

ציון במשפט תפדה

תשמ"א

Tzion B'Mishpat Tipodeh

5741

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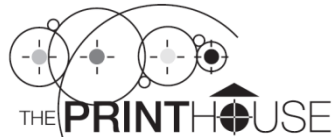
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Simply Chassidus releases one *ma'amar* of the Rebbe each month with English translation and commentary. Each *ma'amar* is divided into three sections, each of which can be learned in approximately one hour. By learning one section per week, usually on Shabbos morning, participants can finish one *ma'amar* per month, with time to review the *ma'amar* on Shabbos Mevarchim.

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Section One

The Rebbe said this *ma'amar* on *Shabbos Chazon* (the *Shabbos* before *Tisha B'Av*, which was also *erev Tisha B'Av*) in 5741 (1981). It is based on the following *possuk*, which is the last *possuk* of the *haftorah* of *Shabbos Chazon*:

Tzion shall be redeemed through justice and תפדה ציון במשפט
her repentant ones [the ones who do וְשָׁבִיָּהּ בְצִדְקָה:
teshuvah] through *tzedakah*.

After the *navi Yeshayahu* relates his vision rebuking the Jews for their sins, he says that Hashem will redeem them from exile if they correct their ways - "*Tzion* will be redeemed through justice and her repentant ones through *tzedakah*."

The Rebbe begins with several questions (based on a *ma'amar* of the Rebbe Rashab from 5674):

ציון במשפט תפדה ושבי' בצדקה¹, ומדייק אדמו"ר (מהורש"ב) נ"ע
במאמרו ד"ה זה דשנת עדר"ת², הרי הכוונה בציון כאן היא לא על
עיר ציון³ [בפרט⁴] אלא על [כללות⁴] ישראל, ולמה אומר ציון.

Even though the word *Tzion* usually refers to the city of Yerushalayim or to the Jews that live there, the Rebbe Rashab explains that this *possuk* uses it as a general term to refer to the Jewish people. If so, asks the Rebbe Rashab:

Question One:

Why does it use the specific term "*Tzion*" to refer to the Jewish people?

וגם מדייק מ"ש ושבי' גו', מי הם שבי'.

Similarly, the Rebbe Rashab asks:

Question Two:

Who is the *possuk* referring to in the phrase "her (*Tzion's*) repentant ones?"

Parenthetically, the Rebbe explains that the Rebbe Rashab asked this second question because of the way he interpreted the first part of the *possuk*:

[ויש לומר, שגם דיוק זה (מי הם שבי) הוא ע"פ מה שאומר לפני"ז שהכוונה בציון כאן היא על כללות ישראל. דיש מפרשים³ שציון קאי על עיר ציון ושבי' קאי על ישראל. אבל להפירוש (שבהמאמר) שציון קאי על ישראל, מה הם שני הסוגים דציון ושבי'].

There are commentaries on this *possuk* (such as the *Kli Yakar*) who explain that "*Tzion*" refers to the **city** of *Tzion* (Yerushalayim), and "it's repentant ones" refers to the Jews that live there. If the Rebbe Rashab interpreted the *possuk* this way, he would not have asked who "her repentant ones" refers to.

However, since the Rebbe Rashab explained that *Tzion* refers to the Jewish people (and **not** the city itself), we see that the *possuk* used two terms to refer to the Jews: "*Tzion*" and "her repentant ones." Therefore, the Rebbe Rashab asked, "What are the two types of Jews referred to by the words 'Tzion' and 'her repentant ones?'"

The Rebbe asks a third question from the Rebbe Rashab on the *possuk*:

וגם מהו"ע שפדיית ציון תהי' במשפט והפדי' של שבי' בצדקה.

Question Three:

Why will the redemption of these two categories of Jews happen differently; the "*Tzion*" Jews will be redeemed through justice and "her repentant ones" will be redeemed through *tzedakah*?

The Rebbe begins to answer these questions based on explanations of the Tzemach Tzedek and the Rebbe Rashab:

(ב) **ונקודת** הביאור (ע"פ המבואר ברשימות הצ"צ עה"פ⁶ ובמאמר הנ"ל⁷), דציון קאי על ישראל העוסקים בתורה ומצוות, ונק' בשם ציון לפי שהם מצויינים בתומ"צ.

Answer to Question One:

The term "Tzion" is related to the word "metzuyanim" (outstanding), and refers to the Jews who are involved exclusively in Torah and mitzvos (*tzadikim*).

Parenthetically, the Rebbe mentions that the connection between "Tzion" and *tzadikim* is supported by the *Talmud Yerushalmi*:

[וכדאיתא בירושלמי⁸ עה"פ⁹ ואשים דברי בפוך ובצל ידי כסיתך לנטוע שמים וליסוד ארץ ולאמר לציון עמי אתה, חזרנו על כל המקרא ולא מצאנו שנקראו ישראל ציון אלא זה (שנאמר) ולאמר לציון עמי אתה.

The *Talmud Yerushalmi* quotes the following *possuk*:

And I (Hashem) placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth and to say to Tzion, "you are My people."
 וְאֲשִׁים דְּבָרֵי בְּפִיךָ וּבְצֶל יָדֵי כְּסִיתִיךָ לְנָטֹעַ שָׁמַיִם וְלִיסֹד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי אַתָּה:

The *Yerushalmi* continues:

"We went through the entire *Tanach* and this *possuk* ("say to Tzion [that] you are My people") is the only place that the Jews are referred to as 'Tzion.'"

Chassidus explains this *Yerushalmi* as follows:

וידוע הביאור בזה¹⁰, דבפסוק זה מדבר בג' הדברים שעליהם העולם עומד, תורה עבודה וגמ"ח¹¹. ואשים דברי בפיך זו תורה, ובצל ידי כסיתך זו גמ"ח, לנטוע שמים וליסוד ארץ אלו הקרבנות (כדאיתא בירושלמי שם). וזהו לא מצאנו שנקראו ישראל ציון אלא זה, כי זה שישראל נק' בשם ציון הוא ע"י שעוסקים בתורה עבודה וגמ"ח, שהם כללות כל התומ"צ].

Chassidus explains that this *possuk* refers to all three fundamental areas of Torah and mitzvos:

1. The phrase "I (Hashem) placed My words into your **mouth**" refers to Torah because Torah must be learned verbally.
2. The phrase "with the shadow of My **hand** I covered you" refers to deeds of kindness (*mitzvos*) because *tzedakah* is given with the hand.
3. The phrase "to plant the heavens and to found the earth" refers to the service of *korbanos* (which corresponds to *davening*) because the heavens and the earth continue to exist because of the merit of *korbanos*.

Therefore, we see that the term *Tzion* refers to the *tzadikim* who are completely involved with all three areas of Torah and mitzvos. (This ends the parenthetical explanation.)

This also explains the second category of Jews, the "repentant ones":

ושבי' הם אלו שאינם עוסקים בתורה¹², שהם בשבי' ממש [ושבי' מלשון שבי'¹³] בהגוף ונה"ב.

Answer to Question Two

The "repentant ones" refers to the Jews who are not (completely and constantly) involved in Torah and mitzvos. This also fits with an

alternate interpretation of the word "ושבי" (which we previously translated as "her repentant ones") as "her captive ones;" when a Jew is not involved in Torah and mitzvos, he is held "captive" by the desires of his body and animal soul.

Now that we understand the difference between the two categories of Jews, we can also understand why the process of their redemption from *galus* is different:

וזהו ציון במשפט תפדה ושבי' בצדקה, שהפדי' של העוסקים בתורה היא במשפט, ע"פ שורת הדין, משא"כ הפדי' של שבי' היא בתורת צדקה.

Answer to question three:

Since the "Tzion" Jews are *tzadikim*, they have fairly earned ("through justice") their redemption. This is why it says, "Tzion will be redeemed through justice."

On the other hand, since the "repentant / captive" Jews have not earned their redemption through perfect performance of Torah and mitzvos, their redemption is comparable to *tzedakah* (a gift that was not earned). This is why it says, "and her repentant ones through *tzedakah*."

However, it seems that the "repentant" Jews **do** earn their redemption:

והגם שגם פדייתם של אלו שהם בשבי' בהגוף ונה"ב תהי' ע"י התשובה, דאין ישראל נגאלין אלא בתשובה¹⁴ והבטיחה תורה שסוף ישראל לעשות תשובה בסוף גלותן ו(ע"ז) מיד הן נגאלין¹⁵

There are many quotes that relate the act of *teshuva* to the redemption: for example, "the Jews will only be redeemed through *teshuvah*" and "in the end (of exile) the Jews will do *teshuva* and (through this) they will immediately be redeemed." If so, it seems

that the "repentant ones" also earn their redemption through their repentance! Why doesn't this count as "earning" their redemption?

Parenthetically, the Rebbe points out that this concept connects the two meanings of the word "שבי":

[ויש לומר, דזהו הקשר של הפירוש ושבי' מלשון שבי' עם הפירוש דושבי' הוא עושי תשובה (ושבי' מלשון תשובה¹⁶), כי פדיית שבי' מלשון שבי' הוא ע"י שיעשו תשובה],

The Jews who are in the captivity (one meaning of "שבי") of the desires of their body and animal soul are redeemed through *teshuvah* (the other meaning of "שבי").

The Rebbe explains why the redemption of those who do *teshuvah* is still considered *tzedakah*:

הרי זה שתשובה מכפרת אינו ע"פ משפט, אלא חסד וצדקה דהקב"ה¹⁷.

The very fact that *teshuvah* is **effective** falls into the category of *tzedakah*. (If Hashem conducted the world purely according to "justice," there would be no opportunity for *teshuvah*.) Therefore, we can say that *teshuvah* requires effort, but it is nonetheless considered *tzedakah*.

At first glance, since *tzadikim* are "higher" than *ba'alei teshuvah*, we would assume that the redemption for the *tzadikim* is superior to the redemption for the *ba'alei teshuvah*. The Rebbe explains that this is not the case:

אלא שאעפ"כ, הפדי' דשבי' היא למעלה מהפדי' דציון, כי ענין המשפט הוא מדידה והגבלה, משא"כ צדקה היא למעלה מהגבלה.

Since the concept of "justice" is based on exact measurement (as to whether a person is worthy or not), the resulting redemption is also

expressed in a “measured” (limited) way. On the other hand, since the concept of “*tzedakah*” doesn’t consider the merits of the recipient, therefore the resulting redemption is also unlimited.

The Rebbe explains this concept in the *kabbalistic* terms of “lights” and “vessels” (*kelim*):

וכמבואר בהמאמר, שמשפט הוא האור שבגדר הכלים, וצדקה הוא האור שבהבדלה שבא רק באופן של צדקה. ולכן, האור שנמשך לצדיקים שפדייתם היא במשפט, הוא האור שבגדר הכלים.

The Rebbe Rashab explains that the redemption of “justice” represents a lower revelation of light which recognizes the limitations of a vessel, while the redemption of “*tzedakah*” is a higher revelation of light which is completely unrelated to the limitations of the vessel. Based on this, the redemption of the *tzadikim* only includes the lower revelation of light which recognizes the limitations of the vessel.

Parenthetically, the Rebbe explains two implications of the fact that the *tzadikim* are redeemed through justice:

[והיינו דזה מה שפדייתם היא במשפט, יש בזה שני ענינים. א', שאין זקוקים לצדקה, כיון שמגיע להם ע"פ דין. ב', שענין המשפט שולל צדקה, כמ"ש¹⁸ לא תכירו פנים במשפט, ופירש"י¹⁹ שלא תאמר זה עני הוא כו' ומצוה לפרנסו].

1. *Tzadikim* don't **need** *tzedakah* because they rightfully earn their redemption based on their actions.
2. Since Hashem deals with the *tzadikim* with justice, this **negates** the possibility for *tzedakah*. This is why Rashi comments on the *possuk* “you shall not show favor in judgment” that it means that a judge cannot reason, “since this litigant is poor, I will find the judgment in his favor to

support him in an honorable way." **Fair** judgment doesn't allow for *tzedakah*. (This ends the parenthetical comment.)

והאור שנמשך לבע"ת שפדייתם היא בצדקה, הוא האור שבהבדלה.

Similarly, we see that the redemption of the *ba'alei teshuvah* (in a way of *tzedakah*) represents a higher revelation of light which is completely unrelated to the limitations of the vessel.

Above, we mentioned two interpretations of the word "ושבי": "her captured ones" and "her repentant ones." Now, the Rebbe introduces a third meaning:

ג) **והנה יש עוד פירוש בושבי**, דשבי' הוא מלשון השבה, ההשבה מן הגולה²⁰. דלשון השבה [ובפרט כאשר הוא בסמיכות לתיבת תפדה שלפנ"ז] מורה שגם לפני ההשבה אינו בגלות, ורק שהוא נמצא במקום אחר (מקום הגולה) וצריך לחזור ולשוב למקומו.

The word "ושבי" can also mean "her returned ones," implying that these Jews only need to be physically "returned" from *galus*, but aren't truly in a "state of *galus*."

The Rebbe explains the implications of this interpretation:

ועפ"ז שבי' הם נעלים יותר מאלו שנאמר עליהם תפדה. כי לשון פדי' נופל על מי שהוא בגלות²¹ (משא"כ בזה שהוא רק נמצא במקום הגולה) וצריך לפדי' מהגלות.

Interpreting the word "ושבי" as "her returned ones" implies that the **returned ones** are superior to those who need to be "redeemed" from the foreign place. (Those who need to be "redeemed" require some sort of "redemption process" in order to remedy their *galus* situation.)

This new interpretation introduces a number of questions:

וצריך להבין, היאך שייך שפדייתם של אלו שהם בגלות היא במשפט (ע"פ שורת הדין), וההשבה של אלו שנמצאים רק במקום הגולה (שהם נעלים יותר) היא בצדקה.

According to this interpretation, the *possuk* would be interpreted as follows:

- "Tzion will be redeemed through justice..." implies that the Jews who are in a "state of *galus*" (who need to be "redeemed") have rightfully earned their redemption (justice).
- "...and her ones that need to be returned (will be returned through) *tzedakah*" implies that those who are merely "located in *galus*" (which is a higher level) need *tzedakah* in order to be redeemed?

Question Four:

Isn't this backwards? Shouldn't those who are in a "state of *galus*" need *tzedakah*, and those who are merely "located in *galus*" be "justly" worthy of redemption?

וגם צריך להבין, מי הם שני הסוגים שעליהם נאמר תפדה ושב'. הרי תפדה נאמר בנוגע לציון שקאי (כנ"ל) על ישראל העוסקים בתומ"צ, ואעפ"כ הם בגלות וצריכים לפדי', ומהי זכותם של אלו שנק' בשם שבי' שאינם בגלות.

Question Five:

Earlier, we interpreted "Tzion" as *tzadikim* and "her repentant ones" as *ba'alei teshuvah*. However, the new interpretation of "ושבי'" as "her returned ones" (who only need to be "returned" from *galus*) introduces several questions:

- a) Who are "her returned ones" referring to, and why do they only need to be "returned" from *galus*?
 - b) Why do the *Tzion* Jews (the Jews who are involved in Torah and mitzvos) need to undergo a redemption process?
-

In order to answer these questions, in the next section the Rebbe will explain how *galus* impacts a Jew's body and soul and how this relates to the ultimate purpose of the soul's descent into this world.

Section Two

In the first section of the *ma'amar*, the Rebbe began by explaining our *possuk* according to a *ma'amar* from the Rebbe Rashab.

The Rebbe Rashab asked three questions on the *possuk* (the first two questions are grouped together):

1. The *possuk* uses two terms to refer to the Jewish people: "*Tzion*" and "her repentant ones."
 - a. Which part of the Jewish people is referred to by the term "*Tzion*?" [Question one]
 - b. Which part of the Jewish people is referred to by the term "her repentant ones?" [Question two]
2. Why will the redemption of these two categories of Jews happen differently; the "*Tzion*" Jews will be redeemed through justice and "her repentant ones" will be redeemed through *tzedakah*? [Question three]

The Rebbe Rashab explained that "*Tzion*" refers to *tzadikim*, who are "outstanding" (*metzuyanim*) in their performance of Torah and mitzvos. Since they "**justly**" earn their redemption, the *possuk* says that "*Tzion*" (*tzadikim*) will be redeemed through justice.

The phrase "her repentant ones" refers to *ba'alei teshuvah*, whose less than perfect performance of mitzvos does not "justly" earn their redemption. Rather, the "repentant ones" are redeemed through "*tzedakah*" – a gift that was not earned.

Even though the "*Tzion*" Jews are superior in their performance of Torah and mitzvos, the "repentant" Jews experience a higher level of redemption. Whereas the redemption through "justice" represents a revelation of light which recognizes the limitations of the vessel, the

redemption through *tzedakah* represents a higher level of light which is completely unrelated to the limitations of the vessel.

The Rebbe then introduced another interpretation of the word "ושבלי": "her **returned** ones." This interpretation of the *possuk* implies that the "Tzion" Jews need to undergo a redemption process to remedy their *galus* situation, while those who are merely "found" in *galus* and only need to be "returned" require *tzedakah* for their redemption.

Based on this interpretation, the Rebbe asked two additional questions:

- Isn't this backwards? Shouldn't those who are in a "state of *galus*" need *tzedakah*, and those who are merely "located in *galus*" be "justly" worthy of redemption? [Question four]
- Earlier, we interpreted "Tzion" as *tzadikim* and interpreted "ושבלי" as "her repentant ones" (*ba'alei teshuvah*). However, the new interpretation of "ושבלי" as "her returned ones" (who only need to be "returned" from *galus*) introduces several questions:
 - Who are "her returned ones" referring to, and why do they only need to be "returned" from *galus*?
 - Why do the *Tzion* Jews (the Jews who are involved in Torah and mitzvos) need to undergo a redemption process?

In order to answer these questions, the Rebbe returns to the *ma'amar* of the Rebbe Rashab:

(ד) **ויובן** בהקדים המבואר בהמאמר, דענין גלות ושבי' שייך דוקא בהכלים, להיותם בבחי' מציאות דבר, משא"כ בהאור, שהוא בבחי' אין, אין שייך גלות.

The concept of *galus* implies that the person (or thing) that is in *galus* is placed in a foreign environment and is no longer connected to his home. Similarly, on a spiritual level, the concept of *galus* implies that something is separated from its source in holiness and cannot be fully expressed.

Based on this definition, the Rebbe Rashab explains that *ohr* (light) cannot be in *galus*. One of the reasons that we refer to G-dly revelation as "*ohr*" is because just as physical light is always connected to its source (if you turn off a light switch, there isn't any light left in the room), so too G-dly revelation is something that reveals the Source (capital "S") of the revelation. Since the entire existence of *ohr* is a revelation of its Source, we describe *ohr* as being *dovuk* (connected), *ayin* (not an independent existence), or *bottul* (completely nullified to its source).

On the other hand, *kelim* (vessels) are an expression of Hashem's ability to "limit" or "conceal" Himself. This process of limitation and concealment results in something that appears "separate" from its Source as an "independent" and limited existence. For this reason, we say that the concept of *galus* applies to the *kelim*.

The Rebbe adds that there is a simple way to understand this concept:

וענין זה (דבאור אין שייך גלות) מובן גם בפשטות. שהרי מעט אור דוחה הרבה מן החושך²², והיינו דגם לאחרי ירידת והמשכת האור בבחי' מדידה והגבלה [שאז דוקא שייך לומר מעט או הרבה], גם אז הוא דוחה את החושך, ועד שאפילו מעט אור דוחה הרבה חושך.

In Tanya, the Alter Rebbe says that, "A little light pushes away a lot of darkness." The term "a **little** light" shows that the Alter Rebbe is referring to a lower level of light which has been tailored to the limitations of creation (the terms "little" or "big" don't apply to the infinite light which is above the limits of creation). Nevertheless, even this "little" light is capable of pushing away "a lot of darkness."

The Rebbe makes this point even stronger by explaining the **way** in which light "pushes away" darkness:

ויתירה מזו, שהחושך נדחה ממילא מפני האור²³. [דבתחלת הבריאה היו אור וחושך משתמשים בערבוביאה²⁴, אבל לאחרי שויבדל אלקים בין האור ובין החושך²⁵, החושך נדחה מפני האור]. ומזה מובן גם בפשטות, דבאור אין שייך ענין הגלות, כי החושך (דהגלות) נדחה מפני האור.

In addition to the fact that "a little light" pushes away even the greatest darkness, it is able to do this **automatically** (without any "effort" required).

[Parenthetically, the Rebbe adds that the nature of light was not **always** that it pushed away darkness. Rashi explains that at the beginning of creation light and darkness "served in confusion." (Commentaries on Rashi explain this in various ways; some say that there would be alternating periods of light and darkness within a 24-hour period, others say that light and darkness were divided by location.) Chassidus explains this statement to mean that Hashem's ability to reveal Himself (light) and His ability to conceal Himself (darkness) were both equal expressions of Hashem's essence at the beginning of creation. However, once "*Elokim* separated between the light and between the darkness" (the process of *tzimtzum*) the darkness became a concealment of G-dliness which can now be automatically "pushed away" by the light.]

From these two points, we can clearly see that the presence of *ohr* doesn't **allow** for the state of *galus*. The Rebbe continues by relating these concepts to the body and soul:

והנה עד"ז הוא גם בנשמה וגוף, שהם דוגמת אור וכלי²⁶. וכידוע מאמר כ"ק מו"ח אדמו"ר²⁷ שרק הגוף הוא בגלות ולא הנשמה.

Chassidus often compares the soul and body to *ohr* and a *keli*. Just as we explained above that the concept of *galus* is only relevant to *kelim*, the Frierdiker Rebbe said that, "only the body can be in *galus*; not the soul."

The Rebbe explains how this can be the case despite the fact that the soul is encloded in the body (which is in *galus*):

והיינו, דהגם שהנשמה היא מלובשת בגוף והגוף הוא בגלות, מ"מ בנוגע להנשמה אין זה ענין של גלות. ורק שמצד זה שהגוף הוא בגלות, הנשמה שמלובשת בו היא נמצאת שלא במקומה וצריכה להשבה. וכמרז"ל²⁸ אני ישנה בגלותא ולבי ער, דגם כשאני ישנה בגלותא, הנשמה (ולבי²⁹) היא ער.

True, the soul is encloded in the body, and the body is in a state of *galus*. However, the soul is only "**located** in *galus*" – it's not in a "**state** of *galus*." [This parallels the explanation from the first section of the *ma'amar*, as the Rebbe will soon explain.] This is the meaning of the explanation of the Zohar on the *possuk*, "I sleep, but my heart is awake." The Zohar explains, "I sleep in *galus*, but my heart [my soul] is awake."

Earlier, we explained why it's not possible for *ohr* to be in a state of *galus*. Now the Rebbe explains why the soul can't be in *galus*:

דמכיון שהנשמה היא חלק אלוקה ממעל ממש³⁰, דגם כשהיא באופן ד"ממש" מלשון ממשות³¹ היינו שהיא מלובשת בגוף גשמי, היא חלק אלוקה ממעל [ועד שהיא חלק אלוקה ממעל ממש], וידוע מאמר

הבעש"ט³² שכשאתה תופס במקצת מן העצם אתה תופס בכולו, לכן, גם לאחרי ירידתה והתלבשותה בגוף בכח המפליא לעשות³³, ואפילו בזמן הגלות, אינה בגלות וכו'.

The soul is a "literal part of G-d above," and it is able to retain this quality even when it becomes "tangible" enough to be encloded within a physical body. This concept is expressed in the statement of the Ba'al Shem Tov, "when you grasp part of the essence (the soul, which is part of Hashem's essence) you actually grasp the whole thing." Since the soul is "part of Hashem's essence," it is always connected to Hashem's **entire** essence.

We can now understand the comparison between the fact that *ohr* cannot be in *galus* and the fact that the soul can never be in a "state of *galus*. Just like *ohr* is always connected to its source and therefore cannot be in *galus* (even when it is encloded in a *keli*), so too the soul cannot be in a "state of *galus*" even though it is encloded within the body. (Even though the body and soul are two opposites, Hashem brings them together with His ability to "perform wonders.")

Based on this explanation, the Rebbe offers a new interpretation of the *possuk*:

ועפ"ז יש לומר, דהלשון ושבי' קאי לא רק על סוג מיוחד שבישראל, אלא גם על הנשמה דכאו"א מישראל. דמכיון שהנשמה אינה בגלות, אין שייך בה הלשון פד'י. אלא שאעפ"כ צריכה להשבה, כי מכיון שהנשמה מלובשת בהגוף, ועד שהיא מתפעלת ממאורעי הגוף³⁴, ע"י הגלות דהגוף, גם הנשמה נמצאת במקום הגלות, ולכן צריכה להשבה.

In the beginning of the *ma'amar* we explained (based on the *ma'amar* of the Rebbe Rashab) that the word "וְשֹׁבֵי" (translated as "its **repentant** ones") refers to a **specific group** of Jews – the *ba'alei teshuvah* who have had less than perfect performance of Torah and mitzvos.

Based on this new explanation, we can say that "ושבי" (translated as "its **returned** ones") refers to the soul of **every** Jew. Because the soul of every Jew is "**located** in *galus*" (to such an extent that it is even affected by the events that happen to the physical body) it needs to be "returned" from its *galus* location. However, it doesn't need a "redemption process" in order to come out of *galus*.

The Rebbe now explains the purpose of *galus*:

ה) **והנה** ידוע שכוונת הירידה דהגלות היא לצורך עלי'. שע"י העבודה בזמן הגלות דוקא יהי' הגילוי דלעתיד שהוא נעלה יותר מהגילוי שהי' בזמן הבית. וכיתרון האור מן החושך³⁵ שע"י החושך נעשה יתרון בהאור, שהוא נעלה יותר מכמו שהי' קודם. וכל שהירידה (החושך) היא למטה יותר, העלי' (יתרון האור) שעל ידה, היא נעלית יותר. ומזה מובן, דמכיון שהירידה דהגלות היא בעיקר בהגוף (כנ"ל סעיף ד), לכן, העלי' דלע"ל (הנעשית ע"י הירידה דהגלות) שתהי' בהגוף היא נעלית יותר מהעלי' שתהי' בהנשמה.

The only purpose of the descent of the Jews into *galus* (the destruction of the Bais HaMikdash and the dispersion of Jews around the world) was in order to eventually reach a higher level of holiness than the time of the Bais HaMikdash. This higher level is achieved because of the general principle that "there is an advantage to light that comes from darkness;" the Jews' service of Hashem during *galus* (a time of darkness) is able to achieve a higher level than their service during the time of the Bais HaMikdash (a time of light).

It therefore follows that a greater "descent into darkness" will lead to an even higher level of light. Since only the Jew's **body** enters a "state of *galus* (darkness)" (the **soul** is just "located in *galus*," as explained above), it must be that the "light" achieved through the body's experience in *galus* is superior to the "light" achieved through the soul's experience in *galus*.

The Rebbe explains this higher "light" achieved through the body in *galus* by comparing it to the soul's achievement by descending into the physical world:

ויובן זה ע"פ המבואר במק"א³⁶ בענין העלי' דהנשמה שנעשית ע"י ירידתה למטה, שיש בזה שני ענינים. א', דעי"ז שגם בהיותה למטה ומלובשת בגוף ונה"ב היא עובדת את ה', מתגלה תוקף ההתקשרות שלה עם הקב"ה, שגם ההעלם וההסתר דהגוף ונה"ב אינו יכול לבטל ח"ו, ואפילו לא לעשות גרעון בהתקשרות שלה. ב', שע"י עבודת הנשמה למטה נעשה הבריור והזיכוך דהגוף ונה"ב וחלקו בעולם.

Chassidus explains that there are two aspects to the elevation that the soul achieves through descending to this world:

1. The fact that the soul is able to descend into an animal soul and a physical body and **still** serve Hashem shows the strength of its connection to Him. Not only is the concealment of the physical world unable to stop the soul from serving Hashem (G-d forbid); it can't even weaken its connection at all.
2. By serving Hashem in the physical world, the soul is able to elevate the animal soul, body, and the portion of the physical world that it interacts with to a higher level.

The Rebbe explains the difference between these two accomplishments:

והחילוק שבין שני ענינים אלו הוא³⁷, דבענין הא' - יתרון האור הוא ע"י החושך. והיתרון הוא, שע"י החושך מתגלה תוקף האור, שגם החושך הכי גדול אינו מעלים לגבי'. משא"כ בענין הב' - יתרון האור הוא גם בהחושך עצמו, שהחושך (דהגוף ונה"ב והעולם) נהפך לאור. והיתרון הוא, שבכדי להפוך את החושך לאור הוא בכח העצמות שלמעלה מהגדרים דאור וחושך, וע"י הפיכת החושך לאור, מתגלה כח העצמות.

The first advantage is that the soul “proves” the strength of its connection to Hashem through being unaffected by even the greatest darkness of the physical world. However, the darkness **itself** is not transformed; rather, it only serves to reveal the strength of the “light” (connection) which was there in the first place.

The second advantage transforms the **darkness itself** into light when the soul uses the body and the physical world to serve Hashem. This advantage is superior to the first one because the ability to transform darkness itself into light (even though they are polar opposites) comes from Hashem’s essence, which transcends the differences between them.

The Rebbe explains an even more significant accomplishment of the transformation of darkness into light:

ויתירה מזו, דעי"ז דוקא נשלמת הכוונה דנתאוה הקב"ה להיות לו ית' דירה בתחתונים³⁸ [דענין נתאוה הוא בעצמותו ית'³⁹]. וכמבואר בתניא⁴⁰, שהכוונה בירידת הנשמה למטה היא לא בשביל הנשמה אלא בכדי לתקן את הגוף ונה"ב וחלקו בעולם, כי עי"ז דוקא נשלמת הכוונה דדירה בתחתונים⁴¹.

The ultimate purpose for the creation of the world is Hashem’s essential desire to have a “home in the lower worlds.” The Alter Rebbe explains that the soul descends to the world in order to accomplish this goal by refining the animal soul, body, and physical world – and not for the purpose of its own elevation. Since this process accomplishes Hashem’s essential desire for creation, this reveals Hashem’s **essence**.

[Whereas the **ability** to transform darkness into light only **comes from** Hashem’s essence (it is a “revelation” of the fact that His essence is above limitations), the accomplishment of the ultimate purpose of creation reveals **Hashem’s essence itself**. This is why the second accomplishment is superior to the first. See footnote 39.]

Having explained the accomplishment of the soul's descent into the **physical world**, the Rebbe returns to the topic of the accomplishment of the descent into *galus*:

וכמו שהוא בהעלי' שע"י ירידת הנשמה למטה, שעיקר העלי' הוא הבירור והזיכוך דהגוף וכו', עד"ז הוא גם בהעלי' דלע"ל ע"י הירידה דהגלות, שעיקר העלי' היא בהגוף.

Just as we explained above that the main accomplishment of the soul's descent into this world is the refinement and elevation of the **body**, so too the main accomplishment of the Jew's descent into *galus* (which will be revealed when Moshiach comes) is the refinement and elevation of the **body**.

The Rebbe draws a parallel between the two accomplishments of the soul's descent into this world and the Jew's descent into *galus*:

דהיתרון שנעשה בהנשמה ע"י חושך הגלות הוא גילוי תוקף ההתקשרות שלה, שהגם שהיא מלובשת בגוף והגוף הוא בגלות מ"מ גם אז הנשמה אינה בגלות. והיתרון שנעשה בהגוף הוא שהחושך דהגוף כמו שהוא בגלות (שהוא חושך גדול יותר מהחושך שלו⁴² כמו שהוא מצד עצמו) נהפך לאור, ויתירה מזו, דע"ז שגם החושך שלו כמו שהוא בגלות נהפך לאור, נשלמת הכוונה דדירה בתחתונים, בתחתון שאין תחתון למטה ממנו⁴³.

The descent into *galus* adds a higher level of accomplishment to both of the levels described above regarding the soul's descent into the physical world:

1. As explained above, the soul's descent into this world reveals the strength of its connection to Hashem (that it still serves Him despite the "darkness"). Therefore, when the soul descends into this world **and** is clothed in a body that is in *galus* and it **still** retains its connection to Hashem, this is an even **greater** accomplishment.

2. The greater advantage described above was that the soul is able to transform the "darkness" of the body (and physical world) into "light" and achieve the ultimate purpose of creation. Therefore, when the soul transforms the **additional** darkness of *galus* and makes a "home for Hashem" within an even **lower** (state of the) world, this reveals an even greater level of light and accomplishes the ultimate purpose of creation to an even greater degree.
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In the final section the Rebbe will apply these concepts to explain the questions on our *possuk*.

Section Three

At the beginning of the *ma'amar* the Rebbe explained our *possuk* based on a *ma'amar* from the Rebbe Rashab:

Tzion (*tzadikim*) shall be redeemed through justice (because they have fairly earned their redemption) and "וּשְׁבִי" (her "repentant" ones that are "captives" to their animal soul) through *tzedakah* (because the fact that *teshuva* is effective is a gift from Hashem).

Then, the Rebbe introduced an additional explanation of the word "וּשְׁבִי" – "her **returned** ones." This introduced several questions:

1. How can it be that "her returned ones" who are merely "located in *galus*" need *tzedakah* to be redeemed, but those who are in a "state of *galus*" have earned their redemption through justice?
2. Who are "her returned ones" referring to, and why do they only need to be "returned" from *galus*?
3. Why do the *Tzion* Jews (the Jews who are involved in Torah and mitzvos) need to undergo a redemption process?

In order to answer these questions, the Rebbe first explained who the *possuk* is referring to with the word "וּשְׁבִי".

- The soul is compared to light (*ohr*). The concept of *galus* is not applicable to *ohr* because *galus* implies that something is (or feels) disconnected from its source. Since *ohr* is defined as being something that is **always** connected to its source, it cannot be in *galus*. Similarly, the soul is always connected to its source (Hashem), so it is impossible for it to be in a state of *galus*.
- However, since the soul is encloded in the body, which **is** in *galus*, we say that the soul is "located in *galus*" and needs to

be returned. Therefore, the word "ושב" refers to the soul of every Jew.

In order to answer the other questions, the Rebbe explained the purpose and "achievement" of *galus*:

- The main purpose of the soul's descent into this world is to transform the darkness (concealment of G-dliness) of the animal soul, body, and physical world into light (revelation of G-dliness). This is how we achieve the ultimate purpose of creation: creating a "home for Hashem in the lowest worlds."
- Since *galus* creates an even **greater** level of darkness in the world, it follows that the refinement of *galus* reveals an even **greater** level of light. This is expressed in three ways:
 - It reveals the strength of the soul's connection to Hashem; even the greatest darkness of *galus* is unable to affect it.
 - It transforms the greatest darkness into the greatest level of light.
 - It makes a "home for the essence of Hashem" within the **lowest** (state of the) world.

Although the main purpose of creation is achieved through the refinement of the **body**, the Rebbe now explains the impact that this has on the **soul**:

(ו) **והנה** ידוע⁴⁴ שלע"ל תהי' הנשמה ניזונית מן הגוף. ועפ"ז יש לומר, שלע"ל יהי' להנשמה (לא רק היתרון שנעשה ע"י החושך, אלא) גם היתרון הבא מן החושך עצמו. דהגם שיתרון זה יהי' (בעיקר) בהגוף, גם הנשמה תקבל מהגוף יתרון זה.

Currently, the body receives its vitality from the soul. However, Chassidus explains that in the time of the redemption the soul will receive its vitality from the body. [Currently, the body receives its vitality from the soul because the soul (which is revealed G-dliness) is superior to the body and is responsible for refining the body during *galus*. However, once this refinement is complete, it will be revealed that the purpose of creation is achieved through the body, showing that the body is superior to the soul (and the soul will therefore get its vitality from the body).]

Since the soul will receive its **vitality** from the body, it will **also** receive the advantage that the body achieves through the transformation of darkness into light. Even though this achievement is primarily present in the body, the soul will become a "secondary recipient" of this advantage by association.

The Rebbe explains that the neshama **starts** to receive this advantage during *galus*:

וע"ד הידוע⁴⁵ בענין העלי' שנעשית בהנשמה ע"י ירידתה למטה בגוף ונה"ב, דנוסף לזה שע"י ההעלם וההסתר דהגוף ונה"ב מתעוררים ומתגלים כחות הנעלמים של הנשמה (שהיו גם קודם ירידתה), הנה ע"י שהנשמה מבררת ומזככת את הגוף ונה"ב, נעשה בה גם יתרון והוספה.

In addition to the fact that overcoming the challenges of the physical world reveals the soul's **existing** hidden strength (which it didn't tap into before it faced the challenges of this world), it also achieves a new level of holiness which it **didn't have** before it came into this world.

The fact that refining the body and animal soul brings the soul to an even higher level can be seen in the following *possuk*:

כמ"ש⁴⁶ משכני אחריו נרוצה, דע"י שנה"א פועלת שגם נה"ב יהי' לה אהבת ה', שהאהבה דנה"ב היא בדרך מרוצה, עי"ז נעשה נרוצה גם בנה"א, אחריו נרוצה לשון רבים⁴⁷.

In Shir HaShirim it says, "מְשַׁכְּנֵי אַחֲרָיִךְ נְרוּצָה" (Draw me, we will run after you.) The Alter Rebbe explains that "Draw me" refers to the revelation of G-dliness to the G-dly soul, which awakens its natural love for Hashem. In turn, the G-dly soul uses this inspiration to refine the animal soul and awaken within it a love for Hashem.

By nature, the animal soul has a more passionate attraction to things than the G-dly soul. Therefore, when the animal soul is "educated" to understand that it should desire G-dliness, it "runs" after Hashem with an even greater energy than the G-dly soul. However, since the G-dly soul is encloded in the animal soul, it also gets to "run along" with the animal soul and share its passionate attraction to G-dliness. This is why the *possuk* continues, "**we** will run;" after the animal soul begins to "run" towards Hashem, the G-dly soul runs along with it.

The Rebbe points out why this advantage is not as great as the advantage that the G-dly soul will receive from the body (and animal soul) when Moshiach comes:

אלא שעכשיו, מכיון שהנשמה היא המשפיע והגוף הוא המקבל, יתרון זה דהנשמה (שמקבל מהגוף) אינו בשלימות, והשלימות דיתרון זה יהי' לע"ל, מכיון שאז תהי' הנשמה ניזונית מן הגוף.

Even though the G-dly soul is able to "run along" with the animal soul, before Moshiach comes the G-dly soul is the "giver" who gives vitality to the animal soul. Since it is the "giver" in the relationship, it cannot fully "receive" this new advantage from the animal soul.

However, when Moshiach comes the body will be the "giver" of vitality and the soul will be the "receiver." Therefore, the soul will

only be able to **fully** receive this advantage from the body when Moshiach comes and the roles are reversed.

Based on these concepts, the Rebbe is now able to explain the meaning of our *possuk* according to the interpretation that "ושבלי" means "her returned ones."

At the beginning of the *ma'amar* we explained that the term "Tzion" refers to *tzadikim* who are "outstanding" (*metzuyanim*, related to the word "Tzion") in their performance of Torah and mitzvos.

Now, the Rebbe introduces a new interpretation of "Tzion":

זוהו ציון במשפט תפדה ושבלי בצדקה, דזה שישראל נק' בשם ציון הוא ע"י שעוסקים בתורה עבודה וגמ"ח, שהם כללות כל התומ"צ, שע"ז הם נעשים בבחי' ציון מלשון סימן, דגם כשנמצאים בגלות אינם נאבדים ח"ו בין האומות (ובדוגמת דבר שיש לו סימן כפשוטו, שע"י הסימן מחזירים אותו לבעליו).

As explained at the beginning of the *ma'amar*, the Jews are referred to as "Tzion" when they perform Torah and mitzvos. When Jews keep Torah and mitzvos **despite** the fact that they are in *galus*, this becomes a "Tzion" (a "sign," which is the literal meaning of the word "Tzion") that they haven't been assimilated into the other nations of the world.

The Rebbe compares this to a lost object: If a lost object has an identifiable "sign," this enables it to be returned to its owner. Similarly, when the Jews keep Torah and mitzvos in *galus*, this is the "sign" that enables them to return from *galus*.

In addition to **maintaining** their connection to Hashem, their performance of Torah and mitzvos in *galus* also brings them to a **higher** level:

ויתירה מזו, שע"י עבודתם בתומ"צ בזמן הגלות נעשה בהם יתרון ועלי', למעלה יותר מכמו שהיו בזמן הבית. והיתרון הוא בשני ענינים. א', שע"י העבודה בזמן הגלות מתגלה (כנ"ל סעיף ה) התוקף והבל"ג דהאור, שגם חושך הכי גדול (חושך הגלות, כולל גם החושך כפול ומכופל שבדרא דעקבתא דמשיחא) אינו מעלים לגבי'. דבכללות הוא האור שלמעלה מהכלים (האור שבהבדלה⁴⁸), שהוא בלי גבול. אבל אעפ"כ הוא מוגדר בגדר אור. וב', שע"י הפיכת החושך לאור מתגלה העצמות שלמעלה מהגדרים דאור וחושך (כנ"ל).

Through performing Torah and mitzvos in *galus*, this brings the Jews to a higher level than they were able to reach in the time of the Bais HaMikdash. This is expressed in two ways:

1. The ability to withstand the challenges of *galus* – even the darkness of the last period of *galus* – reveals the strength and the limitlessness of the "light" of the soul. Since this reveals the level of the soul which doesn't see darkness as a concealment (it also sees darkness as an expression of Hashem), it represents the level of light which is "completely unrelated to the limitations of the vessel." (See section one, chapter two.)

However, even though the **light** is unlimited, it is nevertheless defined (and therefore limited) by the fact that it is light which can't recognize the concealment of the darkness. (This refers to revealing the *koach ha'bli gvul* – Hashem's ability to be infinite.)

2. The ability to transform the **darkness itself** into light reveals Hashem's **essence** which is beyond the realm of "light and darkness."

[These two points parallel the two accomplishments of the soul's descent into the physical world (and into *galus*) explained in section two.]

The Rebbe continues to explain the *possuk*:

והנה בפסוק זה, הסיום והחותם⁴⁹ של ההפטורה חזון ישעיהו [דענינו של ישעי' הוא (כשמו) ישועה⁵⁰, ועד לישועה אמיתית שהיא הגאולה שלימה שאין אחרי' גלות⁵¹. דזהו גם מה שממשך בכתוב⁵² אשר חזה גו' בימי גו' יחזקיהו, שביקש הקב"ה לעשות חזקיהו משיח⁵³], מדבר בהעילוי שיהי' בגאולה העתידה. ובזה גופא - בעילוי הב', שהוא עיקר התכלית דהגלות. וזהו אומר תפדה ושבי', שעילוי זה הוא הן בהגוף שיפדה מהגלות (תפדה) והן בהנשמה שתשוב ממקום הגולה (ושבי').

The **general** topic of this *possuk* is the future redemption – the Jews will be redeemed from *galus*. More specifically, the *possuk* (which is from the **conclusion** of the vision of Yeshayahu) is explaining the **ultimate** accomplishment of the redemption (the transformation of **darkness itself** into light), which is the **ultimate** purpose of *galus* (as explained in the previous section).

Therefore, the *possuk* explains that this advantage will be present both in the body (which needs to undergo a redemption process, "תפדה") and in the soul (which only needs to be returned from its location in *galus*, "ושבי").

[Parenthetically, the Rebbe strengthens the connection between our *possuk* and Moshaiach by explaining that this *possuk* is from the prophet Yeshayahu (ישעיהו), whose name is related to the word "salvation" (ישועה). This is connected to Moshiach because the ultimate expression of salvation is the final redemption of Moshaiach, which will not be followed by another *galus*. This is also why the first *possuk* of the book of Yeshayahu mentions Chizkiyahu: the Gemara explains that Hashem wanted to make Chizkiyahu Moshiach, but the generation did not merit it and it was not the proper time.]

[Editor's note: At this point, the Rebbe is explaining these sections of the *possuk* as follows: "Tzion" (when the Jews follow Torah and

mitzvos in the darkness of *galus*) "will be redeemed" (it will elevate their bodies which need to be "redeemed")..."and her returned ones" (as well as their souls, who only need to be "returned")...]

The Rebbe continues to explain the remainder of the *possuk*:

וזהו גם תפדה במשפט ושבי' בצדקה, דהעילוי שיהי' בהגוף (תפדה) הוא במשפט, דכיון שהגוף הי' בגלות ממש והי' בו הענין דהפיכת החושך לאור, לכן, היתרון והעילוי שנעשה עי"ז, מגיע לו ע"פ שורת הדין, במשפט. משא"כ זה שהנשמה שהיתה רק במקום הגולה (ושבי') תתעלה לבחינה זו, הוא (לא ע"פ שורת הדין, אלא) בצדקה.

The fact that the **body** will achieve this level is "justly earned" because it entered a state of *galus* and experienced the transformation of darkness into light. This is why the terms "will be redeemed" (תפדה) and "with justice" (במשפט) are paired together: the body (who needs to be "redeemed from its state of *galus*") justly earns the revelation of Hashem's essence through the transformation of its darkness into light.

However, the **soul** didn't personally experience the transformation of darkness into light, because the soul cannot be in a state of *galus* – and therefore had no darkness of its own to transform. Therefore, the *possuk* pairs the terms "her returned ones" and "with *tzedakah*" together: since the soul only needs to be "returned" (ושבי') and never enters a state of *galus*, it cannot "justly" earn this ultimate revelation of Hashem's essence. Instead, Hashem grants this revelation to the soul "with *tzedakah*" (בצדקה) allowing it to receive this level from the body.

[Editor's note: This is the *ma'amar's* final explanation of the *possuk*. Based on this final explanation, "Tzion" doesn't seem to refer to *tzadikim* – rather, it refers to (the body and soul of) any Jew who does mitzvos in *galus*.

To summarize the explanation:

"**Tzion** [by doing mitzvos in *galus*] [the Jew's body] **will be redeemed** [from its *galus* state] **through justice** [because it justly earns the ultimate revelation of Moshiach by transforming the darkness into light and making a home for Hashem in the lowest state of the lowest world], **and her "returned ones"** [which refers to the soul, because it only needs to be 'returned' from being located in *galus*] [will receive the ultimate revelation of Moshiach] **with tzedakah** [by association with the body because it didn't personally undergo a transformation of darkness into light - it only receives this revelation from the body]." **End of Editor's Note**]

Based on this, we would conclude that the elevation of the body is (in all ways) superior to the elevation of the soul. The Rebbe explains that there is one advantage to the soul's elevation:

ולכאורה יש להוסיף, שבפרט אחד יש יתרון בהעל' דהנשמה על העל' דהגוף. שהעל' דהגוף, שהיא במשפט (היינו שהעל' היא ע"פ חשבון דטעם ודעת), יש בזה איזו מדידה והגבלה, משא"כ העל' דהנשמה, שהיא בצדקה, היא למעלה מכל מדידה והגבלה.

Since the body's elevation is "justly earned," this means that the revelation has some connection to limited logical parameters that determine whether or not the body has earned the revelation. Since the revelation is connected to a limited "logical" calculation, this also means that the revelation is somewhat limited.

However, since the elevation of the soul is achieved through *tzedakah*, which doesn't take the merits of the recipient into account, this makes the corresponding revelation higher than all limitations.

[Editor's note: This parallels the explanation of the Rebbe Rashab referenced in the beginning of the *ma'amar* (section one, end of chapter two) regarding why the redemption of *ba'alei teshuvah* (through *tzedakah*) is higher than the redemption of *tzadikim* (through

justice). It seems that the Rebbe included this explanation at the beginning in order to explain this point here.]

The Rebbe concludes:

ואין מקרא יוצא מידי פשוטו⁵⁴, ועד שדוקא על ידי לימוד הפשט מתגלה העצם דתורה, כי פשט הוא בעולם העשי⁵⁵, שבו דוקא נשלמת הכוונה דדירה בתחתונים. ולכאורה י"ל דזהו גם הטעם (בפנימיות העינים) דזה שהלימוד עם תשב"ר, הבל שאין בו חטא⁵⁶, הוא דוקא ע"פ הפשט.

On a simple level (*p'shat*), the *possuk* is talking about the redemption of the Jews from *galus*, and the interpretation of Torah at its simplest level reveals the Torah's **essence**. This is because the level of *p'shat* (the simple meaning of the words) corresponds to the physical world of *Asiyah* (the four levels of interpretation correspond to the four worlds), and the world of *Asiyah* is where the ultimate purpose of the world is accomplished – *dirah b'tachtonim*, a home in this world for Hashem's **essence**.

This is also the deeper reason for why children learn *p'shat* (in addition to the simple reason that their minds are not yet intellectually developed enough to learn the more advanced levels): Since schoolchildren are described as having "breath that has never sinned," their pure voice (which represents the pure essence of Hashem) is focused on revealing the Torah's **essence** (through learning *p'shat*).

This primary focus on the simple meaning of the words also applies to our *possuk*:

וי"ל שכן הוא גם בנוגע לענינו - הפסוק ציון במשפט תפדה ושבי בצדקה, שעיקר הענין בזה הוא פירוש הפסוק כפשוטו, הפד' והיציאה מהגלות בפשטות בגאולה האמיתית והשלימה ע"י משיח צדקנו, בקרוב ממש בעגלא דידן.

The main focus (beyond the details of the exact levels that we will reach when Moshiach comes) is the actual **coming** of Moshiach, who will take us out of *galus* with the true and complete redemption – may it be speedily in our days!

Footnotes from Original Hebrew Text

- (*) יצא לאור בקונטרס שבת חזון - תשמ"ח, לקראת ש"ק פ' דברים, שבת חזון, תשעה באב נדחה. . ה' מנ"א, שנת הקהל, שנת תשמ"ח.
- (1) ישע'א, א, כז. - סיום וחותרם הפטורת שבת חזון.
- (2) נדפס בהמשך תער"ב ח"א ע' תקסד ואילך.
- (3) באוה"ת פרשתנו ד"ה זה (ע' לו) (ובאוה"ת ויצא ריג, ב), שהפירוש דקאי על העיר עצמה הוא "דוחק קצת".
- (4) ויש לומר, שהכוונה בהמשך תער"ב שם ב"אין הכוונה על עיר ציון בפרט" היא (לא לשלול הפירוש דקאי על העיר עצמה, כ"א) לשלול הפירוש דקאי על ישראל היושבים בציון. ועפ"ז מדוייק הלשון "אין הכוונה על עיר ציון בפרט כ"א על כללות ישראל".*
- (5) כלי יקר עה"פ - הובא באוה"ת נ"ך עה"פ (ח"א ס"ע צה).
- (6) אוה"ת נ"ך שם.
- (7) דשנת עדר"ת בסופו (המשך הנ"ל ע' תקעא).
- (8) תענית פ"ד סוף ה"ב. וכ"ה בזח"ג לה, א (הובאו באוה"ת פרשתנו (ופ' ויצא) שם. נ"ך שם ס"ע צז). ירושלמי מגילה פ"ג סוף ה"ו.
- (9) ישע'א, גא, טז.
- (10) אוה"ת פרשתנו (ופ' ויצא) שם. נ"ך שם ע' צח. ד"ה זה דשנת תער"ב ושנת עדר"ת. ועוד (מקה"ע לירושלמי שם).
- (11) אבות פ"א מ"ב.
- (*) ראה גם רד"ה זה דשנת תער"ב (המשך הנ"ל ע' ע): (הכוונה היא על כללות ישראל לא יושבי ציון דוקא.
- (12) כ"ה באוה"ת נ"ך שבהערה 6. ובהמאמר דשנת עדר"ת (שם) שושב'י הם בעלי תשובה. וראה לקמן בפנים.
- (13) ראה גם לקו"ת פרשתנו ד"ה זה (א, ג).
- (14) סנהדרין צז, ב. רמב"ם הל' תשובה פ"ז ה"ה.
- (15) רמב"ם שם.
- (16) פרש"י עה"פ. וראה גם אוה"ת נ"ך שם ע' צו. ובכ"מ.
- (17) כמ"ש (מיכה ז, יח) מי א-ל-ל כמוך נושא עון וגו', ובמצודת דוד שם: "משורת הדין אין אנו ראויים. . כי אנו מלאי עון, אבל מי הוא א-ל-ל כמוך המוחל את העון". ובלקו"ת (דרושי ר"ה ס,

ד): "א-ל הוא חסד . . מי בעל חסד כמוך . . נושא עון ועובר על פשעי". ולהעיר גם ממרז"ל (יל"ש תהלים רמז תשב) שאלו לתורה וכו' ורק הקב"ה אמר יעשה תשובה ויתכפר לו.

(18 פרשתנו א, יז).

(19 עה"פ (מספרי עה"פ).

(20 מצודת דוד עה"פ.

(21 והמבואר בכמה דרושים (וראה בארוכה ד"ה זה דשנת תשל"ה (לעיל ע' קכה ואילך). ויש"נ) שב"ציון" אין שייך גלות ממש - הכוונה בזה היא שהגלות אינו באופן של שבי [וכמבואר שם החילוק בין ציון לשבי' מלשון שבי'] אבל מ"מ הו"ע של גלות שלכן צריך לפדי'. משא"כ ושבי' מלשון השבה הוא שנמצא רק במקום הגולה, ואינו צריך לפדי'!

(22 תניא פי"ב (יז, א). חובת הלבבות שער יחוד המעשה פ"ה.

(23 תניא פי"ב שם. פכ"ט (לז, ב).

(24 פרש"י עה"פ בראשית א, ד (וראה גם פרש"י עה"פ שם, יד). וראה גם ירושלמי ברכות פ"ו ה"ה. ב"ר פ"ג, ו (וביפ"ת שם). וראה ספר הערכים-חב"ד כרך ב' ערך אור - ביחס לחושך ס"ו. ויש"נ.

(25 בראשית שם, ד.

(26 ראה תקו"ז בהקדמה ("פתח אליהו" - יז, ב): אשתארו כו' כגופא בלא נשמתא. וראה סידור (עם דא"ח) קסד, רע"ג. ד"ה בסוכות תשבו עת"ר (סה"מ עת"ר ע' כז ואילך) ותש"י (פכ"ה - סה"מ ה'תש"י ע' 59 ואילך). וראה גם שעהיוה"א פ"ו (פא, רע"א). וראה ספר הערכים-חב"ד שם ערך אורות דספירות - ביחס לכלים ס"ח. ויש"נ.

(27 סה"מ תרפ"ז ע' קצז. קונטרסים ח"א קעה, ב. לקו"ד כרך ד תרצב, א.

(28 זח"ג צה, א (עה"פ שה"ש ה, ב).

(29 בלקו"ת שה"ש (לג, ד) מובא מזהר שם - ולבי דא קוב"ה. אבל ראה לקו"ת שם (לד, א), שמקשר זה גם עם "בח' רצון ותשוקה שיש בכל נפש מישראל". ולהעיר מאגה"ק סל"א.

(30 תניא רפ"ב.

(31 ראה אגרות-קודש אדמו"ר מוהררי"צ ח"ד ע' תז. מכתב כ"ב אייר ה'תשי"א*. וראה ג"כ "היום יום" כג מנחם אב.

(32 המשך תרס"ו ע' תקכב. ובכ"מ. וראה ספר השיחות ה'תש"א ס"ע 32 ובהערה 19 שם.

(* נדפס באגרות-קודש כ"ק אדמו"ר שליט"א ח"ד ע' רצא. המו"ל.

(33 דרכי משה לטור או"ח ס"ו סק"ב. רמ"א או"ח שם סוף ס"א.

(34 תניא פמ"ב (ס, ב).

- (35) קהלת ב, יג. וראה בארוכה ספר הערכים-חב"ד הנ"ל ערך אור - ביחס לחושך ס"ח (ע' תקעה). וש"נ.
- (36) ראה ד"ה והי' עקב תשכ"ז (לקמן ע' קצ ואילך) סעיף ד. לקו"ש חט"ו ע' 246 ואילך. וש"נ.
- (37) ראה תו"ח נח נט, סע"ד. לקו"ש ח"ט ע' 66. וראה לקו"ש ח"ז ע' 44 ואילך. שם ע' 103. ח"ט ע' 22.
- (38) ראה תנחומא נשא טז. בחוקותי ג. ב"ר ספ"ג. במדב"ר פי"ג, ו. תניא רפל"ו.
- (39) ואף שגם הפיכת החושך לאור הוא בכח העצמות שאינו מוגדר בהגדרים דאור וחושך (כנ"ל בפנים) - הרי ענין זה (שאינו מוגדר) הוא העילוי וההפלאה שלו (ענין "גילוי"), משא"כ הענין ד"נתאווה".
- (40) פל"ז (מח, ב), מע"ח שער כו (שער הצלם) פ"א.
- (41) דמ"ש בתניא שם שהכוונה בירידת הנשמה למטה היא בכדי לתקן הגוף כו' - בא בהמשך להמבואר שם פל"ו שתכלית הבריאה היא שיהי' לו ית' דירה בתחתונים.
- (42) ראה סה"מ עת"ר ע' יב ואילך. ה'תשי"ע ע' 18 ואילך.
- (43) תניא רפל"ו.
- (44) ראה ד"ה את הוי' האמרת תרע"ח ספ"ה (סה"מ תרע"ח ע' תיז. ומציין שם: ועמ"ש באורך בד"ה אלה תולדות נח, רל"ז). וראה המשך וככה תרל"ז פצ"א-צב. ובכ"מ.
- (45) ראה בארוכה ד"ה והי' עקב ובלקו"ש שבהערה 36. וש"נ.
- (46) שה"ש א, ד.
- (47) לקו"ש ח"א ע' 268. וראה לקו"ת ויקרא ב, סע"ד. אוה"ת שה"ש עה"פ (ע' סד. שם ע' עב. שם ע' פב-ג).
- (48) ובהמאמר דשנת עדר"ת (נעתק לעיל סעיף ב) ש"צדקה" קאי על אור זה. דהגם שמבאר שם במעלת
- הבעלי תשובה (להפירוש דשביל' הוא עושי תשובה) - יש לומר, דמעלת הבע"ת המבואר שם היא הצמאון והחילא יתיר שבא ע"י החושך (ראה תניא פ"ז - יד, א), וזה מגיע (רק) באור הבל"ג. משא"כ זה שבבע"ת נהפכים הזדונות לזכויות, ועד"ז בעבודת הצדיקים - זה שהגוף ונה"ב (ועד"ז הדברים הגשמיים שבהם נעשה המצוה) נהפכים לקדושה - מגיע בהעצמות.
- (49) דהכל הולך אחר החיתום (ברכות יב, א).
- (50) ראה פרש"י ומצו"ד עה"פ ישע"י מט, א. זח"ב קעט, סע"ב.
- (51) ראה תוד"ה ה"ג ונאמר - פסחים קטז, ב.

(52) ישעי' א, א.

(53) סנהדרין צד, א.

(54) שבת סג, א. וש"נ.

(55) ע"ח (הובא בנגיד ומצוה בתחלתו. נהר שלום בהקדמת רחובות הנהר בסופה) ומשנת חסידים (מס' חיוב הנשמות פ"א מ"ב), הובאו ונתבארו בלקו"ד כרך ד תשעא, א.

(56) שבת קיט, ב.

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וְאֲנִי דָּנִיֵּאל נְהִיִּיתִי ... וְאֶקוּם וְאֶעֱשֶׂה אֶת מְלַאכַת הַמֶּלֶךְ

AND I, DANIEL ... ROSE AND DID THE KING'S WORK

(DANIEL 8:27)