

Discourse 20

“Tziyon b’Mishpat Tipadeh - Tziyon will be redeemed through justice”

Delivered on Shabbat Parshat Devarim,
Shabbat Chazon, 4 Menachem-Av, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹¹⁸⁰ *“Tziyon (Zion) will be redeemed through justice, and her captives through charity.”* Now,¹¹⁸¹ as known, the descent of the soul into the body is for the purpose of ascent.¹¹⁸² That is, even though without this ascent it already states about the souls of the Jewish people¹¹⁸³ that, “Israel arose first in thought,” nevertheless, through their descent below they come to be elevated to an even loftier level.

The explanation is as we recite every morning,¹¹⁸⁴ “My God, the soul that you have given within me, she is pure.” This

¹¹⁸⁰ Isaiah 1:27

¹¹⁸¹ See the discourse by this same title in Likkutei Torah, Dvarim, as well as the glosses of the Tzemach Tzedek which were printed (with the discourse from Likkutei Torah) in an independent pamphlet (Kehot 5715), with additional citations and notes from the Rebbe. (See the “opening words” to the aforementioned pamphlet, and the Sicha talk that preceded this discourse, Ch. 2 – Torat Menachem Vol. 14, p. 238 and on.)

¹¹⁸² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation, Part 1), The Gate entitled “The twelve letters ה"ו ז"ח correspond to the twelve tribes of Israel.”

¹¹⁸³ See Midrash Bereishit Rabba 1:4

¹¹⁸⁴ In the morning blessing of “*Eloha Neshamah*” (Talmud Bavli, Brachot 60b).

refers to the root of the soul prior to its manifestation in the body, that she is in a state of purity (*Tehora Hee*-טהורה היא),¹¹⁸⁵ which refers to the aspect of the Upper Purity (*Tihiru Ila'ah*-טהירו עילאה) before the restraint of the *Tzimtzum*.¹¹⁸⁶

To clarify, in the teachings of Chassidut, it usually is explained that the intention of the words “she is pure” (*Tehora Hee*-טהורה היא) is in reference to the root of the soul as it is in the world of Emanation-*Atzilut*.¹¹⁸⁷ However, in this discourse it is explained that the intention of the words “she is pure” (*Tehora Hee*-טהורה היא) is a reference to the soul as it is in the aspect of the Upper Purity (*Tihiru Ila'ah*-טהירו עילאה) before the restraint of the *Tzimtzum*.

This nevertheless is followed by the words, “You have created her, You have formed her, You have blown her into me etc.,” referring to the matter of the descent of the soul to manifest within the body. This descent is for the purpose of ascent, for through this descent the soul is caused to ascend to an aspect that is even higher than the Upper Purity (*Tihiru Ila'ah*-טהירו עילאה).

¹¹⁸⁵ This was explained at length in a previous discourse of this year, 5715, “*Lehavin Inyan Matan Torah* – To understand the matter of the giving of the Torah,” (Discourse 15).

¹¹⁸⁶ See *Shaar HaYichud* of the Mittler Rebbe, translated as the Gate of Unity, Ch. 10-14; Also note that “The Upper Purity-*Tihiru Ila'ah*-טהירו עילאה-346” has the same numerical value as “His Name-*Shmo*-שמו-346,” but is in the language of Targum, indicating the diminishment of the restraint of *Tzimtzum*. (See Yonat Eilem, Ch. 1); Also see a previous discourse of this year, 5715, “*Reishit Goyim Amalek* – Amalek is the head of the nations,” (Discourse 10).

¹¹⁸⁷ See *Likkutei Torah*, Re’eh 27a; *Shir HaShirim* 8c, and elsewhere.

The conclusion of the discourse¹¹⁸⁸ is that as we continue and recite,¹¹⁸⁹ “As long as the soul is within me, I submit to You, *HaShem*-יהו"ה, my God and God of my fathers’ etc.” That is, every single Jew possesses this matter of submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He. For, since submission (*Hoda'ah*) does not stem from one’s understanding and grasp of how it exactly is so, but rather, transcends reason and intellect, it therefore is equally found in every Jew.

2.

Now, we must understand this matter of submission (*Hoda'ah*) and what is meant by submission (*Modim*) to *HaShem*-יהו"ה, blessed is He. For, any kind of dispute against *HaShem*-יהו"ה, blessed is He, is entirely inapplicable, and it therefore is inapplicable that there should be any need to submit to Him.

The explanation is that there is no real argument here altogether, only that the creatures have the sense that below is “something” (*Yesh*) and Above is “nothing” (*Ayin*). It therefore is impossible for them to grasp *HaShem*’s-יהו"ה Upper Knowledge (*Da'at Elyon*) that Above is the true something (*Yesh*) and below is truly nothing (*Ayin*).

¹¹⁸⁸ See the earlier note in this discourse with reference to the discourse upon which this discourse is based.

¹¹⁸⁹ In the morning blessing of “*Eloh"ai Neshamah*” (Talmud Bavli, Brachot 60b).

That is, in reality, the further below something is, the greater its state of nothingness (*Ayin*). However, the perception of the lower knowledge (*Da'at Tachton*) is the very opposite, that whatever is further below is even more of a tangible “something” (*Yesh*) and is in a stronger state of existence. Thus, the explanation is that even though the Upper Knowledge (*Da'at Elyon*) is not within the grasp and comprehension of the lower beings, nevertheless, “we submit to You.”¹¹⁹⁰

That is, we submit that the true reality is according to the Upper Knowledge (*Da'at Elyon*), that Above is the True Something (*Yesh*) and below is truly nothing (*Ayin*). In other words, the Upper Knowledge (*Da'at Elyon*) is not only true Above, but even below, the truth of reality is according to the Upper Knowledge (*Da'at Elyon*), that Above is the True Something (*Yesh*) and below is truly nothing (*Ayin*).

In his glosses from the year 5621 to the discourse entitled, “*Tziyon*” in Likkutei Torah,¹¹⁹¹ his honorable holiness, the Tzemach Tzedek, adds, “This is why the word, “we submit-*Modim*-מודים” has a numerical value of one-hundred,¹¹⁹² referring to the one-hundred blessings that are recited daily.”¹¹⁹³ The explanation is elucidated in Likkutei Torah, that submission (*Hoda'ah*) to *HaShem*-יהו"ה, blessed is He, is inadequate in and of itself. This is because the submission

¹¹⁹⁰ See the liturgy of the “we submit to You-*Modim Anachnu Lach*-מודים אנחנו לך” section of the *Amidah* prayer.

¹¹⁹¹ See Ohr HaTorah Devarim *ibid.*, p. 29.

¹¹⁹² See Pri Etz Chayim, end of Shaar HaAmidah, and the Siddur of the Arizal there.

¹¹⁹³ See Talmud Bavli, Menachot 43b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, Shaar 1 (*Malchut*).

(*Hoda'ah*) is not about something that is openly revealed, but only that a person submits to the truth of the matter.

However, the intention in the submission (*Hoda'ah*) is for him to subsequently come to the aspect of “blessing-*Brachah*-ברכה,” which means to “draw it down”¹¹⁹⁴ into revelation. In other words, the intention is that there should be a revelation of how it is that Above is the true something (*Yesh*) and below is truly nothing (*Ayin*).

This then, is the meaning of the word, “we submit-*Modim*-מודים,” which has a numerical value of one-hundred, and refers to the one-hundred daily blessings. In other words, the intention is that through our submission (*Hoda'ah*-הודאה) we subsequently reach the aspect of “blessing-*Brachah*-ברכה,” and in this itself, to the one-hundred blessings. This is because the number one-hundred refers to the crown-*Keter*,¹¹⁹⁵ and it is from the aspect of the crown-*Keter* that there is a drawing forth of illumination and revelation that Above is the true something (*Yesh*), whereas below is truly nothing (*Ayin*).

In other words, the submission (*Hoda'ah*) is service of *HaShem*-יהו"ה, blessed is He, in a manner of ascent from below to Above, in which there is not necessarily any revelation, only that we nevertheless submit to the True Reality, that it is so. From this submission (*Hoda'ah*) we then come to attain the

¹¹⁹⁴ See Torah Ohr, Mikeitz 37c and elsewhere; Also see Mishnah Kilayim 7:1, “*Hamavrich et HaGefen ba'Aretz*-המברך את הגפן בארץ” which means, “If one has bent a vine down to the ground.”

¹¹⁹⁵ Zohar I 123a; Also see the end of the earlier discourse of this year, 5715, “*Patach Rabbi Yossi v'Amar* – Rabbi Yossi began and said,” (Discourse 4) and the citations there to earlier discourses where this was explained at greater length.

aspect of “blessing-*Brachah*-ברכה,” which is the matter of drawing down revelation from Above to below, and is drawn forth from the aspect of the crown-*Keter*, which is the state of the Upper Knowledge (*Da’at Elyon*).

However, in order to come from the aspect of submission (*Hoda’ah*-הודאה) to the aspect of blessing (*Brachah*-ברכה) – since the submission-*Hoda’ah* is at the commencement of our prayers, whereas the blessing-*Brachah* (which is primarily in the Amidah prayer) is the ultimate climax of the prayers – there must necessarily be service of *HaShem*-יהוה, blessed is He, in the manner of “You shall love *HaShem*-יהוה, your God” of the *Shema* recital.¹¹⁹⁶ This is to say that love (*Ahavah*) of *HaShem*-יהוה, blessed is He, is the intermediary between the submission (*Hoda’ah*) and the blessing (*Brachah*).

The same is likewise true as these matters are in the Supernal *Sefirot*. For, the matter of submission (*Hoda’ah*) is in the aspects of kingship-*Malchut* and the gut emotions of *NeHi”Y*.¹¹⁹⁷ Blessing (*Brachah*) is in the *Sefirah* of understanding-*Binah*,¹¹⁹⁸ (and as known, the crown-*Keter* is drawn forth in understanding-*Binah*).¹¹⁹⁹ The intermediary between the gut emotions of *NeHi”Y* and the understanding-*Binah* and intellect (*Mochin*) in general, are the *Sefirot* of the

¹¹⁹⁶ Deuteronomy 6:5

¹¹⁹⁷ See Torah Ohr, Vayigash 44a; Vayechi 46a (*NeHi”Y* are the gut emotions of victory-*Netzach*, submission-*Hod*, and foundation-*Yesod*).

¹¹⁹⁸ See Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim); Sefer HaMaamarim 5629 p. 2.

¹¹⁹⁹ See Torah Ohr, Yitro 109a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 40 and the notes there.

heartfelt emotions of *ChaGa”T*,¹²⁰⁰ which in the service of *HaShem*-יהו"ה, blessed is He, is the service of love (*Ahavah*) of *HaShem*-יהו"ה, blessed is He. This is because the *Sefirah* of kindness (*Chessed*) is the primary *Sefirah* of the heartfelt emotions (which primarily consist of kindness-*Chessed*, Might-*Gevurah* and Beauty-*Tiferet*).¹²⁰¹

3.

Now, in order to come to the aspect of “you shall love *HaShem*-יהו"ה your God,” this is brought about through contemplation (*Hitbonenut*) on the words of the next verse of the *Shema*,¹²⁰² “These matters that I (*Anochi*-אנכי) command you today shall be upon your heart.” This is to say that the aspect of, “I am who I am (*Anochi Mi SheAnochi*-מי אנכי ששאנכי),”¹²⁰³ is “today,” specifically referring to this world. For, the coming world is only a radiance and glimmer of illumination, whereas it is specifically in this world that one can draw forth the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. This is why our sages, of blessed memory, stated,¹²⁰⁴ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.”

¹²⁰⁰ Kindness-*Chessed*, Might-*Gevurah* and Beauty-*Tiferet*.

¹²⁰¹ See Siddur Im Divrei Elokim Chayim 304a; Ohr HaTorah, Na”Ch Vol. 2, p. 952.

¹²⁰² Deuteronomy 6:6

¹²⁰³ See Likkutei Torah, Pinchas 80b; Re’eh 31d; Zohar I 167b; Zohar III 11a; Exodus 20:2; Mishneh Torah, Hilchot Yesodei HaTorah 1:6.

¹²⁰⁴ Mishnah Avot 4:17

Now, when it states “the coming world” (*Olam HaBa*), what is meant here is not only the Garden of Eden (*Gan Eden*), but it also includes the days of Moshiach and the time of resurrection of the dead. That is, even then, the revelations will solely be a radiance and glimmer of the light of *HaShem*-יהו"ה, blessed is He. Thus, it is in this regard that in his glosses,¹²⁰⁵ his honorable holiness, the Tzemach Tzedek explains the Talmudic¹²⁰⁶ statement on the verse,¹²⁰⁷ “Before the years arrive in which you will say, ‘I have no pleasure in them,’” that “this refers to the days of Moshiach.”

Now, at first glance, this statement is not understood! For, upon the coming of Moshiach there will be tremendous revelations, as it states,¹²⁰⁸ “The glory of *HaShem*-יהו"ה will be revealed and all flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.” How then did they state that it is about those days that the verse states, “I have no pleasure in them”?

The explanation is that even the revelations of the days of Moshiach and the time of resurrection of the dead, although they will be awesome revelations, to the point that even the revelations of the Garden of Eden (*Gan Eden*) cannot compare to them, nevertheless, they still are only a radiance and glimmer. That is, the revelation of the resurrection of the dead is from the aspect of His Great Name (*Shmo HaGadol*), blessed

¹²⁰⁵ See Ohr HaTorah, Devarim ibid. p. 31.

¹²⁰⁶ Talmud Bavli, Shabbat 151b

¹²⁰⁷ Ecclesiastes 12:1

¹²⁰⁸ Isaiah 40:5

is He, and it therefore is much loftier than the revelations of the Garden of Eden (*Gan Eden*).

Nonetheless, even this is only the revelation of His Name, which is only a glimmer of radiance and illumination by comparison to *HaShem*-יהו"ה Himself, blessed is He. However, through fulfilling the *mitzvot* specifically in this world, there is a drawing forth of the aspect of "I am who I am (*Anochi Mi SheAnochi*-אנכי מי שאנכי)," only that the revelation of this matter will be in the coming future.

To clarify, there will be two aspects in the coming future. The first aspect will be the revelation of His Great Name (*Shmo HaGadol*), whereas the second aspect will be the revelation that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is drawn forth by us through our actions of fulfilling His commandments-*mitzvot* in this world. That is, although this actually happens now, in this world, it nevertheless is concealed, but in the coming future this will be openly revealed.

In other words, the first aspect is the matter of the coming world (*Olam Haba*) in and of itself, meaning, according to the essential nature of its own existence. However, the second aspect, is brought about from the drawings forth that are affected through fulfilling the *mitzvot*, which is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, and though it currently is concealed, it will be revealed in the coming future. These two aspects will occur at two separate times. That is, there first will

be the first aspect and it then will be followed by the second aspect.¹²⁰⁹

This then, is the meaning of the teaching,¹²¹⁰ “One hour of repentance and good deeds in this world is more precious than all the life of the coming world.” That is, what is meant by the words “the coming world” (*Olam Haba*) is not only the Garden of Eden (*Gan Eden*), but even the resurrection of the dead, in that the time of the resurrection of the dead is included in the days of the coming world (*Olam Haba*). The proof for this is from the statement in Mishnah,¹²¹¹ “All Israel have a share in the coming world (*Olam HaBa*)... and these are [the exceptions] who do not have a share in the coming world (*Olam Haba*): a person who says that the resurrection of the dead cannot be derived from Torah.” The Talmud explains,¹²¹² “Since he denies and renounces [belief] in the resurrection of the dead, he will not have a share in the resurrection of the dead, since everything that the Holy One, blessed is He, dispenses is measure for measure.” From this it is understood that the resurrection of the dead is also called, “the coming world” (*Olam Haba*). (To clarify, what the Mishnah refers to there, is to the first level of the resurrection of the dead, in that only that level is called the coming world – *Olam Haba*.)

Thus, the meaning of the teaching, “One hour of repentance and good deeds in this world is more precious than **all** the life of the coming world,” is that the word **all** (*Kol*-כל)

¹²⁰⁹ Also see Likkutei Sichot, Vol. 15 p. 417.

¹²¹⁰ Mishnah Avot 4:17

¹²¹¹ Mishnah Sanhedrin 10:1

¹²¹² Talmud Bavli, Sanhedrin 90a

comes to include the entire matter of the coming world, including the resurrection of the dead. This is because even the resurrection of the dead is only the revelation of a glimmer and radiance of the aspect of His Great Name (*Shmo HaGadol*) alone. Therefore, one hour of repentance and good deeds in this world is more precious, since it is specifically “today,” in this world, where the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is drawn forth. Only that right now, He is drawn forth in a way of concealment, and will be revealed in the coming future (during the second aspect of the coming future, as explained before).

Now, when a person contemplates how all the revelations of the coming future, including the Garden of Eden (*Gan Eden*) and even the resurrection of the dead, are merely a glimmer of radiance, and that it is specifically through fulfilling the *mitzvot* in this world that the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, is drawn forth, through this contemplation he will be roused to the love of *HaShem*-יהו"ה, blessed is He, indicated by the verse,¹²¹³ “You shall love *HaShem*-יהו"ה your God with all your heart and with all your soul.” Then, through the arousal of love of *HaShem*-יהו"ה, blessed is He, which is the intermediary between the aspect of submission (*Hoda'ah*) and the aspect of blessing (*Brachah*), he will come from the aspect of submission (*Hoda'ah*) to the aspect of blessing (*Brachah*), which is the ultimate culmination of the prayers.

¹²¹³ Deuteronomy 6:5

Thus, the general order in the service of יהו"ה-*HaShem*, blessed is He, in prayer, is submission (*Hoda'ah*) to יהו"ה-*HaShem*, blessed is He, followed by love (*Ahavah*) of יהו"ה-*HaShem*, blessed is He, followed by blessing (*Brachah*) יהו"ה-*HaShem*, blessed is He. Through this order, the soul is caused to ascend to a much loftier level than how it was before its descent.

4.

Now, all the above is true when everything is as it should be. However, when this is not so, about this the verse states,¹²¹⁴ “Tziyon will be redeemed through justice and her captives through charity.”

The explanation is that the word *Tziyon*-צִיּוֹן means a “sign-*Siman*-סִימָן,” and refers to the essence of the soul.¹²¹⁵ Service of יהו"ה-*HaShem*, blessed is He, that stems from the essence of the soul, is the aspect of the desire of the heart (*Re'uta d'Leeba*) that transcends reason and intellect. This is the aspect of love of יהו"ה-*HaShem*, blessed is He, referred to in the continuation of the above-mentioned verse, “You shall love יהו"ה-*HaShem*, your God... with all your being (*BeChol Me'odecha*).”

¹²¹⁴ Isaiah 1:27

¹²¹⁵ Also see *Hosha'ana* prayer, *Even Shetia* (for day two), that the Jewish people are called “Zion the Excellent” (*Tziyon HaMetzuyenet*). That is, the term “Zion-*Tziyon*-צִיּוֹן” is of the same root as “excellent-*Metzuyan*-מְצֻיָּן,” and refers to the essential level of the Jewish soul. (See the Mittler Rebbe’s introduction to *Shaar HaEmunah* and *Shaar HaYichud*, translated as *Essential Faith*.)

Now, about the fact that the essence of the soul is called, *Tziyon*-צִיּוֹן, which means a “sign-*Siman*-סִימָן,” it cannot be said that this “sign-*Siman*-סִימָן” is that the souls of the Jewish people are a sign for the lights and revelations, but rather, that they are a sign is for something that transcends this. In other words, since “the souls of the Israel arose in thought,” and they are loftier than the angels, it cannot be said about them that they are a “sign-*Siman*-סִימָן” for the lights and revelations.

Rather, they are a sign for the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. That is, through loving *HaShem*-יהו"ה, blessed is He, with “all your being,” a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*) comes about.

Nevertheless, they only are a sign, because relative to the true limitlessness of *HaShem*-יהו"ה, the Unlimited One, blessed is He, the service of *HaShem*-יהו"ה of the souls is limited.¹²¹⁶ Proof of this is the fact that this is so, even as it relates to one’s fellow who is of greater spiritual stature than himself. In other words, what for him is service in a limitless manner of “with all your being,” is completely limited relative to his fellow. Thus, even service of *HaShem*-יהו"ה, blessed is He, of the souls, in a limitless manner, is just a sign (*Siman*) relative to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He. Nevertheless, through

¹²¹⁶ See the glosses of the Tzemach Tzedek to Ohr HaTorah, Devarim ibid. p. 31 and on.

this kind of service of *HaShem*-יהו"ה, blessed is He, there is a drawing forth of the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He.

This then, is the matter of *Tziyon*-ציון, which is the aspect of the essential Singularity-*Yechidah* the soul, or more generally, includes both the aspects of *Chayah* and *Yechidah* of the soul. To clarify, the difference between the *Nefesh*, *Ru'ach* and *Neshamah* (*NaRa''N*) levels of the soul and the levels of *Chayah* and *Yechidah*, is as follows: In regard to the *Nefesh*, *Ru'ach* and *Neshamah* (*NaRa''N*) levels of the soul, it is possible for them to be manifest in the opposite of Holiness (*Sitra Acherah*). However, in regard to the levels of *Chayah* and *Yechidah* of the soul, they cannot manifest in the opposite of Holiness (*Sitra Acherah*).

In other words, on the *Chayah* and *Yechidah* levels of the soul it is impossible for a person to stumble into any matter that is the opposite of Holiness (*Sitra Acherah*) in such a way that he will invest himself in it and have self-sacrifice for it. This is because¹²¹⁷ “they do not possess a shadow of a shadow.”¹²¹⁸ Thus, it is only possible for the *Nefesh*, *Ru'ach* and *Neshamah* levels of the soul to become manifest in the opposite of holiness (*Sitra Acherah*), whether it is the lower aspects of *NeHi''Y* of the

¹²¹⁷ Talmud Bavli, Yevamot 122a; Gittin 66a; See Likkutei Torah Teitzei 36c; 37c; Likkutei Sichot Vol. 4 p. 1201, note 49.

¹²¹⁸ That is, “the demonic forces of evil possess a shadow, but not a shadow of a shadow.” In other words, the forces of Holiness (*Kedushah*) affect an impression both below and above, whereas the demonic forces and the forces of the *Kelipah* do not truly have an affect or cause an impression above, and thus only cast a shadow below. Thus, they cannot affect the transcendent levels of the soul such as the *Chayah* and *Yechidah*. (See *Shnei Luchot HaBrit*, Torah She'b'Chav, Mishpatim, Torah Ohr 104.)

soul or *ChaGa*”*T* of the soul or even *ChaBa*”*D* of the soul, as it states,¹²¹⁹ “They are wise to doing evil.” This is like what Tanya states,¹²²⁰ that the external wisdoms of the nations defile and bring impurity to the aspects of wisdom-*Chochmah*, understanding-*Binah*, and knowledge-*Da’at* of the soul.

This then, is the meaning of the continuation of the verse, “*Tziyon* will be redeemed through justice and her captives through charity.” The word, “her captives” (*Shaveiah*-שבייה) refers to the aspects of *Nefesh*, *Ru’ach*, and *Neshamah* of the soul, which can be captivated by the opposite of Holiness (*Sitra Acherah*). However, in regard to the aspect of *Tziyon*, which refers to the essence of the soul and transcends reason and intellect, it is impossible for it to become captive. In other words, regarding the essence of the soul, it only is possible for it to become concealed (however, it is utterly inapplicable for it to manifest in the opposite of Holiness (*Sitra Acherah*), may the Merciful One save us). Since this is so, all that is necessary is to cause it be drawn forth and revealed.

About this the verse states, “*Tziyon* will be redeemed through justice and her captives through charity.” That is, in order to redeem the *Nefesh*, *Ru’ach* and *Neshamah* levels of the soul and free them from the opposite of Holiness (*Sitra Acherah*), this is accomplished through the aspect of charity (*Tzedakah*). That is, in the beginning half of the verse, the word “justice” (*Mishpat*) refers to Torah, as in the word “*KaMishpat*-

¹²¹⁹ Jeremiah 4:22

¹²²⁰ Tanya, Ch. 8

כמשפט,”¹²²¹ which Targum¹²²² translates as, “*KeHilchatah-כהלכתא*” – according to *Halachah* (Torah Law),” which is the matter of the *Halachot*-laws of the Torah. The word charity (*Tzedakah*) is to be understood simply, meaning to enliven the spirit of the needy, but generally, it also refers to the matter of fulfilling *mitzvot*.¹²²³

The difference between them is that the Torah manifests in the garment of thought (*Machshavah*) as well as in the garment of speech (*Dibur*). However, it did not descend to manifest within the garment of action (*Ma’aseh*). In other words, the study of Torah is an inner drawing forth, which does not manifest in the garment of action (*Ma’aseh*). Thus, it affects the *Tziyon* aspect of the soul, which did not descend into the opposite of Holiness (*Sitra Acherah*). However, charity (*Tzedakah*) specifically manifests in the garment of action (*Ma’aseh*). Thus, it is specifically charity (*Tzedakah*) - which enlivens the spirit of the needy - that has an effect on the *Nefesh*, *Ru’ach*, and *Neshamah* levels of the soul that can manifest in the opposite of Holiness (*Sitra Acherah*), and it therefore can extricate one’s *Nefesh*, *Ru’ach* and *Neshamah* from the opposite of Holiness (*Sitra Acherah*).

In his glosses,¹²²⁴ his honorable holiness, the Tzemach Tzedek adds and further elucidates on the superiority of the matter of justice (*Mishpat*), which specifically requires a court of three judges. That is, justice (*Mishpat*) is a loftier matter than

¹²²¹ Genesis 40:13

¹²²² Targum Onkelos and Targum Yonatan ben Uziel to Genesis 40:13

¹²²³ Tanya, Ch. 37

¹²²⁴ Ohr HaTorah, Devarim ibid. p. 32

merely issuing *Halachic* rulings about what is forbidden and what is permitted (*Issur v'Heter*). This is because in a court of justice (*Mishpat*), one person will come out meritorious and the other person will come out culpable (which is not the case in the matter of ruling whether something is forbidden or permissible (*Issur v'Heter*), in which there is only one possibility – it either is Kosher or not Kosher, or it either is pure or the opposite of pure. Therefore, rulings such as these may even be rendered by a single Torah scholar.) This being so, the matter of justice (*Mishpat*) is drawn from the aspects of kindness-*Chessed* and judgment-*Gevurah*, and in order for kindness-*Chessed* and judgment-*Gevurah* to be inter-included (as in,¹²²⁵ “striking one and providing healing for the other”), it must necessary be brought about through beauty-*Tiferet* (Mercy), which conjoins kindness-*Chessed* with judgment-*Gevurah*.

Now, the aspect of beauty-*Tiferet* ascends to the crown-*Keter* and from there it draws the capacity to bring about a bond between kindness-*Chessed* and judgment-*Gevurah*.¹²²⁶ We thus see that there is a much loftier aspect in justice (*Mishpat*) and this is why *Tziyon* is redeemed through justice (*Mishpat*). For, since justice (*Mishpat*) is of the middle line¹²²⁷ and reaches as high as the crown-*Keter*, it therefore reaches the very essence of the soul and redeems it.

¹²²⁵ See Isaiah 19:22; Zohar II 36a; See Maamarei Admor HaZaken 5567 p. 111 and on.

¹²²⁶ See the discourses that preceded this discourse.

¹²²⁷ Introduction to Tikkunei Zohar 17a-b

5.

With the above in mind we may understand that even during the “three weeks of suffering,”¹²²⁸ which include Shabbat Chazon¹²²⁹ - the Shabbat that precedes the 9th of Av - we nevertheless conclude the *Haftarah* with words of consolation, and as known, the concluding words of the *Haftarah* bear its the primary message.¹²³⁰ This is similar to a legal document, in which the final signature line of the document is of primary importance.¹²³¹ That is, even though the general content of the *Haftarah* is about the matter of exile,¹²³² it nevertheless possesses – and on the contrary, its primary message – is the matter of the redemption. This is to say that it inter-cludes both lines.

This is likewise so of Shabbat Chazon, in that the primary substance of the *Haftarah* is its final verse, “*Tziyon* will be redeemed through justice and her captives through charity,” which likewise is the matter of the inter-inclusion of both lines, through the third line that transcends them both (as explained before). It is specifically this middle line that even affects the

¹²²⁸ The three weeks between the 17th of Tammuz and the 9th of Av.

¹²²⁹ The Shabbat that we read the Haftorah which begins with the words “*Chazon Yishayahu* – the vision of Yishayahu,” and is thus called Shabbat Chazon. Additionally, it is famously taught in the name of Rabbi Levi Yitzchak of Berditchev that on Shabbat Chazon every Jewish soul is granted a vision (*Chazon*) of the third and eternal Holy Temple. (See Pelach HaRimon of Rabbi Hillel of Paritch citing Rabbi Levi Yitzchak of Berditchev, beginning of Bereishit and Shemot; Also see Likkutei Sichot Vol. 9, p. 24 and the notes there.)

¹²³⁰ See Talmud Bavli, Brachot 12a

¹²³¹ See Talmud Bavli, Gittin 11b

¹²³² See Shulchan Aruch of the Alter Rebbe, Orach Chayim 284

exile itself, that the matter of, “*Tziyon* will be redeemed through justice and her captives through charity,” should be actualized with the true and complete redemption, may it be speedily in our days!