

ב"ה

Yud-Tes Kislev Chassidus
Mivtza 5781

ד"ה פדה בשלום תשמ"ז

Maamar
Padah Beshalom 5747

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~ 1 ~

פדה בשלום נפשי מקרבלי כי־ברבים היו עמדי - He has redeemed my soul in peace because the masses were with me¹.

It is known what the Alter Rebbe, the Baal Hageulah wrote in his holy letter² (in which he explains how the redemption took place) *“as I was reading the words Padah Beshalom Nafshi in Tehillim, before I began the next verse, I went out in peace.”* Therefore, many Maamarim of the Rebbeim connected to Yud Tes Kislev begin with the verse Padah Beshalom Nafshi.

Many of these Maamarim quote the teaching of our sages on this verse from the beginning of Mesechta Brachos³: *Hakadosh Boruch Hu said “whoever is occupied in the study of Torah and Gemilus Chassadim (acts of kindness) and davens with the community, I will consider him as though he has redeemed Me and My children from amongst the nations of the world.* According to the commentary of Rashi, these three things (Torah, Gemilus Chassadim and Tefillah (Avodah)) are alluded to in this verse.

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In the holy letter referenced above, in addition to bringing some of the words of this verse, it stresses the word Shalom (peace) a number of times the word Shalom (peace). From this it is understood that the main focus is not on the idea of redemption in general, but that the redemption was in a way of peace.

From the verse itself it is understood that the manner of redemption could be in a number of ways, but that here it was in a way of a redemption in *peace*. But still, we do not know which is the essential aspect – the redemption itself or that the redemption was in peace – and which aspect is extraneous.

However, the letter of the Alter Rebbe clearly stresses that the main element was “I went out in peace”.

This is especially understood from the Maamar Padah Beshalom of the Mitteler Rebbe [whose liberation was also in the month of Kislev, on the 10th of the month, whose shiur of Tehillim includes the Posuk Padah Beshalom...], where we see that

¹ Tehillim 55:19

² See Hayom Yom Kislev 19

³ Brachos 8a

the true idea of redemption is specifically when it is in a manner of peace, and in the ultimate perfect manner of Shalom – which can only be when the state of the world is like it will be in the times of the Redemption.

As the Rambam writes at the conclusion of Mishneh Torah *“in those days there will be peace in the entire world as there will be no more war, jealousy and competition. Further, the Rambam continues, the entire occupation of the world will be only to know Hashem as it says “and the earth will be filled with the knowledge of Hashem like the waters cover the sea⁴”*.

This completely negates the opposite of peace (as the Mittlerer Rebbe explains at length in this Maamar and as is explained in other Maamarim that were said before this and also afterwards).

~ 3 ~

This idea (of Shalom) is connected to and highlighted particularly this year, which is a Shmittah year – which is called *“a Shabbos for Hashem⁵”*. It is even more apparent in the days of the year themselves (each day having its unique service⁶) where the Yomtov of Rosh Hashanah (and also the first day of Sukkos) fell out on Shabbos.

Shabbos is a day that is especially connected to Shalom. Even the greeting that we give on Shabbos is Shabbos Shalom, starting with the reciting of Shalom Aleichem immediately on returning from Shule.

This idea (Shalom) continues throughout the entire day of Shabbos, since on Shabbos there is no trace of things that can lead to the absence of peace, which is usually due to matters of Parnasa, where there is a fear *“lest one lack bread⁷”* which could lead to jealousy. (This includes within it not only actual Parnasa, but all of one’s needs and desires, such as honour and the like).

But when it is as though *“all one’s work is done⁸”* – like on Shabbos concerning all of the Melachos, or concerning the Melachos of the field *“Six years shall you sow your*

⁴ Isaiah 11:9

⁵ Behar 25:2

⁶ Zohar 3 94b

⁷ Isaiah 51:14

⁸ Mechilta on Shmos 20:9

*field and six years shall you prune your vines*⁹” during the Shemittah, which is called a Shabbos for Hashem – then all of the causes for a lack of Shalom cease to be.

This is also understood based on the teaching of the sages that on Shabbos even an Am Haaretz is trusted to speak the truth and cannot speak the opposite of truth¹⁰.

This (inability to lie) also guards him and holds him back from other sins of the 10 Commandments as it is explained in a number of places (and in a unique Midrash) how the trait of truthfulness is the path that will assure that one keeps all of Torah and Mitzvos. This is because a person knows that if he is asked if he did a particular thing (sin) and he knows that he would have to lie (but cannot), this makes *“his fear of Heaven at least as strong as the fear of his fellow man*¹¹” and so he will ensure to keep the Torah and Mitzvos properly (so that he not embarrass himself by confessing his wrongdoing).

The effect of Shabbos is not just to negate things that are the opposite of peace (the negative aspects of Shabbos – Lo Saaseh). Rather, there are also the positive Mitzvos of Shabbos. Indeed, the Rambam begins his Hilchos Shabbos specifically with the positive Mitzvah – the Mitzvah to rest on the seventh day¹². Even though the majority of the laws of Shabbos are connected to the negative aspect of avoiding the 39 Melachos whereas the positive Mitzvah is just a single aspect, nonetheless, the Rambam specifically begins with the positive aspect.

From all of this we see how Shabbos increases peace in the world. Since this idea “that all of one’s work is done” applies to the Jewish people for whom the world was created, this (peace) flows on to affect all aspects of the world.

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This idea (of peace) is also connected to the Parsha that we read last Shabbos where it says *“and Yaakov came complete (Shalem) to Sukkos*¹³”. In addition to meaning complete, the word Shalem also comes from the term Shalom. And this is in all of the 3 areas identified by the Gemara¹⁴; *“(that he was complete) in his body, in his*

⁹ Behar 25:3

¹⁰ Yerushalmis Demai Chapter 4

¹¹ Brachos 28b

¹² Mishpatim 23:12

¹³ Vayishlach 33:18

¹⁴ Shabbos 33b

soul and in his wealth” – these incorporate all of one’s physical and spiritual possessions (as explained in the works of Mussar, Chassidus and Kabbalah).

This idea is also connected to the section of Chumash of Yud Tes Kislev this year; *“And Yaakov dwelled in the land of the sojourn of his father in the land of Canaan¹⁵”*. Rashi explains that Yaakov wished to dwell in tranquillity. But Hashem brought upon him the upsetting episode of (the sale of) Yosef.

But now, after all of our Avodah since then, and especially after our Avodah in the time of the footsteps of Moshiach, and especially after the Chag Hageulah and our Avodah of spreading the wellsprings of Chassidus – the desire of Yaakov to dwell in true tranquillity is being fulfilled.

And this dwelling is *“in the land of his father’s sojourn, in the land of Canaan”*. In a manner of Canaan meaning a merchant (as the Alter Rebbe the Baal Hageulah explains¹⁶). This means that we are able to ‘trade’ and make a *‘Heter Iska’* to be able to use Hashem’s possessions – which refers to the entire world – in a way that we make a profit both for Hashem for the Jewish people who utilise these things (to serve Hashem).

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From all of the above it is understood that the aspect of Shalom of Yud Tes Kislev is highlighted in a much greater way this year, as we have said that this year began (Rosh Hashanah) on Shabbos, where *“all of one’s work is done”*.

Nonetheless (even though this suggests that one does not need to toil), there must also be the idea that *“Man was made to toil¹⁷”*, but the toil is in a way of Shabbos – A ‘Shabbosdike toil’ and a ‘Shabbosdike Avodah’ – meaning that it is with delight.

And this idea (of Shabbos) flows from Rosh Hashanah (the *head* of the year) to all of the other ‘limbs’ of the year, which are the rest of the days of the year *“from the beginning of the year until the end of the year¹⁸”*. And in them, we have the special days, for example, in the month of Kislev – Chanukah and before that the 19th of Kislev, the liberation of the Alter Rebbe, author of the Tanya and Shulchan Aruch

¹⁵ Opening Posuk of Vayeshev

¹⁶ Torah Ohr Parshas Vayeshev

¹⁷ Iyov 5:7

¹⁸ Eikev 11:12

(which shows how his being (like his name) is ‘two lights’, which the Baal Shem Tov explained refers to the light of the revealed dimension of Torah (the Shulchan Aruch) and the light of the hidden dimension of Torah (the Tanya which is the Written Law of Chassidus as explained by the Friedike Rebbe).

And from there this will influence all matters, reaching the *Chutzah* – that which is distant, and there we bring the wellsprings (of Chassidus) themselves and in a manner of *Yafutzu*.

This is like the explanation of the Talmud Yerushalmi¹⁹ on the Posuk *“He redeemed my soul in peace from the battle against me, because the many are on my side”* – that even the men of Avshalom prayed for Dovid’s victory. This represents Ishopcha – the transformation of darkness to light and bitter to sweet, until the transformation of even intentional sins into merits which is the service of the Baalei Teshuvah – which is also connected to Shabbos (שבת meaning return is the same letters as שבת).

And this is also the connection to the Geulah (the Ultimate Redemption), since the Geulah is connected to the service of Teshuvah; because *“all the dates by which Moshiach should have come have already passed, and now the matter only depends on Teshuvah”*²⁰. Since Teshuvah works *“in one hour and one moment”*²¹ (and certainly in one day), so too the Geulah comes in one hour or in one moment as the Rambam writes²² (in a Psak Halacha which is the word of Hashem²³) *“The Torah has assured that in the end, the Jewish people will do Teshuvah and then they will be redeemed immediately”*, through our righteous Moshiach who will come to bring even Tzaddikim to Teshuvah²⁴.

May the idea of *“And Yaakov dwelled in the land of his father’s (Yitzchak’s) sojourn”* be fulfilled – as explained at length in the Maamarim of the Baal Hageulah in explaining the Gemara²⁵ on the Posuk²⁶ *“Though Abraham regard us not, And Israel recognize us not, You, Hashem, are our Father”*; that in the future times of Moshiach we will say *“You are our father”* specifically to Yitzchak. This is because Yitzchak is

¹⁹ Sotah 1:8

²⁰ Sanhedrin 97

²¹ Zohar 1 229:1

²² Hilchos Teshuvah 7:5

²³ Shabbos 138b

²⁴ Zohar 153b

²⁵ Shabbos 89b

²⁶ Isaiah 63:16

from the term laughter and concerning the times of Moshiach it says *“then our mouths will be filled with laughter²⁷”* (this comes from the chapter of Tehillim which we began saying on the 20th of Cheshvan this year, the birthday of the Rebbe Rashab).

In general, this idea is from the Tehillim of Shir Hamaalos which are connected to Yaakov²⁸. The Third Redemption and the Third Beis Hamikdash are connected to Yaakov, who referred to the Temple Mount as ‘a house’²⁹ (as we read in the Parsha last week, which blesses all the coming days of the week).

We also find the idea of *Ufaratzta* by Yaakov – an unlimited inheritance, *“the inheritance of Yaakov your father³⁰”*. This is connected to the time of the third Shabbos meal, when Yud Tes Kislev begins this year³¹. And from there it becomes magnified and grows, as in all aspects of Torah and certainly in the spreading of the wellsprings of Chassidus outwards and even more so in the Geulah, which includes the liberation from even limitations within holiness itself.

From this we understand that even when we enter the first moment of the Geulah or the first phase of the Geulah, after time passes, this level becomes a limitation within holiness and we need to elevate to a higher level of Geulah – *“They go from strength to strength³²”* within Geulah itself. In one moment, we will come to the fulfillment of the assurance *“Show us, Hashem, Your faithfulness; grant us Your deliverance³³”* until the fulfillment of *“to make His glory dwell in our land³⁴”* literally and in a state of joy and gladness of heart.

²⁷ Tehillim 126:2

²⁸ Midrash Rabbah Breishis 68:11

²⁹ Pesachim 68a

³⁰ Shabbos 118b

³¹ That year the 19th of Kislev was on Sunday

³² Tehillim 84:8

³³ Tehillim 85:8 – the Rebbe’s Kapitel of that year

³⁴ Tehillim 85:10