher, in that it is an eternal love-*Ahavah Nitzcheet*-אהבה נצחית.⁷³⁵

Now, the two meanings of the word “*Netzach*-נצה,” as it is of the root “victory-*Nitzachon*-נצחון,” and as it is of the root “eternality-*Neetzchiyut*-נצחיות,” are related each other. For,

⁷³¹ Midrash Bamidbar Rabba 15:15 and Etz Yosef there; Rashi to Joshua 24:11

⁷³² See Ohr HaTorah, Bereishit Vol. 3, p. 578a; Va’etchanan p. 354

⁷³³ Isaiah 35:10; 51:11

⁷³⁴ Tanna d’Bei Eliyahu Rabba, Ch. 6

⁷³⁵ See Likkutei Torah, Bamidbar 9d; Sefer HaMaamarim 5626 p. 215 and on.

victory (*Nitzachon*) is drawn from that which transcends measure and limitation (similar to the matter of eternity (*Neetzchiyut*)). That is, the other qualities are measured and limited.

This applies both to the emotions born through contemplating with the intellect, in that they are measured and limited according to the intellect that gives rise to them, and also [applies] to the emotions as they are in their place, in that they are measured and limited.

In contrast, the quality of Victory-*Netzach* transcends all measure and limitation. This is because the matter of Victory-*Netzach* stems from the essence, and there are no changes in the essence. This is like the words of the [Jewish] philosophers brought in various places in the teachings of Chassidus,⁷³⁶ that all essences undergo no change.

The explanation⁷³⁷ is that as we see in the conduct of kingship, a king is capable of squandering all his treasures for the sake of achieving victory. This is so much so that even the concealed and hidden treasures that he normally does not ever take out or display, nevertheless, for the sake of victory in the war he even will squander these treasures.

Moreover, this squandering is not just for exalted matters, but even for lowly matters. This is to such an extent that even to achieve victory over a minor enemy, the king will

⁷³⁶ Maamarei Admor HaEmtza'ee, Shemot Vol. 1, p. 164; Vol. 2, p. 474, and elsewhere.

⁷³⁷ Also see the discourse entitled "*Tzidkat Peerzono*" in Maamarei Admor HaZaken 5565 Vol. 2, p. 990 and on; Discourse by the same title in Torat Chayim, Beshalach, p. 322a and on (Vol. 1, p. 221d and on in the new edition).

expend his treasures so that the victory of the kingship will be complete.

This is because the matter of victory reaches the essence of his soul, even higher than the powers of desire and pleasure. This is because when it comes to the pleasure of seeing the treasures, the king will not open his treasures, whereas for the sake of victory, not only does he open the treasures, but beyond this, he squanders them. This is because the matter of victory touches the essential self of the king.

Now, it can be said that the matter of victory not only relates to reigning over the people, but also relates to the essence of kingship, this being the matter of essential exaltedness. For, as explained elsewhere,⁷³⁸ the matter of essential exaltedness is the matter of reigning over kings, this being the matter of the kingship of Rosh HaShanah, which [is kingship] is over the souls of the Jewish people. This is as our sages, of blessed memory, stated,⁷³⁹ “Recite before Me verses of Kingship in order to crown Me as King over you,” specifying “over you-*Aleichem*-עליכם,” referring to the souls of the Jewish people, who are princes.⁷⁴⁰

The explanation is that it generally is explained in the teachings of Chassidus⁷⁴¹ that the matter of kingship only applies over servants, who are separate, and that it is in this regard that it states,⁷⁴² “There is no king without a people,” in

⁷³⁸ *Hemshech* 5672 Vol. 2 p. 750; Vol. 3 p. 1,402

⁷³⁹ Talmud Bavli, Rosh HaShanah 16a; 34b

⁷⁴⁰ Talmud Bavli, Shabbat 67a

⁷⁴¹ See *Hemshech* 5672 Vol. 1, p. 623

⁷⁴² Rabbeinu Bachaye to Genesis 38:30; Beginning of Parshat Balak; Kad HaKemach, Rosh HaShanah (2) section entitled “v’Od” (Chavelle edition p. 379);

which the word “people-*Am*-עַם” is of the same root as “dimness-*Omamut*-עִוְמוּת,”⁷⁴³ in that they are foreign and distant from the level of the king.

In contrast, the matter of kingship does not apply to children, (as explained in *Shaar HaYichud VeHaEmunah*).⁷⁴⁴ However, this matter only applies to the matter of kingship as it is the aspect of reigning over a people, this being the externality (*Chitzoniyyut*) of kingship.

However, higher than this is the matter of the innerness and essence of kingship, as it is the aspect of essential exaltedness, due to which there is the matter of kingship over children, this being the matter of the kingship of Rosh HaShanah, which is over the souls of the Jewish people who are called⁷⁴⁵ “children.”

In regard to the fact that on Rosh HaShanah we recite, “Whether as children or whether as servants,”⁷⁴⁶ this only is to arouse the matter of mercy (*Rachamim*), meaning that in whatever way it may be, whether as children or whether as servants, there must be the matter of mercy (*Rachamim*) etc. However, about the matter of kingship, the kingship of Rosh HaShanah is over the souls of the Jewish people who specifically are called “children,” such that [they are called] “princes.”

Sefer HaChayim of the brother of the Maharal, *Sefer HaGe'ulah v'Hayeshu'ah* Ch. 2; *Emek HaMelech*, *Shaar 1* (*Shaar Sha'ashu'ey HaMelech*), beginning of Ch. 1

⁷⁴³ See *Talmud Bavli*, *Pesachim* 75b and *Rashi* there; *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 7; *Sefer HaMaamarim* 5660 p. 5, and elsewhere.

⁷⁴⁴ *Tanya*, *Shaar HaYichud VeHaEmunah*, translated as *The Gate of Unity and Faith*, Ch. 7 *ibid*.

⁷⁴⁵ *Deuteronomy* 14:1

⁷⁴⁶ In the liturgy of the *Musaf* repetition.

Now, to reveal the quality of *Netzach*-נצח of the One Above, both in the matter of victory-*Nitzachon*-נצחון, as well as in the matter of eternality-*Neetzchiyut*-נצחיות, (the absence of limitation) as will be revealed in the coming future, it is understood that since all revelations of the coming future depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the duration of the time of the exile,⁷⁴⁷ it is necessary for our present service of Him to stem from the matter of victory-*Nitzachon*-נצחון, in a way that transcends intellect and transcends calculations etc., and is absent of changes (this being the matter of eternality-*Nitzcheeyut*-נצחיות). This is the general matter of [the mode] of serving *HaShem*-יהו"ה, blessed is He, during the time of exile, when the Jewish people are in a state and standing in which “He scattered them amongst the nations of the world.”

The explanation is that the intention in Him scattering them amongst the nations of the world is so that they will be able to refine the sparks of the world of Chaos-*Tohu* that fell and were scattered amongst the nations. This is why the Jewish people must come to the places where the sparks are found amongst the nations, where they will be able to refine and elevate them to holiness.

That is, it presently is not possible to do the toil of affecting refinements (*Avodat HaBirurim*) as it was done in the days of Shlomo, about whom the verse states,⁷⁴⁸ “[Shlomo] sat

⁷⁴⁷ Tanya, Likkutei Amarim, Ch. 37

⁷⁴⁸ Chronicles I 29:23

upon the throne of *HaShem*-יהו"ה," and⁷⁴⁹ "His name will be Shlomo, and I will bestow peace and tranquility upon Israel in his days." That is, because of the abundance of the light of holiness, the refinement of the sparks was in a way that they were drawn and gathered to the "torch" in and of themselves.⁷⁵⁰

In contrast, in the time of the exile when the light of holiness does not illuminate in such great abundance, it is impossible to refine the sparks, except by coming to the place where the sparks are found, this being the matter of "He scattered them amongst the nations of the world."

Now, since He scattered them amongst the nations of the world, the Jewish people must awaken the quality of victory (*Nitzachon*) by which they will be capable of standing steadfastly in the throes of the war and be victorious over the opposition etc. It is for the sake of the victory in the war that they open and squander the Supernal treasures.

Now, the matter of the Supernal treasury is the treasury of fear of Heaven,⁷⁵¹ this being the substance of Yerushalayim-ירושלם, which is called thus on account of "fear-*Yirah*-יראה" and "perfection-*Shaleim*-שלם,"⁷⁵² meaning, the wholeness and perfection of fear (*Shleimut HaYirah*) of *HaShem*-יהו"ה, blessed is He. All this comes about specifically through the quality of Victory-*Netzach*-נצח, this being the matter of [the teaching],⁷⁵³

⁷⁴⁹ Chronicles I 22:9

⁷⁵⁰ See Torah Ohr, Bereishit 6a; Likkutei Torah, Bamidbar 4a; *Hemshech* 5672 Vol. 2, p. 769.

⁷⁵¹ See Talmud Bavli, Brachot 33b

⁷⁵² Midrash Bereishit Rabba 56:10; Tosefot entitled "*Har*" to Talmud Bavli, Taanit 16a

⁷⁵³ Talmud Bavli, Brachot 58a

“[The word],⁷⁵⁴ ‘and the victory-*v’HaNetzach*-וְהַנְצָח’ refers to Yerushalayim-ירושלם.”

5.

This then, is the meaning of [the teaching on the verse],⁷⁵⁵ “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel,” that, “The Holy One, blessed is He, did a charitable deed toward Israel, in that He scattered them (*Peezran*-פזרן) amongst the nations.” That is, through them being scattered (*Peezoor*-פיזור) amongst the nations, an elevation is caused in His open cities (*Peerzono*-פרזונו) [such that] “Yerushalayim will be settled beyond its walls-(*Prazot*-פרזות).”

This is because, through them being scattered amongst the nations the toil of the Jewish people comes to stem from the quality of *Netzach*-נְצַח, this being the matter of victory-*Nitzachon*-נִצָּחוֹן and eternity-*Nitzcheeyut*-נִצְחֵיאוּת, through which we thereby awaken and reveal the quality of Victory-*Netzach* of the One Above, which is the matter of limitlessness (*Bli Gvul*).

This then, is why the verse states, “His righteous deeds-*Tzidkat*-צִדְקָה,” specifically meaning “a charitable deed-*Tzedakah*-צֶדֶקָה.” This is because the difference between charity (*Tzedakah*) and a gift (*Matanah*) is that giving a gift is because “he [the recipient] brought him satisfaction,”⁷⁵⁶ and this being

⁷⁵⁴ Chronicles I 29:11

⁷⁵⁵ Judges 5:11

⁷⁵⁶ See Talmud Bavli, Gittin 50b; Bava Metziya 16a

so, it is measured and limited commensurate to the satisfaction of spirit that he caused etc.

In contrast, when the giving is only in the form of a charity (and not because he brought him satisfaction of spirit), it then is not measured or limited according to the measure of the recipient at all. This is why the true matter of charity (*Tzeddakah*) is only from the Holy One, blessed is He, as it states,⁷⁵⁷ “Yours, *HaShem*-יהו"ה, is the charity (*Tzeddakah*),” this being the matter of limitlessness (*Bli Gvul*). Due to this, there also is caused to be the matter of “His open cities (*Peerzono*-פרוזנו),” this being the matter of “Yerushalayim will be settled beyond its walls-(*Prazot*-פרזות),” meaning without the limitation of the wall.

However,⁷⁵⁸ what is meant is not that in the coming future there will be no wall, but that there will not be a wall of stones, but a wall of fire, as the verse states,⁷⁵⁹ “I will be for it – the word of *HaShem*-יהו"ה – a wall of fire around [it].” This is why it not a contradiction to the matter of “Yerushalayim will be settled beyond its walls,” being that the wall will be a wall of fire, and will be the level of “*I-Ani*-אני” ([as in], “***I-Ani***-אני will be for it... a wall of fire”).⁷⁶⁰

From this it is understood that presently our service must also be in the way of a wall of fire. To explain, fire indicates the matter of “running” desire (*Ratzo*), being that fire

⁷⁵⁷ Daniel 9:7

⁷⁵⁸ See the discourse entitled “*Tzidkat Peerzono*” *ibid.* (Maamarei Admor HaZaken *ibid.* p. 998 and on; Torat Chayim *ibid.* p. 343a and on (Vol. 1, p. 235c and on in the new edition); Also see the discourse entitled “*Bereishit Barah*” *ibid.*

⁷⁵⁹ Zachariah 2:9

⁷⁶⁰ See the discourse entitled “*Tzidkat Peerzono*” *ibid.* (Maamarei Admor HaZaken *ibid.* p. 999; Torat Chayim *ibid.* p. 343a (p. 335c)).

is the only foundational element where we find the matter of a “running” desire (*Ratzo*). This is as explained in Tanya,⁷⁶¹ that “by nature, the light of a flame flickers in a constant upward motion, in that intrinsically a flame of fire seeks to part from the wick and unite to its source above etc., and it only is its hold on the wick that forces it to remain below, which is the opposite of its nature.”

Thus, through our service of *HaShem*-יהו"ה, blessed is He, being in a way of fire, this being the matter of the “running” (*Ratzo*) desire, we merit the “wall of fire” of the coming future, that “I will be for it – the word of *HaShem*-יהו"ה – a wall of fire around [it],” and that together with this, “Yerushalayim will be settled beyond its walls.”

Now, since the revelations of the coming future are the ultimate purpose for all of creation and the chaining down of the worlds (*Hishtalshelut*), therefore this is hinted in the beginning of the creation. That is, this is the meaning of the verse,⁷⁶² “In the beginning God created-*Bereishit Bara Elohi*” מ-אלהי"ם ברא ברעשית,” about which Tikkunei Zohar states⁷⁶³ that the word “In the beginning-*Bereishit*-ברעשית” shares the same letters as “the covenant of fire-*Brit Aish*-ברית אש,” (as his honorable holiness, my father-in-law, the Rebbe, brings in his discourse),⁷⁶⁴ which specifies “fire-*Aish*-אש,” [and in a way of a covenant-*Brit*-ברית, the substance of which is to cause the connection and bond between two opposites that, according to intellect, are impossible to connect and bond.

⁷⁶¹ Tanya, Likkutei Amarim, Ch. 19

⁷⁶² Genesis 1:1

⁷⁶³ Tikkunei Zohar, Tikkun 23 (69a)

⁷⁶⁴ In the discourse entitled “*Bereishit Bara*” ibid.

(This is because, when affecting the connection and bond according to intellect is possible, there then is no need for the matter of forming a covenant-*Brit*-ברית.) It is only because of the matter of the covenant (*Brit*-ברית), which transcends intellect and reason, that the connection and bond is caused between them, by them both passing through a single body (this being the matter of forming a covenant, as the verse states,⁷⁶⁵ “Through the calf that they cut in two and passed between the parts”) so that they are as one (as explained in Likkutei Torah).]⁷⁶⁶

That is, the ultimate purpose of creation is hinted in the matter of fire (*Aish*-אש), this being the matter of [the verse], “I will be for it – the word of *HaShem*-יהו"ה – a wall of fire around [it].” This is because the ultimate purpose of the creation is for there be the drawing forth of the revelations of the coming future, this being the ultimate perfection of the creation, as hinted in the matter of the word “progeny-*Toldot*-תולדות” which only is spelled complete [with both letters *Vav*-ו] twice [in the Torah],⁷⁶⁷ [once in the verse],⁷⁶⁸ “These are the products (*Toldot*-תולדות) of the heavens and the earth when they were created,” and [secondly in the verse],⁷⁶⁹ “These are the progeny (*Toldot*-תולדות) of Peretz etc.,” which continues,⁷⁷⁰ “and Yishai begot Dovid,” about which the verse states,⁷⁷¹ “A staff will

⁷⁶⁵ Jeremiah 34:18

⁷⁶⁶ Likkutei Torah, beginning of Nitzavim.

⁷⁶⁷ Midrash Bereishit Rabba 12:6

⁷⁶⁸ Genesis 2:4

⁷⁶⁹ Ruth 4:18

⁷⁷⁰ Ruth 4:22

⁷⁷¹ Isaiah 11:1

grow from the stump of Yishai etc.,” [and],⁷⁷² “A king will arise from the house of Dovid etc.,” who will come and redeem us and take us upright to our land, and then there will be the fulfillment of the prophecy,⁷⁷³ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

⁷⁷² Mishneh Torah, Hilchot Melachim 11:4

⁷⁷³ Isaiah 40:5