

Discourse 15

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

Delivered on the 19^h of Kislev, 5725⁷⁸³

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

1.

The verse states,⁷⁸⁴ “He redeemed my soul in peace from battles against me, for the many were with me.” The Talmud expounds on this [stating],⁷⁸⁵ “The Holy One, blessed is He, says: ‘Whosoever engages in Torah [study], acts of lovingkindness, and prays with the congregation, I ascribe it to him as if he has redeemed Me and My children from amongst the nations of the world.’”

As Rashi explains, “He redeemed my soul in peace (*Shalom*-שלום), refers to being occupied in words of peace (*Shalom*-שלום), meaning words of Torah, as the verse states,⁷⁸⁶ ‘All its pathways are peace (*Shalom*-שלום).’ Acts of

⁷⁸³ See the “opening words” (*Petach Davar*) to the discourse* entitled “*Padah b’Shalom*” 5632, “His honorable holiness, the Rebbe Shlita said this discourse at the gathering of the holiday celebrating the redemption of the 19th of Kislev of this year [5725] (with some additions and variations).” [* This was published as an independent pamphlet (20th of Kislev 5725) with the addition of notes and citations from the Rebbe Shlita (and subsequently printed in *Sefer HaMaamarim* 5632 Vol. 1, p. 15 and on (also see p. 12 and on for a short summary of the discourse, and the citations there)).

⁷⁸⁴ Psalms 55:19

⁷⁸⁵ Talmud Bavli, Brachot 8a (and Rashi there)

⁷⁸⁶ Proverbs 3:17

lovingkindness are also [acts of] peace (*Shalom*-שלום) and bring about friendship and peace (*Shalom*-שלום).” The same is so of “praying with the congregation,” indicated by the words, “for the many were with me,” meaning that,⁷⁸⁷ “they prayed with me.”

Now, we must understand this matter of “He redeemed.” Furthermore, about three matters mentioned in the teaching of our sages here, it states⁷⁸⁸ that they are the three things upon which the world stands.⁷⁸⁹ Therefore, this matter, that the world stands on these three things, must be understood, in that it is similar to the verse,⁷⁹⁰ “A three-ply cord is not easily severed” (in that not being severed is the same as the matter of “standing-*Amidah*-עמידה”). Now, Yalkut states⁷⁹¹ that the “three-ply cord” (simply meaning the union of three) refers to Yaakov. We therefore must understand why it specifically states about Yaakov, “a three-ply cord is not easily severed.”

2.

Now, we first must begin by explaining the matter⁷⁹² of the forefathers (in that Yaakov is the choicest of the forefathers)⁷⁹³ about whom it states,⁷⁹⁴ “Our forefathers, they themselves are the Supernal Chariot (*Merkavah*).”

⁷⁸⁷ Rashi to Brachot [8a] ibid. (entitled “*Ki b’Rabim*”).

⁷⁸⁸ Chiddushei Aggadot of the Maharsha to Talmud Bavli, Brachot ibid.

⁷⁸⁹ Mishnah Avot 1:2

⁷⁹⁰ Ecclesiastes 4:12

⁷⁹¹ Yalkut Shimoni, Ha’azinu, end of Remez 942

⁷⁹² See Torah Ohr, Yitro 72d and on

⁷⁹³ Midrash Bereishit Rabba 76:6; Zohar I 119b; 147b; Shaar HaPesukim of the Arizal, to Genesis (Toldot) 27:25.

⁷⁹⁴ Midrash Bereishit Rabba 57:6; 82:6

Now, at first glance, it makes sense to say that the animal-*Chayot* [angels] are the Chariot (*Merkavah*), as the verse states,⁷⁹⁵ “The face of the lion to the right... and the face of the ox to the left etc.,” for since they are created beings, they therefore are nullified to the “Man upon the throne,”⁷⁹⁶ and because of this, they are the aspect of His Chariot (*Merkavah*). This is like the sublimation and nullification of a horse to its rider, thereby elevating the one who rides upon him.

That is, there are two matters here. The first is that the rider requires ascent and elevation, and the second is that the aspect of the Chariot (*Merkavah*) is a creation, and is sublimated and nullified to the one who rides it. The effect of this nullification is that it carries the rider, and is also carried with him.⁷⁹⁷

However, we must understand the meaning of, “the forefathers, they themselves are the Supernal Chariot (*Merkavah*).” This is because our forefathers [Avraham, Yitzchak, and Yaakov] are from the aspect of the world of Emanation (*Atzilut*),⁷⁹⁸ in which “He and His life force are One, He and His organs are One.”⁷⁹⁹

This being so, it is not understood how it applies for there to be a matter of a Chariot (*Merkavah*) in relation to them stemming from the two above-mentioned matters. That is, from where do they have the power to elevate and carry, if they have

⁷⁹⁵ Ezekiel 1:10

⁷⁹⁶ Ezekiel 1:26

⁷⁹⁷ See Torah Ohr *ibid.* p. 71a; Rabbeinu Bachaye to Exodus (Terumah) 25:10

⁷⁹⁸ Also see Torah Ohr, end of the Torah portion of Vayeitzei (24a); Likkutei Torah, Tzav 17b

⁷⁹⁹ Introduction to Tikkunei Zohar 3b

no need for the matter of nullification (*Bittul*) (through which the created being carries the one who rides upon him), being that they are from the aspect of “He and His life force are One, He and His organs are one?” Moreover, to where must they elevate and carry the matter of the world of Emanation (*Atzilut*), that “He and His life force are One, He and His organs are One?”

3.

This may be understood by prefacing with an explanation of the matter of the Chariot (*Merkavah*) of the animal-*Chayot* [angels], “the face of the lion... the face of the ox etc.,” (as well as “the face of man”), which are what carry the throne and the “Man” upon the throne.

The explanation is that man includes three lines or modes, like the three lines of the letter *Aleph-א*, which is the first letter of the word “man-*Adam-אדם*.” That is, there is a *Yod-י* above, a *Yod-י* below, and a connecting line in the middle. Likewise, in the three line’s and modes, there are the [*Sefirot* of] Wisdom-*Chochmah*, Kindness-*Chessed* and Victory-*Netzach* on the right; the [*Sefirot* of] Understanding-*Binah*, Might-*Gevurah*, and Majesty-*Hod* on the left; and [the *Sefirot* of] Knowledge-*Da’at*, Splendor-*Tiferet*, and Foundation-*Yesod* in the middle. Now, when the three lines are bonded and inter-included [one with the other], they then are called “man-*Adam-אדם*.”

However, we must better understand this. For the word, “man-Adam-אדם” has a numerical value of *Ma”H*-מ”ה-45,⁸⁰⁰ and, as known, the matter of *HaShem*’s-יהוה name of *Ma”H*-מ”ה-45 [י”ד ה”א וא”י ה”א] is that of nullification (*Bittul*) and inter-inclusion (*Hitkallelut*). This being so, how does it apply to say that “man-Adam-אדם” is in the form of three lines?

The explanation is that this itself is the reason. That is, since it is necessary to affect the inter-inclusion of the three lines, which in and of themselves, are opposites of each other – being that the matter of the right line is that of drawing down from Above to below, whereas the matter of the left line is that of ascent from below to Above, and beyond this, there also is the matter of the middle column, as it is the middle line – and to affect the inter-inclusion of them all, there must be a drawing forth from an even higher place that all three are nullified to. This is because, in this place, there is neither the matter of drawing down nor the matter of ascent, since it transcends both drawing down (*Hamshachah*) and ascent (*Ha’ala’ah*).

This is the matter of drawing down *HaShem*’s-יהוה name of *Ma”H*-מ”ה-45 [י”ד ה”א וא”י ה”א], the matter of which is nullification (*Bittul*). From it, nullification (*Bittul*) is drawn to the three lines, so that they can be in a state of inter-inclusion (*Hitkallelut*).

Now, this is the function of the animal-*Chayot* [angels] of the Chariot (*Merkavah*). For, even though they are opposites of each other, “the face of the lion to the right... and the face of the ox to the left etc.,” nonetheless, because of their sublimation

⁸⁰⁰ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), section on “man-Adam-אדם”; Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3.

and nullification to the throne (*Kiseh*-כסא) and the Man (*Adam*-אדם) upon the throne, they thus elevate the throne, along with the Man (*Adam*-אדם).

For, when it comes to the Man (*Adam*-אדם) it is possible for it to be in a way of three lines, and he then is elevated to a state and standing in which the nullification (*Bittul*) drawn from the aspect of *Ma" H-m-h-45* [מ"ה-ה"א וא"ו ה"א] can be recognized in him, brought about through the animal-*Chayot* angels elevating the Man (*Adam*-אדם) to the aspect of *Ma" H-m-h-45*.

With this in mind, we can also understand the matter of the “face of man” which is one of the animal-*Chayot* [angels] of the Chariot (*Merkavah*), and not just “the face of the man” itself, but additionally, each of them includes “the face of man” as the verse states,⁸⁰¹ “The likeness of their faces was the face of man (*Adam*-אדם).” This is because their function is to affect the inter-inclusion (*Hitkallelut*) of the three lines, this being the matter of man (*Adam*-אדם), brought about through their elevating the man (*Adam*-אדם-45) to the aspect of *Ma" H-m-h-45*.

However, we must better understand this. For, since “Man-*Adam*-אדם” is the same numerical value as *Ma" H-m-h-45*, this means that, in and of himself, he has the matter of inter-inclusion (*Hitkalelut*). This being so, what is added to him by the fact that the animal-*Chayot* [angels] of the Chariot (*Merkavah*) elevate the man (*Adam*-אדם) through drawing the matter of inter-inclusion (*Hitkalelut*) to him?

⁸⁰¹ Ezekiel 1:10

This may be understood by prefacing with an explanation of the teaching of our sages, of blessed memory,⁸⁰² “A man should always be as soft as a reed, and not be stiff as a cedar.” In other words, [the sages here] are discussing “man-*Adam*-אדם,” saying that one must be cautious not be stiff as a cedar, but should be soft as a reed. This is because this is the general difference between the emotions (*Midot*) of the world of Repair-*Tikkun*, which are in a way of soft as a reed, and the emotions (*Midot*) of the world of Chaos-*Tohu*, which are in a way of stiff as a cedar.

We see this [in the world] below, that there is a man (*Adam*-אדם) who when someone does the opposite of his will, he becomes his enemy, and will come down against his life, with strong anger and hatred. This is something that branches out from the force of the emotions (*Midot*) of the world of Chaos-*Tohu* as they fell down in the shattering of the vessels (*Shevirat HaKeilim*), to the point that, in man, they become a matter of utter evil.

About this the sages said, “do not be stiff as a cedar,” but be “soft as a reed,” this being the matter of the emotions (*Midot*) of the world of Repair-*Tikkun*. For, in the world of Repair-*Tikkun* was the emanation of vessels that are capable of inter-inclusion one with the other, in a way of complete inter-inclusion (*Hitkalelut*), so much so, that they can receive a thing and its opposite.

⁸⁰² Talmud Bavli, Taanit 20a; See Likkutei Torah, Emor 37d; Matot 87b; and at length in Torat Chayim, (the second) discourse entitled “*Bereishit*”, Ch. 7 and on, and elsewhere (this note is from the aforementioned pamphlet).

However, the emotions (*Midot*) of the world of Repair-*Tikkun* are not yet the matter of actual inter-inclusion (*Hitkalelut*), but are only the potential to be inter-included. Rather, the actual inter-inclusion is brought about by the function of the animal-*Chayot* [angels] of the Chariot (*Merkavah*), in that they carry and elevate the Throne and the Man (*Adam*-אדם) upon the Throne, and affect the matter of true inter-inclusion (*Hitkalelut*) and true nullification (*Bittul*) in him.

The explanation is that the difference between the nullification (*Bittul*) of the emotions (*Midot*) of the world of Repair-*Tikkun*, and the nullification (*Bittul*) brought about through the function of the animal-*Chayot* [angels], is similar to the difference between the nullification of the “something” (*Bittul HaYesh*) and the nullification of independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, or is comparable to the difference between the lower Shabbat (*Shabbat Tata'ah*) and the upper Shabbat (*Shabbat Ila'ah*).

To explain, in regard to the emotions (*Midot*) themselves, even when they are “soft as a reed,” the matter of “See that I am nullified-*Re'u-Ma''h*-ראו-מ"ה” is still possible.⁸⁰³ That is, even though the matter of nullification (*Bittul*) is present, nonetheless, this is not true nullification (*Bittul*) stemming from nullification of independent existence (*Bittul b'Metziyut*), but is rather in a way that the nullification (*Bittul*) is sensed and seen. This is the meaning of “see-*Re'u*-ראו that I am nullified (*Ma''h*-מ"ה).” This can be to the point that out of

⁸⁰³ With respect to all of this see Likkutei Torah, Behar 42d and on (this note is from the aforementioned pamphlet). [Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 46]

this can possibly come etc., (as in the teaching of our sages, of blessed Memory,⁸⁰⁴ “Avraham, out of him came etc.”), referring to the side opposite holiness. This then, is the function of the animal-*Chayot* [angels] who carry and elevate the Throne (*Kiseh*-כסע) and the man (*Adam*-אדם) [upon the throne] to affect true nullification (*Bittul*) in him.

4.

We now must explain the matter of the Chariot (*Merkavah*) of our forefathers. The explanation is that in *Idra Zuta*⁸⁰⁵ it is explained that the father-*Abba* and mother-*Imma* came out of the Hidden Brain (*Mocha Stima'ah*), whereas *Zeir Anpin* depends on and is unified with the Ancient One-*Atika*.

This may be understood by way of comparison to the powers of man's [soul]. For, man's intellect (Wisdom-*Chochmah* and Understanding-*Binah*, the likeness to which above, are the aspects of the father-*Abba* and mother-*Imma*), are taken from the power of conceptualization (*Ko'ach HaMaskeel*) (the likeness to which Above is the aspect of the Hidden Brain (*Mocha Simta'ah*), in which there is no sense of the revealed intellect, but nevertheless, it is the source from which Wisdom-*Chochmah* and Understanding-*Binah* are subsequently drawn.

However, the emotions (*Midot*) are taken from even higher. In other words, even though the emotions (*Midot*) are called the “sons” or “daughters” of the intellectual faculties of

⁸⁰⁴ Midrash Vayikra Rabba 36:5

⁸⁰⁵ Zohar III 292a

Wisdom-*Chochmah* and Understanding-*Binah*, which are called the “father” and “mother,” in that Wisdom-*Chochmah* is called the “father” of the emotions, and the Understanding-*Binah* is called⁸⁰⁶ the “mother of the children,”⁸⁰⁷ that is, the “mother” of the emotions (*Midot*), nevertheless, this only refers to the fact that by means of them, the emotions are born and revealed from concealment into revelation. However, the root of the emotions (*Midot*) is from a much higher place.

This then, is the meaning of [the teaching that] “*Zeir Anpin* depends on and is unified with the Ancient One-*Atika*,” which is the aspect of the Ancient One-*Atik* that transcends the aspect of the Concealed Wisdom (*Chochmah Stima’ah*). Since the root of the aspect of *Zeir Anpin* not only transcends the aspects of the father-*Abba* and mother-*Imma*, but even the aspect of the Hidden Brain (*Mocha Stima’ah*), being that “*Zeir Anpin* depends on and is unified to the Ancient One-*Atika*,” it therefore is in the power of *Zeir Anpin* to affect an elevation of the aspects of father-*Abba* and mother-*Imma* too.

With the above in mind, we can understand the matter of the Chariot (*Merkavah*) of our forefathers. For, “our forefathers, they themselves are the Supernal Chariot (*Merkavah*).” That is, Avraham is the chariot (*Merkavah*) for Kindness-*Chessed* of the world of Emanation (*Atzilut*), Yitzchak is [the chariot (*Merkavah*)] for Might-*Gevurah* of the world of Emanation (*Atzilut*), and Yaakov is [the chariot (*Merkavah*)] for Splendor-*Tiferet* (the middle column) of the

⁸⁰⁶ Psalms 113:9

⁸⁰⁷ Zohar I 219a; Zohar II 84a, 85b; Pardes Rimonim (Shaar 23) *ibid.* section on “*Eim HaBanim*”; Likkutei Torah, Shemini Atzeret 88d, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 26.

world of Emanation (*Atzilut*), meaning the aspect of *Zeir Anpin* of the world of Emanation (*Atzilut*).

Therefore, they elevate the aspects of the Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*). This is what it means that they elevate the Throne (*Kiseh*-כִּסֵּא) and the Man (*Adam*-אָדָם) upon the Throne. In other words, not only do they elevate the aspect of “Man-*Adam*-אָדָם” as it simply is, referring to the aspect of *Zeir Anpin*, but [they even elevate] the aspect of Adam HaRishon (*Adam*, the first man-הָרִשּׁוֹן אָדָם) referring to the aspect of Wisdom-*Chochmah* (as known about [the verse]),⁸⁰⁸ “What-*Mah*-מָה is his name, what-*Mah*-מָה is his son’s name,”⁸⁰⁹ that “What-*Mah*-מָה is his name” refers to Wisdom-*Chochmah*, and “What-*Mah*-מָה is his son’s name” refers to *Zeir Anpin*.)

Moreover, they elevate him to the aspect of “He is not a man-*Lo Adam Hoo*-לֹא אָדָם הוּא,”⁸¹⁰ this being the aspect of the Ancient One-*Atik*, which is the aspect of the Unlimited One, *HaShem*-יְהוָה, blessed is He. This affects a much loftier nullification (*Bittul*) in him, since the nullification (*Bittul*) is in the aspect of “He is not a man-*Lo Adam Hoo*-לֹא אָדָם הוּא.”

This then, is the superiority of the Chariot (*Merkavah*) of the forefathers over and above the Chariot (*Merkavah*) of the animal-*Chayot* [angels]. For the Chariot (*Merkavah*) of the animal-*Chayot* [angels] (this being the Chariot (*Merkavah*) of the world of Creation (*Briyah*) and lower, the Chariot (*Merkavah*) of the world of Formation (*Yetzirah*)), affects the

⁸⁰⁸ Proverbs 30:4

⁸⁰⁹ See *Torat Chayim*, Bereishit 29c; *Shaarei Orah* 19a; Also see *Shaar HaYichud* of the Mittler Rebbe, Ch. 33 (and the introduction and notes to Ch. 34).

⁸¹⁰ Samuel I 15:29

elevation of the aspect of man (*Adam*-אדם) (meaning, “man-*Adam*-אדם” as it is simply, referring to the aspect of *Zeir Anpin*) to a higher level.

This refers to the ascent of the emotions (*Midot*) of the world of Repair-*Tikkun*, so that there is a drawing forth in them from the world of Chaos-*Tohu* (which is the root of the animal-*Chayot* [angels] of the Chariot (*Merkavah*)). That is, it affects a drawing forth within [the aspect of] *Berudim* (which is the world of Repair-*Tikkun*) from the aspect of *Nekudim* (which is the world of Chaos-*Tohu*). Nevertheless, the aspect of *Nekudim* is also in the form of man, only that it is a higher form.

In contrast, in regard to the Chariot (*Merkavah*) of the forefathers, it affects the elevation of the aspect of “Man-*Adam*-אדם” (referring to the first man-*Adam HaRishon*-הָרִאשׁוֹן, which is the aspect of Wisdom-*Chochmah*) to the aspect of “He is not a man-*Lo Adam Hoo*-לֹא אָדָם הוּא,” so that there is a drawing forth in him of the aspect of *Akudim* (which is even higher than *Nekudim*), in that “the lights were bound-*Akudim*-עֲקוּדִים in one vessel (*Kli Echad*-כְּלִי אֶחָד.” In other words, even the vessel (*Kli*) is in the aspect of “One-*Echad*-אֶחָד,” and from there, there is a drawing forth in the aspects of *Nekudim* and *Berudim*.

This then, was the general matter of the toil of our forefathers, who are the Supernal Chariot (*Merkavah*), especially Yaakov, the choicest of the forefathers. His toil was with the matter of the sticks, as the verse states,⁸¹¹ “Yaakov then took for himself fresh rods... He peeled white streaks... laying bare the white of the rods...” thereby giving rise to the “ringed-

⁸¹¹ Genesis 30:37

Akudim, speckled-*Nekudim*, and splotched-*Berudim*.”⁸¹² That is, he affected that there be a drawing down and revelation of the aspect of the bound-*Akudim* within them.

5.

Now, all the above was brought about by our forefathers before the giving of the Torah. However, after the giving of the Torah, each and every Jew is granted the power, as an inheritance from our forefathers, to affect the service of *HaShem* יהו"ה, blessed is He, [indicated by] “our forefathers, they themselves are the Supernal Chariot (*Merkavah*),” and elevate the “man (*Adam*-אדם) upon the throne” to the aspect of “He is not a man (*Lo Adam Hoo*-הוא אדם),” through fulfilling Torah and *mitzvot*. Now, since through Torah there is caused to be the elevation of the aspect of man (*Adam*-אדם) to the aspect of “He is not a man” (*Lo Adam Hoo*-הוא אדם), it is understood that in Torah itself both these aspects must be.

The explanation is that it states in Torah,⁸¹³ “I am *HaShem* your God-*Anochi HaShem Elohe*”*cha*-יהו"ה אנכי,” [in which],⁸¹⁴ “The word ‘I’ means ‘who I am’

⁸¹² Genesis 31:12

⁸¹³ Exodus 20:2; Deuteronomy 5:6

⁸¹⁴ See Likkutei Torah, Pinchas 80b; Re'eh 31d; Zohar I 167b, Zohar III 11a – In explanation of the verse (Exodus 3:14), “I shall be as I shall be-*Eheye*”*h Asher Eheye*”*h*-אהי"ה אשר אהי"ה,” Zohar (III 11b) states, “The first name is *Eheye*”*h*-אהי"ה (which refers to *Keter*), which is concealed (and transcends grasp). This is like a person who says [to another] I am who I am (*Ana Man d'Ana* מאן דאנא), but [to the other] it is not yet known who He is. Subsequently [the verse states], “*Asher Eheye*” [referring to *Chochmah*, which is called *Rosh*-ראש-Head, and shares the same letters as *Asher*-אשר, and *Binah* which likewise is called *Eheye*”*h*-אהי"ה -I will be.] That is, I am destined to become revealed within these other crowns. For at first, I was concealed [in the crown-*Keter*], but will subsequently be revealed, until

(*Anochi; Mi SheAnochi*-אנוכי, מי שאנוכי),” [referring to *HaShem*’s-יהו"ה Essential Self, which is not hinted in any letter or even a thorn of a letter, in that] He transcends the form of man (*Adam*-אדם).

However, in the Torah there also is the aspect of man (*Adam*-אדם), as the verse states,⁸¹⁵ “This is the Torah [of] man (*Adam*-אדם).” This refers to the 248-רמ"ח [positive] commandments, which correspond to the 248-רמ"ח “limbs of the King,”⁸¹⁶ as well as the 365-שס"ה [prohibitive] commandments, which correspond to the 365-שס"ה veins and sinews,⁸¹⁷ all of which is the matter of the form of man.

Therefore, there are the two matters of elevation (*Ha'ala'ah*) and drawing down (*Hamshachah*) in Torah. For example, the laws and *mitzvot* of the *Terumah* gifts and tithes, are in a way of elevation from below to Above, whereas the laws and *mitzvot* of Tzitzit and Tefillin are in a way of drawing down from Above to below.

This is also the general matter of “whosoever engages in Torah [study], acts of lovingkindness, and praying with the congregation.” For, acts of lovingkindness is the matter of drawing down from Above to below. The prayer service, which “was established in place of the sacrificial offerings

there is a complete revelation of the Holy Name.” The Zohar then continues and explains, “When was it revealed? When the continuing verse (Exodus 3:16) states, “Go and gather the elders of Israel and say to them, ‘*HaShem*-יהו"ה, the God of your forefathers etc.’ It is this Name [*HaShem*-יהו"ה] which is the perfection of everything, and it is here where there is the revelation and bond of the Holy Name etc.”

⁸¹⁵ Numbers 19:14

⁸¹⁶ See Tikkunei Zohar, Tikkun 30 (74a)

⁸¹⁷ Zohar I 170b

(*Korbanot*)”⁸¹⁸ is a matter of ascent from below to Above. And Torah is the middle column that bonds them.

6.

This then, is the meaning of [the teaching on verse], “He redeemed my soul in peace etc.,” that, “Whosoever engages in Torah [study], acts of lovingkindness, and prays with the congregation, I ascribe to him as if he redeemed Me and My children from amongst the nations of the world.” This is because the three matters of Torah, acts of lovingkindness, and prayer, are the three modes of elevation (*Ha’ala’ah*), drawing down (*Hamshachah*), and the middle column that bonds them (as explained before).

Furthermore, about the matter of prayer, they said, “One who prays with the congregation,” (and what is meant here is not necessarily with the congregation, but at the same time that the congregation prays).⁸¹⁹ This may be understood based on the statement in Talmud,⁸²⁰ “One verse states,⁸²¹ ‘[For which is a great nation that has a God who is close to it], as is *HaShem*-יהוה our God, whenever we call unto Him,’ and another verse states,⁸²² ‘Seek *HaShem*-יהוה when He can be found, [call upon Him when He is near.]’ One [verse] refers to an individual, and the other verse refers to the congregation.

⁸¹⁸ Talmud Bavli, Brachot 26a-b

⁸¹⁹ See Shulchan Aruch of the Alter Rebbe 90:10 (a note from the aforementioned pamphlet).

⁸²⁰ Talmud Bavli, Rosh HaShanaah 18a; Yevamot 49b; See the writings of the Tzemach Tzedek to Psalms there (a note from the aforementioned pamphlet).

⁸²¹ Deuteronomy 4:7

⁸²² Isaiah 55:6

In regard to an individual, when [is He close]? During the ten days between Rosh HaShanah and Yom HaKippurim.” From this it is understood that the effect of the prayer of the congregation during the entire year, is like the effect of the prayer of an individual during the ten days of repentance, “When He can be found... when He is near.” This refers to the arousal of the abundant mercies (*Rachamim Rabim*) of *HaShem*-יהו"ה, blessed is He, which is the matter of Yaakov,⁸²³ the middle column (*Kav HaEmtza'ee*),⁸²⁴ about whom the verse states,⁸²⁵ “A three ply cord is not easily severed,” as mentioned before, citing the words of Yalkut.

Through this, the matter of the redemption is brought about, “as if he redeemed Me and My children from amongst the nations of the world.” This includes the redemption of the Jewish people, as well as the redemption of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, the *Shechinah*.

This is because the suffering and exile of the Jewish people is itself the suffering and exile of the *Shechinah*. This is why the redemption of the Jewish people is also the redemption of the *Shechinah*. This then, is also why the coming redemption will be through the quality of mercy (*Rachamim*), as the verse states,⁸²⁶ “With abundant mercy I will gather you in,” and “then the redeemed of *HaShem*-יהו"ה will return and come to Tziyon with glad song, with eternal gladness upon their heads.”⁸²⁷

⁸²³ See Tanya, Likkutei Amarim, Ch. 45; Zohar I 87b; Zohar III 38a, and elsewhere.

⁸²⁴ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁸²⁵ Ecclesiastes 4:12

⁸²⁶ Isaiah 54:7

⁸²⁷ Isaiah 35:10; 51:11