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Tziyon BeMishpat Tipadeh: The Month of Av - The Additions of The Tzemach Tzedek

From the teachings of Rabbi Schneur Zalman of Liadi; adapted by Eli Touger

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Ani LeDodi VeDodi Li: The Month of Elul

- i. See [*Shmos*] *Rabbah*, *Parshas Mishpatim*, sec. 30, and [*Devarim*] *Rabbah*, *Parshas Eikev*.
- ii. In the concluding ch. of *Berachos*, p. 60b.
- iii. See the explanations in the *maamar* entitled *Levavtani Achosi*, [*Likkutei Torah*, *Shir HaShirim*, p. 30c].
- iv. Note the relevant comments in the *maamar* entitled *BeShaah Shehikdimu Yisrael Naaseh*, [*Likkutei Torah*, *Bamidbar*, p. 13b ff.], and the conclusion of the *maamar* entitled *Ki Sishma BeKol*, [*Likkutei Torah*, *Devarim*, p. 23d].
- v. As implied by the statements of the *Sifri*, *Devarim* 11:22: "Through this, you will recognize 'He Who spoke and [then] the world came into being.'" Note the relevant comments in the *maamar* entitled *VeYadaata HaYom VeHasheivos*, [*Likkutei Torah*, *Devarim*, p. 4c], with regard to "living by one's faith."
- vi. Note the explanation of the concept of blessing in the *maamar* entitled *Re'eh Anochi Nosein*, [*Likkutei Torah*, *Devarim*, p. 18d ff.], which [identifies blessing] with the power of sight and the quality of *bittul*. Consult that source.

See also the statements in the *maamar* entitled *BaYom HaShemini Atzeres*, [*Likkutei Torah*, *Devarim*, p. 82b], with regard to the transition from the level of bowing to the level of prostration. Prostration reflects [utter] *bittul*. It is identified with the *Shemoneh Esreh*, as explained in the conclusion of the *maamar* entitled *HaShamayim Kisi*, [*Torah Or*, p. 1c]. Hence, the intermediary between these two stages is the level of love.
- vii. See [*Likkutei Torah*, *Devarim*,] *Parshas Re'eh*, [p. 19c-d,] the *maamar* entitled *Acharei*.
- viii. See [*Likkutei Torah*, *Bamidbar*,] *Parshas Balak*, [p. 68a,] the *maamar* entitled *Mi Manah*.
- ix. Note the relevant comments in the *maamar* entitled *Menoras Zahav*, [*Likkutei Torah*, *Bamidbar*, p. 33d].
- x. See [*Likkutei Torah*, *Bamidbar*,] *Parshas Pinchas*, [p. 75c,] the *maamar* entitled *Tzav Es*.

xi. See *Tanya*, the conclusion of ch. 34.

xii. See [*Torah Or*,] *Parshas VaYechi*, [p. 46c,] the *maamar* entitled *Osiri LeGefen*, the *maamar* entitled *Behaalos'cha*, [*Likkutei Torah, Bamidbar*, p. 30b,] and the *maamar* entitled *Menoras Zahav* cited above, [*ibid.*, 35a-b].

xiii. See the *maamar* entitled *Eileh Maasei* above, [*Likkutei Torah, Bamidbar*, p. 89c].

xiv. See the *maamar* entitled *Ki Seitzei*, [*Likkutei Torah, Devarim*, p. 35c,] and the *maamar* entitled *Rani VeSimchi Bas Tziyon*, [*Torah Or*, p. 37b ff.].

xv. See the *maamar* entitled *VeEileh HaMishpatim*, [*Torah Or*, p. 75c, which interprets the term] *lifneihem* ("before them") [in the verse (*Shmos* 21:1): "These are the judgments you shall place before them,"] as *lip'nimiyosam*, "in their inward parts."

xvi. See the *maamar* entitled *Hachlili*, [*Torah Or*, p. 47c].

xvii. See [*Tanya*,] *Iggeres HaKodesh*, [Epistle 8,] beginning *Zorei'a Tzedakos*, and [Epistle 12,] beginning *VeHayah Maaseh HaTzedakah Shalom*.

With regard to the quality of Zion, it is written (*Tehillim* 133:3): "There G-d commanded the blessing," [relating to] the attribute and level of "blessing" described above. [See the conclusion of sec. 1 of this *maamar*, which explains that "blessing" refers to drawing down and revealing G-dliness on this material plane. Implied is that when a person experiences redemption on an individual level and releases his inner G-dly potential from exile, he is capable of drawing G-dliness down to this material plane and creating a framework for the redemption of the world at large.] This refers to the inner dimension of the heart which is above the level of love. [For the love described above (sec. 2) stems from meditation and mortal understanding. Hence, it is, by nature, limited like the understanding which motivates it. The essential G-dly spark found in the inner dimension of the heart, by contrast, is unlimited like its G-dly source.] This is the level of Zion.

See the statements concerning the inner dimension of the heart in the *maamar* entitled *BaYom HaShemini Shalach*, [*Likkutei Torah, Devarim*, p. 74a ff.]. Regarding this can be applied the phrase (*Tehillim* 139:5, translated according to the context in the *maamar*): "You formed me afterwards and beforehand." Note the statements in the explanation of the *maamar* entitled *Achas Hi Yonasi*, [*Likkutei Torah, Shir HaShirim*, p. 43a, regarding loving G-d] "with all your might."

The *AriZal*, as quoted in *Zohar HaRaki'a* (p. 122a), also explains that the quality of Zion [is identified with the inner dimension of the soul, as expressed in the outcry (*Tehillim* 130:1):] "From the depths, I called out

to You.” His words are also quoted in *Hadras Melech*, sec. 156. See also the *maamar* entitled *Levavtani*, [*Likkutei Torah, Shir HaShirim*, p. 28d ff.], where it is explained that the term *Baruch* has two interpretations: [a) that one is blessed, and b) that there is a source for blessing]. These two interpretations are identified with the concepts of *baruch* and *berachah*.

“The Torah emerged from *Chochmah*” (*Zohar*, Vol. II, p. 62a, *et al.*) [and is thus identified with] the level of *baruch*. Therefore “Zion,” which is identified with the level of *berachah*, “will be redeemed through judgment,” i.e., through the *halachos* of the Torah. Note also the statements in the *maamar* entitled *Rani Vesimchi*, [*Torah Or*, p. 37c,] with regard to the statement concerning *Yosef* (*Bereishis* 41:43): “They announced before him, ‘Bend the knee (*avreich*),’” i.e., he was also identified with the level of *baruch*.

The dimension of *berachah* is explained [in the writings of the *AriZal*,] *Likkutei Torah, Parshas VaYeitzei*, which states that Zion (ציון) is numerically equivalent to *Yosef* (יוסף). See [*Zohar*, Vol. II,] *Parshas Beshallah*, (p. 55b), on the verse (*Yeshayahu* 52:8): “When G-d returns to Zion,” and the gloss of *Ramaz* there and [*Zohar*, Vol. III,] *Parshas Bamidbar* (p. 118a) on the verse (*Tehillim* 134:3): “May G-d bless you from Zion.”

The concept of “and her captives, through charity” can be explained on the basis of the *maamar* entitled *Vesamti Kadkod*, [*Likkutei Torah, Devarim*, p. 25a-b,] with regard to the concept (*Mishlei* 13:34): “Charity will elevate a nation,” and on the basis of the conclusion of the *maamar* entitled *VeAtah Yigdal Na Koach*, [*Likkutei Torah, Bamidbar*, p. 39c,] with regard to [the concept] (*Mishlei* 16:6): “With kindness and truth, sin will be atoned for.” Consult those sources.

See [*Tanya*,] *Iggeres HaKodesh*, [Epistle 5,] beginning *VaYaas David Shem*. See also the statements at the conclusion of the *maamar* entitled *Mi Manah*, [*Likkutei Torah, Bamidbar*, p. 68b,] with regard to the advantage of the influence drawn down by involvement in Torah study. From there it can be understood why specifically “Zion will be redeemed through judgment,” i.e., through involvement in Torah study, and “her captives” [will be redeemed] “through charity.” Consult that source. See also the statements in the *maamar* entitled *Ma Tovu*, [*Likkutei Torah, Bamidbar*, p. 74a-b,] with regard to the third level of *teshuvah* which is through Torah study.

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FROM THE TEACHINGS OF RABBI SCHNEUR ZALMAN OF LIADI; ADAPTED BY ELI TOUGER

Rabbi Shneur Zalman of Liadi (18 Elul 1745-24 Tevet 1812), known as "the Alter Rebbe," was one of the main disciples of the Maggid of Mezritch, and the founder of the Chabad

Chassidism. He is the author of Shulchan Aruch HaRav and Tanya as well as many other major works in both Jewish law and the mystical teachings.

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