

Discourse 37

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

Delivered on Shabbat Parshat Devarim,
Shabbat Chazon, 4th of Menachem-Av, 5729
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁵⁰ “Tziyon will be redeemed through justice, and those who return to her through charity.” Now, at first glance, this verse seems to indicate that the return from the exile ([as in the meaning of the word] “those who return-*v’Shavehah*-וְשָׁבִיָּה”)¹⁰⁵¹ will be in a way of righteousness and charity (*Tzedakah*-צֶדֶקָה), meaning, through the righteousness and charity of the Holy One, blessed is He, as the verse states,¹⁰⁵² “To You, O’ Lord-*Adona*” אֲדֹנָיִךְ is the righteousness (*Tzedakah*-צֶדֶקָה),” which altogether is without limitations.¹⁰⁵³ This is why “when Israel repents they **immediately** are redeemed.”¹⁰⁵⁴

This is also the meaning of the verse,¹⁰⁵⁵ “As in the days when you left the land of Egypt, I will show them wonders.”

¹⁰⁵⁰ Isaiah 1:27

¹⁰⁵¹ Metzudat Dovid to Isaiah 1:27 ibid.

¹⁰⁵² Daniel 9:7

¹⁰⁵³ Also see Tanya, Iggeret HaKodesh, Epistle 17.

¹⁰⁵⁴ See Talmud Bavli, Sanhedrin 97b; Mishneh Torah, Hilchot Teshuvah 7:5

¹⁰⁵⁵ Micah 7:15

That is, just as the exodus from Egypt [after they already had [the two *mitzvot* of] the blood of the Pesach offering and the blood of the circumcision,¹⁰⁵⁶ [as it states],¹⁰⁵⁷ “In your blood-*b’Damayich*-בדמִיךְ you shall live” [in the plural]], was by the kindness of the Holy One, blessed is He, in that “the King, King of kings, the Holy One, blessed is He, revealed Himself to them and redeemed them,”¹⁰⁵⁸ the same will likewise be so in the coming redemption, that it will be through the charity of the Holy One, blessed is He, altogether without limitations.

Now, the question about this [verse] is known. Namely, why does it use the word “through justice-*b’Mishpat*-בְּמִשְׁפָּט,” specifically indicating a way of limitation, unlike “charity-*Tzedakah*-צְדָקָה” which is without limitation?

However, this is as explained by the Tzemach Tzedek in his writings,¹⁰⁵⁹ that the word “through justice-*b’Mishpat*-בְּמִשְׁפָּט” is in regard to “Tziyon-צִיּוֹן,” whereas the word “charity-*Tzedakah*-צְדָקָה” is in regard to “those who return to her-*v’Shavehah*-וְשָׁבִיָּה.”

That is, Tziyon refers to those who are engaged in the study of Torah and, for them, the redemption will be “through justice-*b’Mishpat*-בְּמִשְׁפָּט,” meaning by force of just law. In contrast, “those who return to her-*v’Shavehah*-וְשָׁבִיָּה” refers to simple folk, for whom the redemption will be “through charity-*b’Tzedakah*-בְּצְדָקָה,” that is, through the charity and righteousness of the Holy One, blessed is He.

¹⁰⁵⁶ Mechilta and Rashi to Exodus 12:6

¹⁰⁵⁷ Ezekiel 16:6

¹⁰⁵⁸ Pesach Haggadah, section on “*Matzah Zu*”

¹⁰⁵⁹ Ohr HaTorah, Na”Ch to Isaiah ibid. (p. 95).

2.

Now, this can be connected to the discourse said [by the Rebbe Maharash] one-hundred years ago,¹⁰⁶⁰ in explanation of the matter of the first Holy Temple and the second Holy Temple, [about which the verse states,¹⁰⁶¹ “Be consoled, be consoled (*Nachamu, Nachamu*-נחמו נחמו) My people.” For, as in the teaching of our sages, of blessed memory,¹⁰⁶² since about the first Holy Temple and the second Holy Temple it is written,¹⁰⁶³ “She weeps, she shall weep (*Bacho Tivkeh*-בכה תבכה),”¹⁰⁶⁴ it therefore states, “Be consoled, be consoled (*Nachamu, Nachamu*-נחמו נחמו) My people.” That is, since they sinned in double measure, they therefore were smitten in double measure, and they therefore will be consoled in double measure.]¹⁰⁶⁵

[The discourse explains that] the first Holy Temple is Understanding-*Binah*, this being the matter of the union (*Yichud*) of the letters *Yod-Hey*-י"ה of the Name *HaShem*-יהו"ה, and the second Holy Temple is Kingship-*Malchut*, this being the matter of the union (*Yichud*) of the letters *Vav-Hey*-ו"ה of the Name *HaShem*-יהו"ה.¹⁰⁶⁶

¹⁰⁶⁰ Discourse entitled “*Bacho Tivkeh*” 5629 (Sefer HaMaamarim 5629 p. 287 and on).

¹⁰⁶¹ Isaiah 40:1

¹⁰⁶² Yalkut Shimoni, Remez 445

¹⁰⁶³ Lamentations 1:2

¹⁰⁶⁴ Talmud Bavli, Sanhedrin 104b

¹⁰⁶⁵ Midrash Eichah Rabba, end of Ch. 1; Yalkut Shimoni *ibid*.

¹⁰⁶⁶ As stated in Zohar I 50b; Zohar II 9b – Sefer HaMaamarim 5629 *ibid*.

He explains that the destruction of the two Holy Temples is the matter of the obstruction of bestowal in the Upper *Hey-ה* and the Lower *Hey-ה* of the Name *HaShem-יהוה*. That is, in the first Holy Temple there was the withdrawal of the letter *Yod-י* from the Upper letter *Hey-ה*, and in the second Holy Temple there was the withdrawal of the letter *Vav-ו* from the Lower letter *Hey-ה*.

For, just as it is in the union (*Yichud*) of the letters *Yod-Hey-הי*, that the primary aspect is for there to be the drawing down of the letter *Yod-י* into the Upper letter *Hey-ה*, as explained about the matter of “the point in the Sanctuary” (*Nekuda b’Heichala*),¹⁰⁶⁷ the same is so in the matter of the union (*Yichud*) of the letters *Vav-Hey-הו*, that the primary aspect is for there to be the drawing down of the letter *Vav-ו* into the Lower letter *Hey-ה*.

The explanation is that the primary destruction is the deficiency brought about in the letter *Hey-ה* (because of the withdrawal of the letter *Yod-י* or the letter *Vav-ו*). This is the meaning of the statement of our sages, of blessed memory,¹⁰⁶⁸ [about the word],¹⁰⁶⁹ “I will be glorified-*v’Ekaved-ואכבד*” missing the letter *Hey-ה-5* (though we read it as “*v’Eekavdah-ואכבדה*”) being that the second Holy Temple lacked five things.

That is, the second Holy Temple lacked the aspect of the Upper letter *Hey-ה-5* and there was only the presence of the aspect of the Lower letter *Hey-ה*.¹⁰⁷⁰ However, in this itself, the

¹⁰⁶⁷ See Zohar I 6a; Tikkunei Zohar, beginning of Tikkun 5 (19a); Tikkun 28 (72b), and elsewhere; Likkutei Torah, beginning of Re’eh, and elsewhere.

¹⁰⁶⁸ Talmud Bavli, Yoma 21b

¹⁰⁶⁹ Haggai 1:8

¹⁰⁷⁰ Likkutei Torah, Drushei Rosh HaShanah 57c

primary aspect was the deficiency in the Lower letter *Hey-ה*, which [caused there to be] a deficiency in the union (*Yichud*) of the letters *Vav-Hey-ה"ו*.

That is, even though presently (after the destruction of the second Holy Temple) both Holy Temples are lacking, in that even during the time of the second Holy Temple five things were lacking that were present in the first Holy Temple, and since “for whomever the Holy Temple was not built during his days, it is considered as though it was destroyed in his days,”¹⁰⁷¹ we thus find that even now, there not only is the lacking of the second Holy Temple (the matter of which is the union (*Yichud*) of the letters *Vav-Hey-ה"ו*), but there also is the lacking of the first Holy Temple, (the matter of which is the union (*Yichud*) of the letters *Yod-Hey-ה"י*). Nonetheless, the primary lacking is the absence of the union (*Yichud*) of the letters *Vav-Hey-ה"ו*.

About this the discourse brings what our sages, of blessed memory, stated¹⁰⁷² on the verse,¹⁰⁷³ “I will not enter a city,” that, “The Holy One, blessed is He, swore that He will not enter the upper Yerushalayim until He first enters the lower Yerushalayim.”

The upper Yerushalayim is the aspect of Understanding-*Binah* and the lower Yerushalayim is the aspect of Kingship-*Malchut*.¹⁰⁷⁴ The matter of not entering the upper Yerushalayim until He first enters the lower Yerushalayim is that the union of Wisdom-*Chochmah* and Understanding-*Binah*

¹⁰⁷¹ Talmud Yerushalmi 1:1; Midrash Tehillim to Psalms 137:7

¹⁰⁷² Talmud Bavli, Taanit 5a; Zohar III 15b

¹⁰⁷³ Hosea 11:9

¹⁰⁷⁴ Pardes Rimmonim, Shaar 8 (Shaar Mehut v’Hanhagah) end of Ch. 13.

is not possible without there first being the union of *Zeir Anpin* and *Nukva*.

He explains that even though Wisdom-*Chochmah* and Understanding-*Binah* are “two lovers who never separate,”¹⁰⁷⁵ and “their union is constant,”¹⁰⁷⁶ this only is in regard to the external union (*Yichud Chitzoni*) which is necessary for the sustainment and vitality of the worlds, and is even present during the time of exile. However, for there to be the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah*, about this the verse states, “I will not enter a city,” in that He first must come into the lower Yerushalayim, this being the union of *Zeir Anpin* and *Nukva*.

[To point out, the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah* also has an effect on the external union (*Yichud Chitzoni*), which is for the sake of sustaining the worlds. This is why in the coming future, (when the inner union (*Yichud Pnimi*) of Wisdom-*Chochmah* and Understanding-*Binah* will be) there will be added vitality in the worlds, in a way that “goodness will be bestowed in abundance and all delights will be freely available as dust.”¹⁰⁷⁷ Similarly, in the time of the Holy Temple there was a bestowal of abundant goodness, such that we find that even in the time of the second Holy Temple the wheat kernels grew to the size of kidneys etc.]¹⁰⁷⁸

From all the above, it is understood how great the elevation of the lower letter *Hey-ה* is, such that the obstruction

¹⁰⁷⁵ See Zohar II 56a; Zohar III 4a

¹⁰⁷⁶ See Zohar III (Idra Zuta) 290b; Etz Chayim, Shaar HaKlallim, Ch. 13

¹⁰⁷⁷ Mishneh Torah, Hilchot Melachim 12:5

¹⁰⁷⁸ Talmud Bavli, Taanit 23a

of bestowal from her is the primary matter of the destruction and exile. This is why there first must be the union (*Yichud*) of the letters *Vav-Hey*-ו"ה and only then can there be the union (*Yichud*) of the letters *Yod-Hey*-י"ה.

3.

Now, it can be said that this is also connected to the verse,¹⁰⁷⁹ “These are the words that Moshe spoke etc.,” by which the book of Devarim (Deuteronomy) [called] “the repetition of the Torah-*Mishneh Torah*” begins. To explain, Moshe said “*Mishneh Torah*” (Deuteronomy) in and of himself,¹⁰⁸⁰ and with Divine Inspiration (*Ru'ach HaKodesh*) (as stated in Tosefot).¹⁰⁸¹

In contrast, this was not so of the four books that precede it. That is, Moshe did not write them as one speaking on his own behalf, but it rather is like a third person speaking on behalf of two others.¹⁰⁸² This is why it states, “*HaShem*-יהו"ה spoke to Moshe,” meaning that it is the Essential Self of the Emanator who relates the speech of *HaShem*-יהו"ה to Moshe. This is also why it is in the third person,¹⁰⁸³ indicating His superiority, in that He is higher than both.

This is similar to the fact that the Torah was given on the third day [of their abstinence],¹⁰⁸⁴ and is similar to the

¹⁰⁷⁹ Deuteronomy 2:2

¹⁰⁸⁰ Talmud Bavli, Megillah 31b

¹⁰⁸¹ Tosefot entitled “*Moshe*” to Megillah 31b *ibid*.

¹⁰⁸² See introduction of the Ramban to his commentary on Torah.

¹⁰⁸³ See Ohr HaTorah, Devarim p. 2.

¹⁰⁸⁴ Talmud Bavli, Shabbat 88a [and Rashi there]

verse,¹⁰⁸⁵ “He will heal us after two days; on the third day He will raise us up and we will live before Him.”

As explained before,¹⁰⁸⁶ the “two days” refer the two revelations of His light that fills all worlds (*Memaleh Kol Almin*) and His light that surrounds all worlds (*Sovev Kol Almin*). However, “the third day” refers to the revelation of the Essential Self of the limitless light of the Unlimited One who transcends both (even higher than the aspect of His general surrounding light (*Sovev HaKlalli*)).

With the above in mind, we find that, at first glance, the book of Devarim (Deuteronomy) is a descent in comparison to the four books that precede it. However, in truth, there is an element of superiority to the book of Devarim in comparison to the four books that precede it.

To explain, the substance of “Mishneh Torah” (Deuteronomy) is to explain matters of Torah and *mitzvot* that require elucidation.¹⁰⁸⁷ That is, this is so, both in regard to the matters stated in the four preceding books, such that in Mishneh Torah many particulars are added to them, as well as in regard to matters that were stated first in Mishneh Torah and were not at all expressly stated in the four preceding books [of the Torah].

We thus find that the general matter of the book of Devarim (Deuteronomy) is in regard to practical Torah law

¹⁰⁸⁵ Hosea 6:2

¹⁰⁸⁶ In the prior discourse of this year, 5729, entitled “*Tefilah L’Moshe*” of the 13th of Tammuz, Discourse 34, end of Ch. 4 (Sefer HaMaamarim 5729 p. 273 and on; Torat Menachem, Sefer HaMaamarim Tammuz p. 38 and on).

¹⁰⁸⁷ See Abarvanel’s introduction to this week’s Torah portion – cited in Ohr HaTorah *ibid*.

(Halachah L'Ma'aseh) the substance of which in the *Sefirot* is the *Sefirah* of Kingship-*Malchut*. This is also why Devarim (Deuteronomy) is the fifth book, corresponding to the lower letter Hey-ה-5,¹⁰⁸⁸ the *Sefirah* of Kingship.

This is also understood from the teaching of our sages, of blessed memory,¹⁰⁸⁹ on the verse,¹⁰⁹⁰ “She carved out its seven pillars,” that, “This refers to the seven books of the Torah,” being that the portion of “When the ark traveled”¹⁰⁹¹ is a book unto itself. We thus find that the book of Bamidbar (Numbers) divides into three books, and together with the other four books there are seven books. Based on this, the first four books, (which are six books), correspond to the six directions of *Zeir Anpin*, whereas the book of Devarim (which is the seventh book) is the aspect of Kingship-*Malchut*.¹⁰⁹²

Now, as known, Kingship-*Malchut* is rooted in the *Sefirah* of the Crown-*Keter*, which transcends all the *Sefirot*. This likewise is the superiority and elevation of Torah law (*Halachah*) (the substance of Mishneh Torah) compared to the general matter of Torah (the four preceding books). This is as our sages, of blessed memory, stated,¹⁰⁹³ [on the verse],¹⁰⁹⁴ “*HaShem-ה' יהו' was with him*,” that, “The Torah law (*Halachah*) is in accordance to him,” which is much higher than the matter of “both these and those are the words of the

¹⁰⁸⁸ Likkutei Torah (Ta'amei HaMitzvot) of the Arizal, Ha'azinu – cited in Ohr HaTorah ibid.

¹⁰⁸⁹ Talmud Bavli, Shabbat 116a

¹⁰⁹⁰ Proverbs 9:1

¹⁰⁹¹ Numbers 10:35-36

¹⁰⁹² Ohr HaTorah ibid.

¹⁰⁹³ Talmud Bavli, Sanhedrin 93b

¹⁰⁹⁴ Samuel I 16:18

Living God (*Divrei Elohi”m Chayim*-דברי אלהי”ם חיים),¹⁰⁹⁵ which in the *Sefirot* refers to the *Sefirah* of Understanding-*Binah*.¹⁰⁹⁶

Moreover, it even is higher than the level of Torah as it is in the aspect of Wisdom-*Chochmah*, as in the teaching,¹⁰⁹⁷ “The Torah came out of Wisdom-*Chochmah*,” up to and including the aspect of Wisdom-*Chochmah* of Primordial Man (*Adam Kadmon*), this being the aspect of the third person speaker,¹⁰⁹⁸ (which in the Torah itself is the matter of the third [verse], which is the decisor).¹⁰⁹⁹ In contrast, the matter of Torah law (*Halachah*) is on a much higher level.¹¹⁰⁰

The general explanation is that the matter of Torah law (*Halachah*) is the drawing down of the desire of the Supernal One (*Ratzon HaElyon*) into the aspect of action in the world below. Now, as known, to affect the drawing down to below, it is necessary to draw from an aspect that is much higher.¹¹⁰¹

This is also explained about the matter of [the teaching],¹¹⁰² “The Holy One, blessed is He, gazed into the Torah and created the world, and in the same way, someone who is engaged in Torah study upholds the world.” That is, in order to affect the drawing down of the Torah into the world, [and as also known about the relationship between the Ten

¹⁰⁹⁵ Talmud Bavli, Eruvin 13b

¹⁰⁹⁶ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Eight (*Binah*); Sefer HaMaamarim 5627 p. 304 and on.

¹⁰⁹⁷ Zohar II 62a;; 85a; 121a and elsewhere.

¹⁰⁹⁸ Ohr HaTorah *ibid.* p. 5.

¹⁰⁹⁹ See Talmud Bavli, Shabbat 39b; Also see Sefer HaMaamarim 5627 p. 307 and on; *Hemshech* 5666 p. 434 and on, and elsewhere.

¹¹⁰⁰ Also see Torat Menachem, Sefer HaMaamarim Tevet p. 235.

¹¹⁰¹ Also see Ohr HaTorah *ibid.* p. 7.

¹¹⁰² Zohar II 161b

Commandments and the Ten Utterances [by which the world was created],¹¹⁰³ in that the Ten Commandments affect the sustainment and strengthening of the Ten Utterances], that there must be a much higher drawing down in Torah itself, similar to [the teaching],¹¹⁰⁴ “Dovid would bond the Torah Above with the Holy One, blessed is He.”

4.

Now, according to the explanation above about the superiority of the lower letter *Hey*-ה, that it specifically is connected to the matter of action (*Ma'aseh*), we can also understand the superiority of the verse, “Tziyon will be redeemed through justice, and those who return to her through charity.”

The explanation¹¹⁰⁵ is that the verse states,¹¹⁰⁶ “The hidden are for *HaShem*-יהו"ה our God, but the revealed are for us and our children.” That is, the hidden refers to the matter of the letters *Yod-Hey*-י"ה of the Name *HaShem*-יהו"ה,¹¹⁰⁷ which in the service of Him are the matters of fear and love of Him,¹¹⁰⁸ which are in the mind and heart of each and every Jew according to his measure.¹¹⁰⁹

¹¹⁰³ See Zohar III 11b; Also see Likkutei Torah, Chukat 57c and on.

¹¹⁰⁴ See Zohar III 222b (Ra'aya Mehemna); Likkutei Torah, Shlach 47c; 51a

¹¹⁰⁵ From this point forward in the discourse, it is recorded only in summary form.

¹¹⁰⁶ Deuteronomy 29:28

¹¹⁰⁷ Zohar I 103a

¹¹⁰⁸ See Zohar III 123b (Ra'aya Mehemna); Tikkunei Zohar, Tikkun 10 (25b); Tikkun 70 (129a).

¹¹⁰⁹ Zohar I 103a

In other words, this is something in which there are different levels etc., being that not all intellects and perceptions are equal, in that the intellect of one person does not become aroused by the same thing that the intellect of his fellow becomes roused by etc., (as explained in the introduction of Tanya). In contrast, “the revealed” refers to the matter of the letters, *Vav-Hey*-יה"ו of the Name *HaShem*-יהו"ה, which in our service of Him refers to fulfilling Torah and *mitzvot* in actual deed.¹¹¹⁰ In this, all Jews are equal.

Now, since all matters depend on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of the exile,¹¹¹¹ it is understood that to affect that Above there will be the union (*Yichud*) of the letters *Vav-Hey*-יה"ו (in that the destruction primarily depended on this, and only after this is it possible for there to also be the union (*Yichud*) of the letters *Yod-Hey*-יה"י, as discussed in chapter two) this comes about specifically through the Jewish people serving *HaShem*-יהו"ה, blessed is He, by fulfilling His Torah and *mitzvot* in actual deed, this being “the revealed,” that is the letters *Vav-Hey*-יה"ו of the Name *HaShem*-יהו"ה.

Through this we bring about the construction of the Holy Temple of the coming future, about which the verse states,¹¹¹² “The glory of this latter Temple will be greater than [that of] the first,” as well as the general matter of the coming redemption, at which time there will be the matter of “the female will surround the male.”¹¹¹³

¹¹¹⁰ Tanya, Iggeret HaTeshuvah, end of Ch. 4

¹¹¹¹ Tanya, Likkutei Amarim, beginning of Ch. 37.

¹¹¹² Haggai 2:9; See Zohar I 28a

¹¹¹³ Jeremiah 31:21

This is also the superiority of the matter [indicated by the words], “and those who return to her through charity.” That is, specifically through the service of *HaShem*-יהו"ה, blessed is He, of simple folk, in regard to the matter of actual deed, we reach much higher and bring about that the redemption will be in a way of charity (*Tzedakah*), that is, the charity of the Holy One, blessed is He, which altogether is without limitations, and in this way it is drawn down below in this world, so that even in the world “there will be an abundance of knowledge, wisdom, and truth,”¹¹¹⁴ up to and including the fulfillment of the prophecy,¹¹¹⁵ “All flesh together will see that the mouth of *HaShem*-יהו"ה has spoken.”

As explained by the Mittler Rebbe,¹¹¹⁶ even physical inanimate objects will sense that “the mouth of *HaShem*-יהו"ה has spoken,” with the coming of the righteous redeemer, the first redeemer, our teacher Moshe, who is the final redeemer,¹¹¹⁷ about whom the verse states,¹¹¹⁸ “My servant Dovid will be leader for them forever.”

¹¹¹⁴ Mishneh Torah, Hilchot Teshuvah 9:2

¹¹¹⁵ Isaiah 40:5

¹¹¹⁶ See *Torat Chayim*, Tetzaveh 482a and on (Vol. 2 p. 329a and on in the new edition); *Shaar HaEmunah* of the Mittler Rebbe, Ch. 25.

¹¹¹⁷ See *Midrash Shemot Rabba* 2:4; *Zohar* I 253a; *Shaar HaPesukim* of the Arizal, to Genesis (*Vayechi*) 49:10.

¹¹¹⁸ Ezekiel 37:25