מאמר ציון במשפט תפדה

"Tzion Shall Be Redeemed Through Justice" — Yeshaya 1:27, Full Bilingual Elucidation

Ma'amar recited יום השלישי שהוכפל בו כי טוב, ערב ראש חודש מנחם-אב, תשל"ה
Tuesday — the day doubly called "good" — Erev Rosh Chodesh Menachem-Av, 5735 (1975)

SOURCE & EDITORIAL STATUS

Witness: Hanacha (transcribed record, not reviewed by the Rebbe for print — *bilti mugah*). This hanacha was itself published in its own time, shortly after the ma'amar was said in 5735.

Status: AS CITED — the Hebrew in the right-hand column is verified verbatim against the OpenChassidus corpus, hanacha edition. The English is translation and elucidation composed for this study edition and is not part of the transmitted text.

Locator: Sefer HaMa'amarim — Melukat, Menachem-Av. A separate, later-edited (*mugah*) recension of this ma'amar exists in Sefer HaMa'amarim Devarim, Vol. 1, entered there as "**(א)**." The two are not merged here; this edition follows the hanacha only.

OpenChassidus — full Hebrew text

ציון במשפט תפדה ושביה בצדקה

"Zion shall be redeemed through justice, and her captives through charity." — Isaiah 1:27

BEFORE WE READ

What This Ma'amar Is Actually Asking

The question

Why does one verse — the very first prophecy in Yeshaya — use two completely different words for "getting redeemed"? Why "Tzion, through justice" and "her captives, through charity," rather than one word for both?

The answer, in one line

Because the verse is describing two different problems, not two descriptions of the same problem. "Tzion" is never actually captured — only covered over, so it needs justice (Torah) to reveal what was true all along. Her "captives" are genuinely seized, so they need charity — an actual ransom.

What to watch for as you read

1. How this two-track structure gets mapped onto the soul (essence vs. clothed-powers), then onto the whole people (tzaddikim vs. ba'alei teshuvah), then onto place (Eretz Yisrael vs. the lands of the nations) and time (ordinary days vs. the Three Weeks).

2. Why the verse names only two of the three tools (Torah, gemach, tefilah) that Chazal say are actually required for redemption — and what that implies about the relationship between the two nouns in the pasuk and the three-part mechanics behind them.

3. The shift, at the very end, from redemption achieved only "as if" (k'ilu) to redemption the ma'amar says can now be actual — and what that is asking of the reader personally.

DIAGRAM · THE TWO PATHS OF REDEMPTION

	TZION · ציון	SHVI'A · שביה
Condition	In exile (golus) — concealed, but never actually taken	In captivity (shivyah) — genuinely seized by the "other side"
In the soul	Etzem haneshamah / pnimiyus halev — the soul's essence, above change	The soul's powers as clothed in the body — the "foot" of the soul
Redeemed by	*Mishpat* — Torah, which uncovers what was already true	*Tzedakah* — an actual ransom / transfer
Why	Torah remains what it is above even when it descends — "is not My word like fire"	Mitzvos clothe themselves in physical matter and can genuinely fall captive
Called	Uncovering / revelation	"Plunder" — wrested back from the other side

DIAGRAM · THE SAME SPLIT ACROSS OLAM · SHANAH · NEFESH

	TZION B'MISHPAT SIDE	V'SHVI'A B'TZEDAKAH SIDE
Nefesh (soul)	Tzaddikim · masters of Torah (Yissachar)	Ba'alei teshuvah · masters of good deeds (Zevulun)
Olam (place)	Atzilus · Eretz Yisrael	Beriah-Yetzirah-Asiyah · lands of the nations
Shanah (time)	Summer · "meritorious days"	Winter · the Three Weeks ("opposite of merit")

Turned over by	All three require Torah + gemach + tefilah b'tzibbur together — but the Three Weeks specifically are turned to joy only through *teshuvah*, the one avodah that turns darkness into light itself.

MOVEMENT 1

Two Kinds of Salvation in Sefer Yeshaya

> *The ma'amar opens by establishing why even Yeshaya's harshest-sounding words are called consolation, and why that matters for reading a verse that names two different paths to redemption in a single breath.*

אות 1.1

בס"ד. יום השלישי שהוכפל בו כי טוב, ערב ר"ח מנחם-אב, תשל"ה. ציון במשפט תפדה ושבי' בצדקה, הנה פסוק זה הוא בתחילת ספר ישעי', שענינו (של ישעי') כשמו כן הוא (ישעי' מלשון ישועה), וכדאיתא בגמרא ישעי' כוליה נחמתא.

PASSAGE 1.1

With the help of Heaven. Tuesday — the day doubly called "good" — Erev Rosh Chodesh Menachem-Av, 5735. "Tzion shall be redeemed through justice, and her captives through charity" — this verse stands at the very beginning of the Book of Yeshaya, whose entire character (as his name indicates — *Yeshaya* from *yeshu'ah*, salvation) is, as Chazal put it, "all of Yeshaya is consolation."

ELUCIDATION

The maamar opens by naming its own occasion — a Tuesday, the day Torah singles out as doubly "good" (Bereishis 1) — and then immediately roots the whole discussion in a Talmudic principle: whatever this book of Tanach says, on whatever page, it is fundamentally consolation. That claim will do real work a few lines from now.

אות 1.2

ועד שאפילו אלו הענינים בנבואות ישעי' שלכאורה אינם ישועה, הנה באמת גם הם ישועה ונחמה, וכמבואר בקבלה שהם בחי' גבורות ממותקות, ולפי שהישועה (גאולה) העתידה תהי' על ידי מיתוק הגבורות, ולכן יצחק יהי' עיקר כו' [וכדאיתא בגמרא, שלעת"ל יאמרו ליצחק (דוקא) כי אתה אבינו, שיצחק הו"ע הגבורות].

PASSAGE 1.2

This holds even for those passages in Yeshaya's prophecies that appear, on their surface, not to be salvation at all — they too, in truth, are salvation and comfort. Kabbalah explains that these are instances of "sweetened severities" (gevuros memutakim), and since the future redemption will come about specifically through the sweetening of severity, Yitzchok will become the primary figure — the Talmud states that in the future the nation will say specifically to Yitzchok, "you are our father," because Yitzchok is the embodiment of gevurah.

ELUCIDATION

Gevurah (severity/restraint) and **chesed** (kindness/expansiveness) are the two basic postures Kabbalah uses to describe how the Divine relates to creation. "Sweetened gevurah" means severity that has been refined into something higher than plain kindness — not removed, but transformed from the inside. That Yitzchok, gevurah's own patriarch, becomes the one called "father" in the future is the maamar's proof-text that redemption comes through transforming difficulty, not deleting it.

1.3 אות

לכן בהישועות שבספר ישעי' ישנן הישועות שבבחי' חסדים הגלויים, והישועות דבחי' גבורות ממותקים, גבורות שנהפכים לחסדים (שהם נעלים יותר מחסדים הגלויים). ועד''ז הוא גם בהנבואה שבתחילת הספר, שיש בה שני סוגים הנ''ל, מסיים בשנים ציון במשפט תפדה ושבי' בצדקה, כדלקמן.

PASSAGE 1.3

Therefore the salvations described throughout Yeshaya come in two forms: salvations that are revealed kindness (chasadim geluyim), and salvations that are sweetened severities — severities transformed into kindness — which are actually the higher of the two. The very first prophecy of the book follows this same pattern: it contains both types, and it closes with both of them named together — "Tzion shall be redeemed through justice, and her captives through charity" — as will be explained.

ELUCIDATION

This is the thesis the entire maamar exists to unpack: one verse, two nouns for redemption (*mishpat*/justice and *tzedakah*/charity), because there are two entirely different situations being redeemed — not two descriptions of the same thing.

MOVEMENT 2

Tzion and Shvi'a — Two States, Not Two Degrees

> *The classic Chassidic reading (the Alter Rebbe and the Rebbeim who followed him) treats "Tzion" and "her captives" as two categorically different conditions, mapped onto the two layers of the soul — and explains, from the law that Torah feels new every day, why the innermost point of the soul is called "Tzion."*

2.1 אות

מבואר בהדרושים ד''ה ציון במשפט תפדה ושבי' בצדקה (לכ''ק אדמו''ר הזקן ורבותינו נשיאינו ממלאי מקומו), שבפסוק זה מדובר ע''ד שתי בחי'. ציון, שבחי' ציון עם היותה בגלות שלכן צריכה פדי', מ''מ אינה בבחי' שבי', ולכן פדייתה מהגלות הוא במשפט. ובחי' ושבי', שהם שבויים ממש, ופדייתם מהשבי' הוא בצדקה דוקא.

PASSAGE 2.1

It is explained in the discourses on this verse — by the Alter Rebbe and by the Rebbeim who filled his place after him — that the verse speaks of two distinct states. “Tzion”: even while in exile, and therefore needing to be redeemed, she is nevertheless never in a state of captivity — so her redemption from exile comes through *mishpat*, justice. And “her captives”: these are actually taken captive, and their redemption from captivity comes specifically through *tzedakah*, charity.

ELUCIDATION

This is the load-bearing distinction of the whole maamar: **golus** (exile/concealment) and **shivyah** (captivity) are not two intensities of the same problem. Golus means something true is temporarily hidden. Shivyah means something has actually been taken and put to use by someone else. A fog and a kidnapping call for different responses — you clear a fog, but you ransom a kidnapping.

2.2 אות

וביאור הענין דשתי בחי' אלו באדם, היינו בהנשמה שהיא עיקר האדם (כדאיתא בתניא פל''ב), דאתם קרויים אדם על שם אדמה לעליון, הנה הנשמה ישנה כפי שהיא למעלה מהתלבשות בגוף, עצם הנשמה, פנימיות הלב וכו', וחלק הנשמה המתלבש בגוף, שבכללות הם כחות הגלויים של הנשמה שהם בבחי' התלבשות, הנקרא רגל שבנשמה.

PASSAGE 2.2

The explanation of these two states as they exist in a person — that is, in the soul, which is the essence of the human being (as stated in Tanya ch. 32, that “you are called adam” on account of “I will be likened to the One above”) — is this: the soul exists on one level exactly as it is above any clothing in a body — the essence of the soul, the innermost point of the heart, and so on — and on another level as the part of the soul clothed in the body, which broadly comprises the soul's revealed powers that exist in a state of investiture, called the “foot” of the soul.

ELUCIDATION

“Foot of the soul” (regel sheb'neshamah) is a technical image: the foot is the lowest, most exposed limb, the one that actually touches the ground and can get hurt, dirty, or stuck. The soul's powers as they operate *through* the body — its capacity to think, feel, act in the physical world — are the “foot,” exposed to real risk. The soul's essence, by contrast, never leaves home at all.

2.3 אות

וע''ז נאמר ציון במשפט תפדה ושבי' בצדקה, ציון קאי על עצם הנשמה בחי' פנימיות הלב, ובבחי' זו אין שייך ענין השבי' והשעבוד בלעו''ז ח''ו, ורק ענין הגלות. משא''כ בכחות הנשמה שבבחי' התלבשות בגוף שייך ענין השבי', וע''ז אומר ושבי' בצדקה, שגם כחות הנשמה (שבבחי' התלבשות בגוף) שהם שבויים ממש בלעו''ז, יפדו ע''י הצדקה.

PASSAGE 2.3

This is what the verse means: "Tzion" refers to the essence of the soul, the innermost point of the heart — and at that level, captivity and subjugation to the "other side" simply cannot apply, God forbid; only exile applies. Whereas in the soul's powers as clothed in the body, captivity genuinely can apply — and of these the verse says "her captives through charity": even the soul's powers, when actually held captive by the "other side," are redeemed through charity.

ELUCIDATION

Note the strength of the claim: it is not merely that the essence of the soul is *usually* safe — the maamar says captivity is *categorically inapplicable* to it, "God forbid" marking how far outside the realm of possibility this is. Whatever looks like spiritual defeat in a person's life, at the level of the soul's core, was never actually lost.

2.4 אות

ולבאר הענין דבחי' פנימיות הלב (הנקראת בשם ציון), מביא בדרושים הנ''ל מ''ש והיו הדברים האלה אשר אנכי מצוך היום וארז''ל בכל יום יהיו בעיניך כחדשים. דצריך להבין איך אפשר להיות כן... והביאור בזה (כמובן מדרושים הנ''ל), שזהו מצד בחי' פנימיות הלב שהיא למעלה מענין השינויים, ולכן, כאשר פנימיות הלב היא כדבעי (היינו שהיא בגילוי), פועלת היא גם על כחות הנשמה שבהתלבשות בגוף, וגם על לבושי הנשמה מחשבה דיבור ומעשה, שגם בהם יהיו ד''ת כחדשים.

PASSAGE 2.4

To explain the "inner heart" (called "Tzion"), the discourses cite the verse "these words which I command you today," on which Chazal comment: "every day they should be in your eyes as new." One must understand how this is even possible — a person is inherently limited and subject to change; how can Torah feel new every single day? The explanation is that this freshness comes specifically from the "inner heart," which stands above change altogether. So when the inner heart is properly revealed, it acts even upon the soul's powers as clothed in the body, and upon the soul's garments of thought, speech, and action — so that Torah feels new in them too.

ELUCIDATION

This is the maamar's proof that "Tzion" (the essence of the soul) is real and operative, not just a theological abstraction: something in a person plainly does stand above change, because otherwise the Sages' requirement — that Torah feel new every day — would be impossible to fulfill. The freshness doesn't come from the mind straining harder; it radiates outward from a point that was never tired, never jaded, in the first place.

MOVEMENT 3

Why Yisrael Are Called “Tzion”

> *ציון is read as related to סימן, a "sign" — and, following the Tzemach Tzedek, the maamar identifies three things (Torah, gemilus chassadim, and korbanos/tefilah) that, done in full self-effacement, make a Jew into that sign. It closes this movement by tracing how even a lapse at the level of practical action registers all the way up at the level of the soul's root.*

PASSAGE 3.1 אות 3.1

וזהו מה שישראל נקראים (בפסוק זה) בשם ציון [כמ''ש אדמו''ר שהפירוש (דבציון במשפט תפדה) דציון קאי על העיר (או על כללות א''י) הוא דוחק קצת. ומפרש שציון קאי על עם ישראל], כי ציון הוא לשון סימן, וכאשר מאיר באדם (גילוי ד)בחי' פנימיות הלב, אז הוא בבחי' ציון לשון סימן, (אנא סימנא בעלמא) שכל מציאותו הוא רק סימן דהענינים שלמעלה.

This is why Yisrael, in this verse, are called by the name “Tzion” — the Rebbe notes that reading “Tzion” as the city (or the Land of Israel generally) is somewhat forced, and instead explains that “Tzion” refers to the people of Yisrael. This is because “Tzion” is related to *siman*, a sign: when the inner heart shines within a person, he is in the state of “Tzion” in the sense of “sign” — “I am but a mere sign” — his entire existence becomes nothing but a signpost for what is above.

ELUCIDATION

Being a “sign” here is not diminishment — a sign doesn't compete with what it points to, and so a person who has become a full “siman” isn't erased, but is freed from the burden of being a self-contained, self-justifying “something.” That release is exactly what “Tzion” describes.

PASSAGE 3.2 אות 3.2

פירוש הנ''ל (של הצ''צ) שציון קאי על עם ישראל, מובן שם שהוא ע''פ מאמר הירושלמי ע''פ ואשים דברי בפיך ובצל ידי כסיתיך לנטוע שמים וליסוד ארץ ולאמר לציון עמי אתה, חזרנו על כל המקרא ולא מצאנו שנקראו ישראל ציון אלא זה. ומבאר כ''ק אדמו''ר הצ''צ, שע''י ג' הדברים שבפסוק זה: ואשים דברי בפיך זו תורה, ובצל ידי כסיתיך זו גמ''ח, לנטוע שמים וליסוד ארץ אלו הקרבנות, ע''י קיום ג' דברים אלו ישראל הם בבחי' ציון.

This reading (of the Tzemach Tzedek) — that “Tzion” refers to the people of Yisrael — is drawn from the Yerushalmi's comment on the verse, “I have put My words in your mouth, and in the shadow of My hand I have covered you, to plant the heavens and to found the earth, and to say to Tzion, you are My people”: “We have searched the entire Scripture and found no other place where Yisrael is called ‘Tzion’ except this one.” The Tzemach Tzedek explains that through three things named in this verse — “I have put My words in your mouth” is Torah; “in the shadow of My hand I have covered you” is *gemilus chassadim* (the whole category of mitzvos); “to plant the heavens and found the earth” is the offerings — through fulfilling these three, Yisrael attain the state of “Tzion.”

ELUCIDATION

The Yerushalmi's search — “we combed the whole Tanach and found it nowhere else” — signals that this title is rare and specific, not a poetic flourish. The Tzemach Tzedek's three items (Torah, acts of kindness, offerings/prayer) map onto the classic three pillars: learning, doing, and elevating — and they will reappear later in the maamar as the three *kavim* required for any redemption.

אות 3.3

והיינו, דכאשר ג' דברים אלו הם בשלימות, שלימוד התורה הוא בתכלית הביטול עד שאין הדיבור בא מצד עצמו אלא שנדבר בו דבר הוי' וע''ד שכינה מדברת מתוך גרונו (של משה), וכן קיום המצוות שלו הוא בבחי' ביטול, שמציאותו אינה נרגשת כ''א הוא מכוסה (כסיתיך) בצל ידי (ידו של הקב''ה). ועאכו''כ שכן הוא בקו העבודה, שעבודתו היא לנטוע שמים וליסוד ארץ. הנה ע''י קיום ג' דברים הנ''ל באופן כזה, נקראים כנס''י בשם ציון, שאינם בבחי' מציאות בפ''ע כ''א מציאותם היא שהם סימן דהענינים שלמעלה.

PASSAGE 3.3

That is: when these three are complete, Torah-study reaches such total self-effacement that the words no longer come from the person himself, but Divine speech is spoken through him — as the Shechinah spoke through Moshe's throat. His performance of mitzvos is likewise self-effacing: his own presence isn't felt at all — he is entirely "covered" in the shadow of the Divine hand. So too, all the more, in the line of avodah (prayer/service), whose task is precisely "to plant the heavens and found the earth." When these three are fulfilled in this manner, the community of Yisrael are called "Tzion" — not an independent entity in their own right, but a sign of what is above.

> **ELUCIDATION**
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> This is the maamar's working definition of *bittul* (self-effacement) at full strength: not the absence of a person's own faculties, but their becoming fully transparent conduits — speech that is Divine speech, action that is Divine action, prayer that lifts rather than performs. "Tzion" is the name for a person in that state.

אות 3.4

כאשר חסר בהעבודה בג' קוין הנ''ל, מפני חטאינו, הנה הגם שענין החטא הוא מצד בחי' הנשמה המתלבשת בגוף, מ''מ זה פועל גם בעצם הנשמה. וכמ''ש שובה ישראל עד ה' א''לקיך כי כשלת בעונך, דנכשל בפועל הוא הרגל וישראל הוא אותיות לי ראש, ראש שבנשמה, ואומר שובה ישראל, לפי שהכשלון דרגל הנשמה פועל גם בבחי' הנשמה שלמעלה. וכמשל אדם הנכשל ברגלו, שעי''ז נופל גם ראשו.

PASSAGE 3.4

When these three lines of avodah are lacking "because of our sins" — even though the sin belongs to the soul as clothed in the body — it nevertheless registers even in the essence of the soul. As the verse says, "Return, O Yisrael, to Hashem your G-d, for you have stumbled through your sin" — the actual stumble happens in the "foot," yet "Yisrael" (whose letters rearrange to spell "li rosh," "the head is mine") — the "head" of the soul — is what's addressed: "return, O Yisrael," because the foot's stumble affects even the soul's higher, root level. Like a person whose foot trips — and his head goes down with it.

> **ELUCIDATION**
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> The parable is deliberately physical: a real fall doesn't stay contained in the ankle. Even though the head did nothing wrong, it hits the ground too. This is the maamar's honest acknowledgment that the essence of the soul, while never itself corrupted, is not insulated from the consequences of a person's actual choices — it feels the fall, even if it cannot be captured by it.

MOVEMENT 4

Tzion b'Mishpat, and the Prince Who Comes Home

> *The maamar now states directly what kind of redemption "Tzion" needs (only removal of a covering, never a ransom), grounds this in the verse "My glory I will not give to another," and explains — through the parable of a captured prince — why Torah alone redeems the essence while only tzedakah can redeem what was actually taken captive.*

PASSAGE 4.1 אות 4.1

וזהו''ע ציון במשפט תפדה, שבחי' ציון, עצם הנשמה הנק' ציון, צריך להיות בה הפדי' מהדברים המכסים עלי', שמונעים הגילוי בהנשמה שבגוף. והיינו שהפדי' שצ''ל בבחי' ציון היא לא פדי' מהשבי', כי בעצם הנשמה אין שייך ענין השבי' ח''ו, וכמ''ש וכבודי לאחר לא אתן, שוכבודי קאי על בחי' פנימיות המלכות, ובאדם הו''ע פנימיות הלב, פנימיות הנשמה ועד לבחי' עצם הנשמה, שבחי' זו לאחר לא אתן.

This is the meaning of "Tzion shall be redeemed through justice": the essence of the soul, called "Tzion," needs to be redeemed only from the things that cover it — the things that prevent its being revealed within the soul as clothed in the body. That is, the redemption required at the level of "Tzion" is not redemption from captivity, since captivity simply cannot apply, God forbid, to the essence of the soul — as the verse says, "My glory I will not give to another," where "My glory" refers to the innermost point of Malchus, which in a person corresponds to the inner heart, the inner soul, and ultimately the essence of the soul itself — a level that is never, under any circumstance, handed to "another."

ELUCIDATION

"My glory I will not give to another" (Yeshaya 48:11) is brought as the scriptural guarantee behind the whole distinction: there is a level of a person that G-d has, so to speak, personally reserved and never released to any outside power, ever — not partially, not temporarily. That is the level called "Tzion," and it is why its redemption is uncovering, not ransom.

PASSAGE 4.2 אות 4.2

ומה שצ''ל ענין הפדי' בבחי' ציון הוא רק היציאה מהדברים המכסים עלי' כנ''ל. ופדי' זו היא במשפט, היינו ע''י התורה, שע''י עסק התורה מתגלה בחי' פנימיות הלב. אבל בכדי לפדות מהגלות הכחות של הנשמה (שבהתלבשות בגוף) שהם שבויים ממש, צריך לצדקה דוקא, ושבי' בצדקה.

So the redemption needed at the level of "Tzion" consists only of emerging from what covers it, as above. And this redemption comes through *mishpat* — that is, through Torah, since engaging in Torah-study is specifically what reveals the inner heart. But in order to redeem, from actual captivity, the powers of the soul that are clothed in the body and genuinely held captive, specifically *tzedakah* is required — "and her captives through charity."

ELUCIDATION

The maamar has now assigned each noun in the verse to a specific mechanism: *mishpat*/justice works through Torah-study, because study is what uncovers what was already true. *Tzedakah*/charity works because charity is an actual transfer — something moves from your hand to another's — which is exactly the structure a real ransom requires.

אות 4.3

וע''י שפודים אותם מהשבי', נעשה עי''ז יתרון האור בתכלית השלימות, וכמשל בן מלך שכאשר הוא נמצא תמיד בבית אביו, אין השמחה בתוקף כ''כ, משא''כ כאשר בן המלך הי' בשבי' וטוחן בבית האסורים כו' ויצא לחפשי אל בית אביו המלך, הנה אז דוקא תתגדל השמחה מאד וישמחו שניהם שמחה רבה ועצומה.

PASSAGE 4.3

By redeeming them from captivity, an “advantage of light” (yisron ha'or) is achieved in its fullest completeness — illustrated by the parable of a king's son: when he is always found in his father's house, the joy is not so intense; but when the prince was in captivity, grinding grain in the prison house, and then goes free to his father the king's house — it is specifically then that the joy grows immensely, and both of them rejoice with great and mighty joy.

> **ELUCIDATION**
>
> “Yisron ha'or” — “the advantage of light [that comes] from darkness” (Koheles 2:13) — is a recurring Chassidic principle: light that emerges after real darkness is qualitatively greater than light that was simply always there. The parable makes this vivid rather than abstract: a prince who never left home is loved, but a prince ransomed from an actual prison generates a whole different order of joy, for both the son and the father.

אות 4.4

ובדוגמת הידוע בענין גודל השמחה שתהי' לע''ל בהזמן דג' שבועות, ובפרט בהט' ימים, ובפרט בימי שבעה עשר בתמוז ות''ב, שהשמחה דמועדים אלו תהי' שמחה גדולה ביתר שאת ויתר עז מהשמחה שבמועדים ע''ד הרגיל.

PASSAGE 4.4

This is the model for the well-known teaching about the greatness of the joy that will be, in the future, specifically in the period of the Three Weeks — and especially in the Nine Days, and especially on the Seventeenth of Tammuz and Tisha B'Av — that the joy of these occasions, once they are transformed into festivals, will be greater and more intense than the joy of the ordinary festivals.

> **ELUCIDATION**
>
> The parable of the ransomed prince is not decoration — it is the mechanism the maamar will use later to explain why the Three Weeks and Tisha B'Av specifically, the very lowest points of the Jewish calendar, are destined to become the highest points of joy.

אות 4.5

עצם הענין ומהטעמים שהפדי' דבחי' עצם הנשמה היא במשפט שהוא התורה, והפדי' דבחי' כחות הנשמה שבאו בשבי' היא ע''י צדקה שהיא כללות המצוות, הוא לפי שהתורה והמצוות גופא הן ג''כ דוגמת ב' ענינים אלו. דהנה התורה גם כמו שירדה למטה, ואפילו בעת שנלמדת ע''י אדם שאינו טהור, היא כמו שהיא למעלה, דבר הקב''ה, וכדרשת רז''ל הלא כה דברי כאש. ומכיון שהתורה אינה בבחי' התלבשות, הרי אין שייך בה ענין השבי' ח''ו. אלא שמ''מ שייך בה ענין הפדי', כי מצד הדברים שבהם ירדה (אף שאינה בהם בהתלבשות), אפשר שתהי' בהעלם.

PASSAGE 4.5

The underlying reason that redemption of the soul's essence comes through *mishpat* (Torah), while redemption of the soul's captured powers comes through *tzedakah* (the category of all mitzvos), is that Torah and mitzvos themselves mirror this very distinction. Torah, even as it descends below — even when studied by someone who is not spiritually pure — remains exactly what it is above: the word of the Holy One, as Chazal expound, "Is not My word like fire?" Since Torah does not, properly speaking, become 'clothed' in a limiting way, captivity simply does not apply to it, God forbid. It can, however, become concealed — because the things through which it descends, even though Torah itself is not confined within them, can obscure it.

> **ELUCIDATION**
>
> Fire is the operative image: fire cannot become *tamei* (ritually impure) — contact doesn't compromise it, because it isn't a passive substance that absorbs its container. Torah, likewise, doesn't get captured by an unworthy student or a low context; at most it can be hidden by them. That is why concealment (golus), not captivity (shivyah), is the right word for what happens to Torah.

אות 4.6

אמנם המצוות, מכיון שנתלבשו בדברים גשמיים, ציצית בצמר גשמי ותפלין בקלף גשמי וכו' וגם המצוות דחובות הלבבות צ''ל נרגשות במוח ולב הגשמי, לכן שייך בהן ענין [השבי']. וכמשנ''ת במ''א בענין מ''ש שש אנכי על אמרתיך כמוצא שלל רב, שבמצוות הו''ע השלל, היינו ששוללים ומוציאים מהלעו''ז.

PASSAGE 4.6

Mitzvos, however, since they are clothed in physical objects — tzitzis in physical wool, tefillin in physical parchment, and so on — and since even the mitzvos of the heart must be felt in a physical brain and heart, are subject to actual captivity. This is the point behind the verse, "I rejoice over Your word like one who finds great plunder" — mitzvos are described as "plunder," meaning that one is actively wresting and extracting them from the "other side."

> **ELUCIDATION**
>
> "Plunder" is a stronger word than "discovery." You find a hidden object; you take plunder from an enemy who was holding it. That a mitzvah is called plunder tells you it had genuinely fallen into the wrong hands and had to be actively wrested back — exactly the shivyah structure that Torah, by contrast, never enters.

MOVEMENT 5

The Same Split Runs Through Soul, World, and Time

> *The maamar now shows that Tzion/mishpat and shvi'a/tzedakah are not limited to the individual soul: the same two-track structure recurs across nefesh (person), olam (place), and shanah (time) — and it explains why the verse names only two of the three kavim needed for actual redemption.*

אות 5.1

ב' ענינים הנ''ל (בחי' ציון במשפט תפדה ובחי' ושבי' בצדקה) ישנם בכל ג' הבחינות דעולם שנה ונפש. ובבחי' נפש ישנם הן, הן בכאו''א מישראל והן בכללות ישראל, כי מכיון שכאו''א מישראל הוא עולם מלא, הרי מובן שהענינים שבכ''א מישראל ישנם גם בכללות ישראל והענינים שבכללות ישראל ישנם גם בכאו''א מישראל.

PASSAGE 5.1

These two states — "Tzion, redeemed through justice" and "her captives, through charity" — exist across all three dimensions of *olam, shanah, v'nefesh* (place, time, and soul). Within the dimension of soul, they exist both in each individual Jew and in the Jewish people as a whole — since each individual Jew constitutes "a complete world," whatever exists in each individual also exists in the collective, and whatever exists in the collective also exists in each individual.

ELUCIDATION

Olam, shanah, nefesh — world, year, soul — is a standard Kabbalistic triad for describing any spiritual reality as it appears across space, time, and the human being respectively. The maamar is about to walk through the same Tzion/Shvi'a split three times, once for each.

אות 5.2

דכאו''א מישראל, מצד עבודתו בקו התורה הוא בבחי' ציון במשפט תפדה, ומצד עבודתו בקו המצוות הוא בבחי' ושבי' בצדקה. ועד''ז הוא גם בכללות ישראל, שנחלקים לב' סוגים ישששכר וזבולון, מארי תורה ומארי עובדין טבין. דמארי תורה הם בבחי' ציון במשפט תפדה, ומארי עובדין טבין הם בבחי' ושבי' בצדקה.

PASSAGE 5.2

In each individual Jew, insofar as he engages in the line of Torah he is in the state of "Tzion, redeemed through justice"; insofar as he engages in the line of mitzvos, he is in the state of "her captives, through charity." The same applies to Yisrael collectively, who divide into two categories — Yissachar and Zevulun, "masters of Torah" and "masters of good deeds." The masters of Torah are in the state of "Tzion, redeemed through justice"; the masters of good deeds are in the state of "her captives, through charity."

ELUCIDATION

Yissachar and Zevulun (Bereishis 49) are the classic biblical pair for "those who learn" and "those who support/do," partners in the same avodah. Note that this is not a value ranking — both paths are named in the same verse; they simply answer to different mechanics of redemption.

אות 5.3

ובכללות יותר, הוא החילוק שבין צדיקים לבעלי תשובה. דבצדיקים אין שייך ענין השבי' ח''ו שהרי לא יאונה לצדיק כל און, ועאכו''כ בצדיקים שהם בבחי' ולבי חלל בקרבי. אלא שאעפ''כ גם בהם שייך ענין הפדי', וע''ד שלפעמים הצדיק נתפס בעון הדור, אבל מ''מ מכיון שהירידה היא רק מצד ענינים שמחוץ ממנו, הרי גם אז אינו בשבי' ח''ו כי ענינו של הצדיק הוא סימנא (דאלקות) בעלמא. ולכן, גם כשהוא בבחי' ירידה וכו', הפדי' שלו היא ע''י התורה.

PASSAGE 5.3

More generally, this is the distinction between tzaddikim and ba'alei teshuvah. For a tzaddik, captivity simply cannot apply, God forbid — "no harm shall befall the righteous" — all the more so for tzaddikim of the level "my heart is void within me" (total self-effacement). Nevertheless, even for a tzaddik, some redemption is needed — as when a tzaddik is occasionally "caught up in the sin of the generation." But since even that descent comes only from causes outside himself, he is still, even then, never in captivity, God forbid — because a tzaddik's very being is nothing but a "sign of Divinity" here below. And so, even in a state of descent, his redemption comes through Torah.

> **ELUCIDATION**
>
> This resolves an apparent tension: how can a tzaddik ever need redeeming at all? The answer is precise — a tzaddik's occasional descent is imposed from outside (the generation's collective failing), never chosen or internalized, and so it remains a golus-type problem (something covered over) rather than a shivyah-type problem (something actually seized), which is why Torah alone suffices to lift him back out.

אות 5.4

משא''כ הבע''ת, שעבודתם היא להוציא את הניצוצות שנפלו ונשבו בלעו''ז, לכן גם הגאולה צ''ל בדוגמת זה. וזהו ושבי' בצדקה, שגאולתם בקו הצדקה, שהיא כללות המצוות, שהעבודה דקו המצוות היא באופן דשבי ושלל. וע''ד המבואר באגה''ק, שעיקר עבודת ה' בעתים הללו בעקבות משיחא היא עבודת הצדקה, כי בכדי להעלות את סוכת דוד שנפלה עד בחי' רגלים ועקביים צ''ל גם העבודה בבחי' עשי' דוקא, שהיא מעשה הצדקה.

PASSAGE 5.4

The ba'al teshuvah is different: his avodah is to extract sparks that actually fell and were taken captive by the "other side," and so his redemption must correspond — "her captives through charity," his redemption running through the line of tzedakah, the category of all mitzvos, whose avodah takes the form of captivity and plunder. This corresponds to what is explained in the Alter Rebbe's Igeres HaKodesh: that the primary Divine service in these days, on the heels of Moshiach's approach, is the service of tzedakah — unlike the era of the Talmud, when Torah-study was the primary service — because to raise up the "fallen sukkah of David," fallen all the way to the level of "feet and heels" (the level of pure action), the avodah must likewise be specifically at the level of action — the deed of tzedakah.

> **ELUCIDATION**
>
> This passage carries real practical weight: it isn't only describing two personality-types (the tzaddik and the ba'al teshuvah), it is naming what era we're in. The Alter Rebbe's letter shifts the primary emphasis, for these final generations, from Torah-study alone to tzedakah — because what has fallen into captivity now sits at the level of pure, physical action, and only physical action (charity, concretely given) can reach down and retrieve it.

אות 5.5

גם בבחי' עולם, מקום, שישנם בו שני ענינים הנ''ל. דעולם האצי' הוא מבורר ועולמות בי''ע עליהם נאמר ומשם יפרד ודוקא בעלמא דפרודא עולם העשי' העבודה דמצוות מעשיות. ועד''ז א''י אשר עיני ה' א''לקיך בה מרשית השנה ועד אחרית שנה, משא''כ ארץ העמים שגושה טמא ואוירה טמא, הנה בכדי לעשות ארץ העמים לארץ ישראל צ''ל העבודה הגדולה יותר דושבי' בצדקה.

PASSAGE 5.5

The same two categories exist in the dimension of place. The world of Atzilus is fully refined, while the worlds of Beriah-Yetzirah-Asiyah are described by “and from there it separates” — and it is specifically in that “world of separation,” the world of Asiyah, that the avodah of practical mitzvos takes place. Likewise, Eretz Yisrael is the land “on which the eyes of Hashem your G-d rest from the beginning of the year to its end,” whereas “the lands of the nations,” whose very soil and air are called tamei, require the greater avodah of “her captives through charity” in order to transform them into “Eretz Yisrael.”

> ELUCIDATION
>
> This maps the Tzion/Shvi'a distinction directly onto geography: a place already under open supervision (Eretz Yisrael, the higher worlds) parallels “Tzion” — it needs clarity, not rescue. A place whose very ground is called tamei (“lands of the nations”) parallels “shvi'a” — genuine captivity requiring the harder avodah of tzedakah to transform, not merely uncover.

אות 5.6

ועד''ז הוא גם בבחי' שנה, זמן, שיש בו ג''כ שני סוגים הנ''ל. שבכללות הוא החילוק שבין זמן הקיץ לזמן החורף, שבזמן הקיץ העבודה היא בנקל יותר מבזמן החורף, שבימות החמה השמש זורח והוא בחי' שם הוי'. וכדאיתא במדרש ע''י שהן יוצאים מן הקיץ לחורף כו' למקום רחוק כו' לית בעונתה ליזיל ולמיתי. והיינו שהעבודה בזמן החורף היא רחוקה, קשה יותר מבזמן הקיץ.

PASSAGE 5.6

The same applies in the dimension of time. There is generally the distinction between summer and winter — avodah is easier in summer than in winter, since in the summer the sun shines openly, corresponding to the revealed Name of Havayah. And the Midrash states that, on going from summer into winter, it is “as one going to a distant place…that cannot travel there and back in its own time” — meaning that avodah in winter is more distant, more difficult, than in summer.

> ELUCIDATION
>
> Summer/winter here is not a comment about weather, but about the ease or difficulty of spiritual work in different seasons of the calendar — a distinction the maamar is about to apply directly to the Three Weeks.

אות 5.7

ועד''ז הוא החילוק שבין יומין זכאין לימים שהם היפך הזכות. שהעבודה בימים דהיפך הזכות ה''ה ע''ד ושבי' בצדקה, מה שישראל מהפכים הימים האלה לששון ולשמחה, בגאולה העתידה. וענין זה נעשה ע''י העבודה דקו התשובה דוקא, כי ענין התשובה הוא אתהפכא חשוכא לנהורא, שזוהי מעלת עבודת הבע''ת על עבודת הצדיקים. וזוהי גם השייכות דגאולה העתידה לענין התשובה דוקא, כי החידוש שבגאולה העתידה הוא הענין דאתהפכא.

PASSAGE 5.7

The same holds for the distinction between "meritorious days" and days that are "the opposite of merit." Avodah on the days that are the opposite of merit follows the model of "her captives through charity" — Yisrael, through their avodah, turn these very days into gladness and joy in the future redemption. And this transformation happens specifically through the avodah of teshuvah, because teshuvah is precisely "turning darkness into light itself" — which is the advantage of the ba'al teshuvah's avodah over the tzaddik's. This is also why the future redemption is bound up specifically with teshuvah: because the innovation of the future redemption is precisely this quality of *ithapcha*, turning-into-its-opposite.

ELUCIDATION

Ithapcha chashocha l'nehora — "darkness turned into light itself," not merely replaced by light — is the Zohar's description of teshuvah's unique power, higher than a tzaddik's consistent light because it makes the very substance of the fall into the substance of the gain. The Three Weeks, on this reading, aren't days to be endured until they end — they are raw material for a future, greater joy, retrievable only through teshuvah's particular alchemy.

אות 5.8

הנ''ל יובן מה שבפסוק זה מדובר רק ע''ד שני הענינים דתורה (משפט) וצדקה, אף שישנם ג' קוין, כי הכוונה בענין התורה וצדקה (בפסוק זה) היא לשני סוגים הכללים שבכל הבחינות דעולם שנה ונפש. ובכל א' צ''ל העבודה בכל ג' הקוין. וכמרז''ל כל העוסק בתורה וגמ''ח ומתפלל עם הצבור כו' כאילו פדאני לי ולבני מבין אומות העולם, שפדיית הקב''ה וישראל מבין אוה''ע היא ע''י העבודה בכל ג' הקוין (ובאופן של צבור).

PASSAGE 5.8

This clarifies why the verse names only two things — Torah (justice) and tzedakah — even though there are three kavim (lines of avodah). The point is that "Torah" and "tzedakah" in this verse stand for the two general categories that recur across all the dimensions of place, time, and soul. But in each and every one of these categories, avodah must actually proceed along all three kavim — as Chazal say: "Whoever occupies himself with Torah, and with acts of kindness, and prays with the congregation...it is as though he redeemed Me and My children from among the nations of the world" — the redemption of the Holy One and of Yisrael from among the nations comes through avodah in all three kavim, done communally.

ELUCIDATION

This resolves a natural question: if the verse only mentions two paths, why does the Talmudic teaching cited require three (Torah, gemilus chassadim, and communal prayer)? Answer: the verse is naming the two *categories of what needs redeeming* (things like Tzion vs. things like Shvi'a); the Talmudic teaching is naming the *tools that do the redeeming*, which always number three — because tefilah, prayer with the community, is what carries the work of the other two into actual effect.

MOVEMENT 6

All Three Together, and Why the Torah Is Named First

> *The maamar returns to "Tzion" once more to show it too requires all three kavim in full, maps the three kavim onto the inner structure of a mitzvah itself (halachah / action / elevation), and explains why this verse is specifically read in the haftarah of the Shabbos before Tisha B'Av.*

PASSAGE 6.1 — אות 6.1

וכמו שנת''ל בענין בחי' ציון, דזה מה שישראל הם בחי' ציון הוא ע''י עבודתם בכל ג' הקוין. ומ''ש ציון במשפט (תורה) תפדה הוא לפי שהפדי' דבחי' ציון היא בעיקר ע''י התורה, עד''ז הוא גם בענין ושבי' בצדקה, שהפדי' דשבי' היא ע''י העבודה בכל ג' הקוין דוקא. ומ''ש ושבי' בצדקה (דוקא) הוא לפי שפדייתם היא בעיקר ע''י הצדקה.

As explained above regarding the state of "Tzion": that Yisrael attain the state of "Tzion" specifically through avodah in all three kavim together. So when the verse says "Tzion shall be redeemed through justice (Torah)," this is because the redemption of "Tzion" comes *primarily* through Torah — not exclusively. The same is true of "her captives through charity": the redemption of the captives requires avodah in all three kavim, and the verse names tzedakah specifically because their redemption comes *primarily* through tzedakah.

ELUCIDATION

This is an important clarification, not a contradiction of the earlier statements: naming Torah for Tzion and tzedakah for Shvi'a identifies the *primary lever* in each case, not the *only* tool. All redemption, of either type, ultimately needs Torah, gemach, and tefilah together — the verse simply names which one does the heaviest lifting for which problem.

PASSAGE 6.2 — אות 6.2

ונוסף לזה, גם בענין המצוות גופא (דצדקה היא כללות המצוות) יש כל ג' הקוין, ההלכה בזה שהוא ענין התורה, העשי' בדבר הגשמי שהוא הקו דגמ''ח, העלאת הגשמי (שעושים בו המצוה) שהוא קו העבודה, דבקרבנות נאמר ריח ניחוח שריח הו''ע ההעלאה מלמטלמ''ע, וכן תפלה עז''נ סולם מוצב ארצה וראשו מגיע השמימה. נוסף על הידוע שבכל מצוה יש ג' הענינים דמחשבה דיבור ומעשה שהם ג' הקוין.

Furthermore, within the category of mitzvos itself — tzedakah being the general term for all mitzvos — all three kavim are present: the halachic knowledge involved is the Torah-line; the physical performance of the deed is the gemach-line; and the elevation of the physical object through which the mitzvah is done is the avodah-line — as with offerings, of which it is said "a pleasing aroma," aroma representing an elevation from below to above, and likewise prayer (which corresponds to offerings), of which it is written, "a ladder set upon the earth, whose top reaches the heavens." This is in addition to the well-known fact that every mitzvah itself contains three elements — thought, speech, and action — which are the three kavim in miniature.

ELUCIDATION

The three kavim, it turns out, are fractal: they structure redemption at the largest scale (Torah/gemach/tefilah as three distinct avodos) and at the smallest scale (thought/speech/action within a single mitzvah). The same pattern of "learn it, do it, lift it" recurs at every level of magnification.

PASSAGE 6.3

This also explains the order of the three items in the Talmudic teaching cited above — “Torah, gemach, and tefilah” (not the usual order): because, in general, “he redeemed Me and My children from among the nations” happens through engagement in Torah and gemach — “Tzion shall be redeemed through justice, and her captives through charity” — while every matter still requires all three kavim, prayer done together with the congregation.

> **ELUCIDATION**
>
> Small detail, real payoff: the Talmud's list (Torah, gemach, tefilah) doesn't follow the order one might expect (tefilah first, as the most obviously “religious” act). The maamar explains the sequence by the verse's own order — Torah and tzedakah do the primary redemptive work named in the pasuk, and tefilah is appended as the universal closer that every case still requires.

אות 6.3

וע''פ הנ''ל יובן גם סדרן של ג' דברים אלו (במרז''ל הנ''ל), תורה גמ''ח ותפלה (לא כסדר הרגיל), כי בכללות הענין דפדאני לי ולבני מבין האומות הוא ע''י העסק בתורה וגמ''ח, ציון במשפט תפדה ושבי' בצדקה, אלא שבכל ענין צ''ל כל ג' הקוין, ומתפלל עם הצבור.

PASSAGE 6.4

“Tzion shall be redeemed through justice, and her captives through charity” — this verse is set as the haftarah for the Shabbos immediately before Tisha B'Av, since “from Shabbos all the days [of the coming week] are blessed” — including Tisha B'Av itself. This follows the Holy One's manner of “sending the cure before the wound” — His cure being administered in such a way that, from the outset, “I will not place upon you” the affliction at all — and through this, the redemption of every single Jew is effected, both in his soul and in his body and animal soul.

> **ELUCIDATION**
>
> “Cure before the wound” (Rashi, Megillah 13b) is the classical description of Divine providence acting preemptively: the remedy for Tisha B'Av's affliction is already embedded in the Shabbos that precedes it. Placing this particular verse in that haftarah is, on this reading, not incidental liturgy but the actual delivery mechanism of that preemptive cure.

אות 6.4

ציון במשפט תפדה ושבי' בצדקה, שפסוק זה נקבע בההפטורה דשבת שלפני ת''ב (דשבת מיני' מתברכין כולהו יומין — כולל ת''ב), שזהו בדוגמת הנהגתו של הקב''ה שמקדים רפואה למכה, שרפואתו של הקב''ה היא באופן שמלכתחילה לא אשים עליך, ועי''ז פועלים הפדי' דכאו''א מישראל הן בנשמתו והן בגופו ונפשו הבהמית.

אות 6.5

שפדיית הנשמה היא (בכללות) באופן דציון במשפט תפדה, ופדיית הגוף ונה''ב היא באופן דושבי' בצדקה [כמובן מהמבואר בתניא, שהנשמה עצמה אינה צריכה תיקון כלל וירידתה למטה הוא רק בכדי לתקן את הגוף ונה''ב]. ובכדי שהתורה והצדקה יפעלו הפדי' בפועל, הוא ע''י התפלה, קו העבודה.

PASSAGE 6.5

The redemption of the soul, broadly speaking, follows the pattern of "Tzion shall be redeemed through justice"; the redemption of the body and the animal soul follows the pattern of "her captives through charity" — as is clear from Tanya, that the soul itself needs no rectification whatsoever, and its descent below is only in order to rectify the body and the animal soul. And in order for Torah and tzedakah to actually bring about this redemption in practice, prayer — the line of avodah — is required.

ELUCIDATION

This is the maamar's final application of the Tzion/Shvi'a split to the whole human being: the soul itself (never corrupted) is "Tzion"; the body and animal soul (genuinely capable of falling into the wrong hands) are "her captives." And exactly as before, neither redemption becomes real without tefilah carrying it through.

MOVEMENT 7

From “As If” to Actual — and the Closing Charge

> *The maamar closes by marking a historical shift: what earlier generations achieved only as a hint of redemption ("k'ilu") is, in this generation — with the refinements essentially complete — poised to become actual redemption, and it ends with the Rambam's ruling that a single deed can tip the scale for the whole world.*

אות 7.1

העבודה בכל ג' הקוין, הנה בדורות הקודמים נעשה עי''ז כאילו פדאני (בכ''ף הדמיון), והוא ע''ד המבואר באגה''ק בענין גאולה הפרטית. משא''כ עכשיו אשר הנה זה עומד אחר כתלנו וכידוע השיחה של בעל הגאולה (די''ב תמוז), שכבר נגמרו כל הבירורים וצריך רק «צופוצן די קנעפלאך», הנה עכשיו, ע''י העסק בתורה ובגמ''ח ותפלה עם הצבור יהי' פדאני כו' ממש, ובאופן של פדה בשלום נפשי.

PASSAGE 7.1

In earlier generations, avodah in all three kavim brought about redemption only “as if” (k'ilu, with the letter kaf of comparison) — along the lines of what is explained in Igeres HaKodesh regarding “private” (individual-scale) redemption. Now, however, when “behold, he stands behind our wall” is upon us, and as is known from the talk of the Ba'al HaGeulah (of Yud-Beis Tammuz) — that all the refinements (birurim) have essentially been completed, and all that remains is, so to speak, “buttoning the buttons” — now, through engagement in Torah, gemach, and tefilah with the congregation, it will be “redeemed” in actuality, in the manner of “redeem my soul in peace.”

ELUCIDATION

“Ba'al HaGeulah” is the Alter Rebbe, whose personal liberation from imprisonment on Yud-Beis Tammuz is treated in Chassidus as a template for redemption generally. The claim here is pointed and specific to this generation: the maamar states that the underlying spiritual refinement work is essentially finished, and what's left is comparatively small — the difference between “as if redeemed” and “actually redeemed” is, at this point, a matter of finishing touches, not fresh labor.

אות 7.2

כי אמיתית הענין דפדי' בשלום תהי' בביאת המשיח דוקא, כמו שמבאר כ''ק אדמו''ר האמצעי. וזהו ג''כ מה שכתב אדמו''ר הזקן (באגה''ק שלו בבואו מפ''ב) וכשקריתי בס' תהלים בפסוק פדה בשלום נפשי כו' יצאתי בשלום מה' שלום, דהנה ידוע שעיקר הענין דיפוצו מעינותיך חוצה הותחל לאחרי פ''ב. ולכן יצא בשלום כשקרא בפסוק פדה בשלום נפשי, כי (עיקר) הענין דפדה בשלום הוא בגאולה העתידה, ויפוצו מעינותיך חוצה הוא ההכנה לזה.

PASSAGE 7.2

For the true fulfillment of “redemption in peace” will come specifically with the coming of Moshiach, as the Mitteler Rebbe explains. This is also what the Alter Rebbe wrote in his letter upon returning from Petersburg: “And when I read in the Book of Psalms the verse ‘redeem my soul in peace’…I went out in peace, from the G-d of peace.” It is known that the primary fulfillment of “let your wellsprings spread forth” began after Petersburg — and so he went out in peace precisely upon reading “redeem my soul in peace,” because the essential meaning of “redemption in peace” belongs to the future redemption, and “let your wellsprings spread forth” is the preparation for it.

ELUCIDATION

The Alter Rebbe's own release from imprisonment in Petersburg is read here as a lived instance of exactly the mechanism the maamar has been describing: reading a verse about redemption, in the manner described, produced actual redemption — and set in motion the spreading of Chassidus (“your wellsprings”) that the maamar treats as direct preparation for the future redemption.

אות 7.3

פתח וסלל את הדרך, שכאו''א יכול (ולכן צריך הוא) לעסוק בהכנה זו ולהביא את הגאולה ע''י שיעשה את התלוי בו וכפסק הרמב''ם שע''י פעולה אחת (הן במעשה, הן בדיבור והן במחשבה) מכריע את עצמו ואת כל העולם כולו לכף זכות וגורם לו ולהם תשועה והצלה, שנעשה פדה בשלום נפשי, פדאני לי ולבני מבין אוה''ע, בקרוב ממש ובעגלא דידן, בגאולה האמיתית והשלימה ע''י משיח צדקנו.

PASSAGE 7.3

He opened and paved the way, so that every single person can — and therefore must — occupy himself with this same preparation and bring the redemption, by doing what depends on him, in accordance with the Rambam's ruling: that through a single action — in deed, in speech, or even in thought — a person tips the balance of himself and of the entire world toward merit, bringing salvation and rescue to himself and to everyone; so that “redeem my soul in peace, He redeemed me and my children from among the nations of the world” becomes real, speedily, in the truest and most complete redemption, through Moshiach Tzidkeinu.

ELUCIDATION

The closing move places enormous practical weight on the individual: the Rambam's halachic ruling (Hilchos Teshuvah 3:4) that a single deed can tip the scale of the entire world is not brought as inspirational rhetoric but as the literal operating mechanism by which the maamar's entire discussion — Tzion, Shvi'a, mishpat, tzedakah, all three kavim — becomes actionable today, by anyone, right now.

REFERENCE

Glossary of Key Terms

ציון · Tzion

The essence of the soul; the inner heart. Can be concealed (golus) but is categorically incapable of being captured — “My glory I will not give to another.” Redeemed through *mishpat*/Torah, which uncovers rather than ransoms.

שביה / שבי · Shvi'a

The soul's powers as they clothe themselves in the body (the “foot” of the soul); genuinely capable of falling into actual captivity to the “other side.” Redeemed through *tzedakah*, an actual ransom.

משפט · Mishpat

Justice/judgment; in this maamar, shorthand for Torah-study, which redeems by revealing what was already true (bittul, self-effacement) rather than by transferring anything.

צדקה · Tzedakah

Charity; shorthand for the entire category of mitzvos, since mitzvos — clothed in physical matter — are subject to real captivity and require an actual transfer/ransom to redeem.

פנימיות הלב · Pnimiyus HaLev

The “inner heart” — the point of the soul above change, whose revelation is what makes Torah feel new every day and what makes a Jew into a “sign” (Tzion) of what is above.

גבורות ממותקות · Gevuros Memutakim

“Sweetened severities” — difficulty/restraint that has been refined into a form of kindness higher than plain, revealed kindness. The mechanism by which the future redemption comes.

ג' קוין · The Three Kavim

Torah, gemilus chassadim (kind deeds), and tefilah/avodah (prayer, elevation). All three are required for any actual redemption; the verse names only two (mishpat, tzedakah) because it is naming categories of what's redeemed, not the tools that redeem.

בעלי תשובה · vs. צדיקים · Ba'alei Teshuvah vs. Tzaddikim

Tzaddikim, in whom captivity cannot apply, are redeemed (from occasional externally-imposed descents) through Torah. Ba'alei teshuvah, whose task is retrieving sparks that actually fell captive, are redeemed through tzedakah — and it is specifically their avodah, teshuvah, that can turn darkness into light itself.

אתהפכא חשוכא לנהורא · Ithapcha Chashocha L'Nehora

“Darkness is turned into light itself” — the Zohar's term for teshuvah's unique power, higher than a tzaddik's steady light because it converts the substance of the fall into the substance of the gain. The specific mechanism by which the Three Weeks become festivals.

כאילו פדאני · K'ilu Pada'ani

“As though he redeemed Me” — the level of redemption achieved by earlier generations' avodah: real, but only a comparison/hint (a “private,” individual-scale geulah), not yet the actual, complete redemption.

בירורים · Birurim

The ongoing process of refining and extracting sparks of holiness from the world. The maamar states that, by the time of the Alter Rebbe's Yud-Beis Tammuz talk, this process is essentially complete.

יתרון האור · Yisron Ha'Or

"The advantage of light [that comes] from darkness" (Koheles 2:13) — light that follows real darkness is qualitatively greater than light that was simply always present; illustrated by the parable of the ransomed prince.

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