

ב"ה



ULTIMATE PEACE ~ THE 3 APPROACHES

מאמרד"ה "פדה בשלום נפשי"

THE INNER BATTLE

1. Every Yid has two souls; A) a G-dly soul; and B) an "animal soul." The nature of the animal soul is to go after all the pleasures which exist in this physical world.
2. The job of a Yid is to overpower his animal soul. This means that: (a) A person should do what Hashem wants. This means, that even if by doing so it will cause him pain, still, he should battle with the animal soul and do that which Hashem wants. (b) Not only should the Yid do what Hashem wants, but even more than that; the Yid should transform the animal soul, to the extent that it should no longer desire to have pleasure from this world. The significance of this transformation will later be explained.

- It is important to note, that this inner battle between the two souls can be compared to a physical battle, when two men wrestle and battle with each other physically.
3. Generally, there are three ways in which a person can overpower the animal soul.

THREE APPROACHES

A - THE BATTLE

1. The first approach is as follows: When being introduced to the battle between the two souls, naturally the person will simply battle with the animal soul with the intention to overpower it.
 2. This means that the person will use his mind to approach the animal soul to examine its perspective. Only when the G-dly soul comes close and examines the animal soul's perspective, only then can the G-dly soul have a practical discussion with the animal soul and persuade to stop desiring physicality, and begin to desire G-dliness.
 - By doing so the Yid is essentially, clothing himself [-his mind] in the mind of the animal soul. He is agreeing to come close to the animal soul and battle with it [= in regards to their respective beliefs].
 - This can be compared to a scenario when two men battle each other. The two men come close to each other [as close as possible], and physically wrestle until one of them overpower the other.
 - [Although that the two men physically come very close to each other, it is still self-understood that this that they “come close” to each other, does not come from true closeness. On the contrary, this comes from the fact that in their heart, they are divided. The same applies to the battle between the two souls.]
- **CONCLUSION: WHEN THE G-DLY SOUL EXPLAINS TO THE [MIND OF THE] ANIMAL SOUL THAT IT SHOULD ONLY DESIRE G-DLINESS, THERE IS WAR.**

B - THE PEACEFUL APPROACH

1. There is a second approach in dealing with the [negative desires of the] animal soul. In this case, the person does not wrestle with the animal soul.

Rather, the animal soul is influenced from a distance. This approach is as follows:

- **Naturally, the Neshama of a Yid has a lot of power. However, a Yid has the ability to make the Neshama even stronger. When the Yid strengthens his G-dly soul to the extent that it is overflowing with קדושה, this causes that the animal soul [and its desires] is overpowered automatically. The overflowing strength of the Neshama spreads to the Animal soul and causes that it should become in a state of sleep.**
- **When a person uses this approach to deal with the Animal soul, the process is a lot more peaceful. This is because in this manner, the person does not have to battle. The Yid simply strengthened his G-dly soul and without any direct effort, the animal soul has already been transformed.**

2. Although that this approach is more peaceful than the first approach, there is still not complete peace.

- The reason why in this approach is called "peaceful" is because, in this case he did not have to have a direct war against the animal soul.

- On the other hand, however, even with this approach, there is still not complete peace. True peace is only when a person feels that he is indeed in peace with everyone and that he has no opponents. In this case, however, an opponent clearly existed.

- The change is merely for the present, in the future however, the animal soul can "wake up" and its desires will once again be felt.

C - ULTIMATE PEACE

1. True peace can only be accomplished when the opponent ceases to exist and is completely transformed. This can only be accomplished with a third approach. The third approach is as follows:
2. When a Yid awakens the deepest part of his Neshama – the level of Yechida, this causes the opponent – the Animal soul to cease to exist and to be completely transformed.
 - The level of Yechida is a part of Hashem and is pure. In addition, it is completely disconnected from any negativity which goes against Kedusha [=Hashem]. From the perspective of Yechida, there cannot exist any desire other than a desire to Hashem.
 - Therefore, when the level of Yechida is present [=and revealed], the concept of foreign desires cannot exist. This includes the desires of the Animal soul. When the level of Yechida is revealed [=and present], simultaneously the desires of the Animal soul are transformed and cease to exist.
- For this reason, when the level of Yechida is revealed by a person, this causes that the animal soul [and its desires] cease to exist.
3. From here it is clear, that when a Yid will put an effort and he will reveal the level of Yechida which exists in his Neshama this will bring forth a complete transformation of the animal soul. and this will bring the ultimate and complete peace in regards to the struggle between the G-dly soul and the animal soul.
4. On a more general scale, the complete peace in the entire world will be when Moshiach comes.

May we be *zocheh* to the coming of Moshiach משיח ומיד ממש!

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