

With the Help of Hashem

# Royal Words

of the

**Lubavitcher Rebbe King Moshiach Shlita**

Rabbi Menachem Mendel *Shlita* Schneerson



A Free Translation of the Addresses of

**Vayeira 5752**



*5782 (2022) – 120 year's of the Rebbe King Moshiach Shlita*

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## From the Talks of Shabbos Parshas Vayeira, 18<sup>th</sup> of Marcheshvan, 5752

— Translated from Hebrew —

1. it is known that in addition to the fact that all the aspects of the Torah are instructions (Torah an idiom of Hora'ah<sup>1</sup>) for each and every Jew and Jewess in all places and in all times, there is a special emphasis on the lesson from the aspects of the Torah of the Parshah of the week,<sup>2</sup> that are related especially to this time,<sup>3</sup> and from it is drawn for and throughout the whole year.

This and more: since all the aspects of the Torah are at the height of precision, it makes sense to say, that in addition to the general connection of the Parshah of the week to this time, there is also a lesson from the calendar layout of the day of Shabbos — in which we read in the congregation the entire Parshah of the week — in the days of the month.

And regarding this holy day of Shabbos: first and foremost — a lesson from the Parshah of *Vayeira*, as well as — a lesson from the calendar layout of Shabbos the Parshah of *Vayeira* on *Chay* (18<sup>th</sup>) *Marcheshvan*, that in addition to its virtue on its own, it is also within 3 days (which are counted in several matters as one

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<sup>1</sup> See Gur Aryeh beg. Parshas Bereishis in the name of the Radak. Radak on Tehillim 19, 8. Zohar vol. 3, 53b. and more.

<sup>2</sup> As “the accepted custom among all the Jewish people that they complete the Torah in one year, we begin on the Shabbos after the holiday of Sukkos and read the Parshah of Bereishis, on the second [Shabbos] Eileh Toldos [Noach], on the third, and Hashem said to Avraham...” (Rambam laws of Tefilah, beg. ch. 13 — the daily portion for this Holy Shabbos day).

<sup>3</sup> As the known saying that we need to live with the time, with the Parshah of the week that we learn at that time (“Hayom Yom” the 2<sup>nd</sup> of Cheshvan. *e.p.*). and see Shlah, Chelek Torah Shebichsav, beg. Parshas Vayeishev (297a): “the holidays of the whole year... they all have a connection to those Parshahs that occur in them...”

entity<sup>4</sup>) to *Chof* (20<sup>th</sup>) *Marcheshvan*, the birthday of the Rebbe Rashab,<sup>5</sup> as we will explain.

2. And by way of preface the known story<sup>6</sup> about the one whose birthday is on Chof Marcheshvan in connection with the Parshah of Vayeira:

When he was 4 or 5 years old, he went into his grandfather the Tzemach Tzedek on the holy Shabbos of the Parshah Vayeira, and began to cry, saying: why did Hashem appear to Avraham Avinu and to us He is not seen. And the Tzemach Tzedek answered: when a Jew a Tzaddik, decides at the age of ninety nine years that he needs to circumcise himself he deserves that Hashem should appear to him.

This story emphasizes, seemingly, that “Hashem appeared to him” is only possible for a Jew, a Tzaddik who at the age of ninety nine years decides that he needs to circumcise himself, in other words, even a Tzaddik (as usual) cannot have the revelation of “Hashem appeared to him” [which therefore this was an answer to *the Rebbe Rashab* who even as a child was a Tzaddik, as the words of our Sages<sup>7</sup> “pumpkins, from when they are small<sup>8</sup> you can estimate them,” as understood also from this story itself, that it *bothered him to the degree of crying* that Hashem is not seen to him as He was seen to Avraham Avinu], rather

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<sup>4</sup> See (for example) Pesachim end 106a. and more.

<sup>5</sup> On the second day of the week of Parshas Chaye Sarah (as the calendar layout of this year) the year Kisra (5621) (Kuntres “Chanoch Lenaar” pg. 6. “Hayom Yom” 20<sup>th</sup> Cheshvan).

<sup>6</sup> Hayom Yom 9<sup>th</sup> Cheshvan. *e.p.*

<sup>7</sup> Brachos 48a.

<sup>8</sup> So is the wording (Mikatfeih) in the Gemara, and in Rashi’s comm.: “Mikaneih,\* from its “nest”, from when its small... and there are those that have the version “Mikatfeih”...”

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\*) and so is the word in the *Aruch*.

only a Tzaddik that at the age of 99 decides that he needs to circumcise himself.

And we must understand: what is the lesson from “Hashem appeared to Avraham” *for each and every Jew*, even someone that did not reach the level of a Tzaddik (actually and in a revealed way), and most certainly that he is not a Tzaddik who at the age of 99 decides that he needs to circumcise himself?!

3. And we may explain this by prefacing the explanation of the virtue of the revelation of “Hashem appeared to him” that was brought about by the circumcision<sup>9</sup>:

It is known<sup>10</sup> that the revelation of “and Hashem appeared to him” after and through the Mitzvah of circumcision is in a higher manner, moreover, immeasurably higher, than the revelation of “Hashem appeared to Avraham” (in the Parshah of Lech Lecha<sup>11</sup>) before the circumcision<sup>12</sup> – and in two [ways]: (1) Regarding the level of *G-dliness* – as the verse says “*Havaye’h* appeared to him,” the revelation of Havaye’h (that is higher than the name Elokim), and a high level of the name Havaye’h<sup>13</sup> (that

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<sup>9</sup> See Bereishis Rabbah beg. of our Parshah: “Avraham said after I circumcised myself... from my flesh I see Hashem, if not for me doing this what would cause Hashem to be revealed to me.” And see Seforno and Ohr Hachayim beg. our Parshah (brought infra in note 33).

<sup>10</sup> See Zohar vol. 1, end 88b ff. 91a. end 97b ff.

<sup>11</sup> 12, 7. 17, 1.

<sup>12</sup> Similar to the virtue of the Giving of the Torah in comparison to the state of before the Giving of the Torah – since the preparation for the Giving of the Torah began through the circumcision of Avraham Avinu, the only Mitzvah before the giving of the Torah that it was possible to be held upon taking an oath, similar to the Mitzvahs after the Giving of the Torah, as spoken at length in the previous Farbrengen (see supra pg. 68 ff.).

<sup>13</sup> See Ohr Hachayim, beg. our Parshah: “when he said “Vayeira Eilav Hashem (lit. appeared to him, Hashem)” and not “Vayeira Hashem Eilav (appeared Hashem to him),” he meant to say that what was reached from appearing to him is *all the levels of Havaye’h* the Honorable Name.”

is higher than the name Havaye'h that is mentioned in the Parshah of Lech Lecha),<sup>14</sup> (2) Regarding the revelation *to Avraham* – “Hashem appeared *to him*” – that the high revelation was revealed to him and received by him, that he became a “vessel” for the higher revelation that it was drawn and permeated his innermost (whereas “before he was circumcised he did not have strength to stand”<sup>15</sup>).

And this is also hinted in the continuation of the verse “and he sat... in the heat of the day”: “*heat of the day*,” “Hashem took the sun out of its sheath”<sup>16</sup> – alludes to the great strength of the revelation of “the sun alludes to Havaye'h”<sup>17</sup> as He is on His own, without the “shield, sheath” of the name Elokim; and nevertheless “he *was sitting*” – that the higher revelation of “the heat of the day” (“Hashem took the sun out of its sheath”) was revealed and received and taken in a settled manner.<sup>18</sup>

4. And the reason that this phenomenon (a higher level of G-dliness that is drawn and revealed and permeated his innermost) was brought about through the Mitzvah of Circumcision – since in the Mitzvah of Circumcision there are these two extremes:

The Mitzvah of Circumcision is *higher than all the Mitzvahs of the Torah*,<sup>19</sup> for all “the Mitzvahs of the Torah three covenants

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<sup>14</sup> See Sefer Hamaamorim 5568 pg. 481 *ff.* Biurei Hazohar of the Tzemach Tzedek (vol. 2) our Parshah pg. 636. *S.v.* Vayeira Eilav Havaye'h of Shabbos Parshas Vayeira 5679 (end pg. 70 *ff.*).

<sup>15</sup> Rashi's comm. Lech Lecha 17, 3. And see *infra* note 18.

<sup>16</sup> Rashi's comm. on the verse.

<sup>17</sup> See Likkutei Sichos vol. 18, pg. 310. *ref. a.l.*

<sup>18</sup> See Yalkut Shimoni beg. our Parshah: “now that he was circumcised, he sits and I stand.”

<sup>19</sup> And higher than the name Havaye'h – as hinted in what is written “Me Yaaleh Lonu Hashamaymah” its first letters, Milah (circumcision) and its last letters, Havaye'h, that the Milah is at the head of the words, and the name Havaye'h at the end of the words (Torah Ohr, end Parshas Lech Lecha).

were made for them... and for Circumcision thirteen covenants were made,”<sup>20</sup> and together with this, indeed it is (the only Mitzvah that) is drawn and revealed and permeates *the physical body literally*, “My covenant in your flesh, for an everlasting covenant,”<sup>21</sup> namely, that the connection with Hashem is above reason and understanding, which is the content of a covenant, is revealed and permeates the physical flesh.<sup>22</sup>

And an even greater innovation in the Mitzvah of Circumcision, that through it is accomplished the drawing of G-dliness (not only in the physicality of the body, rather) also *in the physicality of the world*<sup>23</sup> — since, the covenant of the Circumcision is connected to the covenant of the earth, “to give it as inheritance to you through this Mitzvah,”<sup>24</sup> namely, that the Mitzvah of Circumcision is an empowerment to make this physical earth, the Land of Canaan, that it become “Eretz Yisroel,” “the land that ran to do the will of its Maker,”<sup>25</sup> to the degree that the whole earth is made a dwelling for Hashem.

5. In other words — in greater depth:

The 2 extremes in the Mitzvah of Circumcision — a high level of G-dliness, that is higher than all the Mitzvahs of the Torah, and it being drawn and revealed below, in the flesh of the body

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<sup>20</sup> Rambam end Laws of Milah — from Nedarim 31b.

<sup>21</sup> Lech Lecha 17, 13.

<sup>22</sup> And based on this we can better appreciate the wording of the Midrash (cited in note 9) “after I circumcised myself... *from my flesh* I see Hashem... from my flesh literally... and My covenant will be in your flesh.”

<sup>23</sup> And emphasized also in what is written “and Hashem appeared to him *in Eilonei Mamrei*,” “for *there* Avraham was circumcised... *there* His Divine Presence was revealed...” (Seforno beg. our Parashah), namely that the revelation of the Divine Presence is connected and drawn and permeates *the place*.

<sup>24</sup> Rashi’s comm. *ibid*, 2. And see *infra* note 48.

<sup>25</sup> Bereishis Rabbah 5:8.

and in the physicality of the world — are dependent one on another, since specifically through being drawn and revealed in the lowest is drawn and revealed a high level of G-dliness.

And the explanation of this — based on what is known<sup>26</sup> that the purpose of the entire creation is because Hashem desired to have for Himself blessed be He, a dwelling in the lowest realm, namely, not only that the revelation of G-dliness is drawn in the entire order of the descent of the Light of Hashem until it is drawn and revealed also in the lowest realms, rather on the contrary, that the dwelling for Hashem is in the lowest realm specifically, for the level of G-dliness that is revealed in *the upper* worlds is the aspect of *revelations*, however the revelation of *the Essence literally* (that is above the aspect of revelations), the Essence of Hashem, is *in the lowest realm* specifically, which there is accomplished the dwelling for Himself blessed be He, a dwelling for His Essence, that He is revealed in it in His whole essence.<sup>27</sup>

And in the wording of the verse<sup>28</sup> “behold the heaven and the heaven of the heavens cannot contain You, only this house” as a statement<sup>29</sup> — that “the heaven and the heaven of the heavens” (the upper worlds) cannot contain the revelation of the Essence of Hashem, only “this house,” the Beis Hamikdash in this physical earth, becomes a dwelling for His Essence, and “from there light goes out to the world,”<sup>30</sup> that the world becomes a dwelling for Hashem.

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<sup>26</sup> See Tanchuma Naso 16. And more. Tanya beg. ch. 36. *e.p.*

<sup>27</sup> See Sefer Hamaamorim Melukat vol. 2, pg. 241. *ref. a.l.*

<sup>28</sup> Melachim I, 8, 27.

<sup>29</sup> See Likkutei Sichos vol. 21, end pg. 147 *ff. ref. a.l.*

<sup>30</sup> Yerushalmi Berachos end 4:5. And more.

As known<sup>31</sup> that the main and complete revelation of the True Existence is in the physical existence (that is created formed and made) specifically, which in it is drawn and revealed the True Existence – “the Essence of the Emanator, Blessed be He, which His existence is from Himself... He alone is in His power to create something from literally nothing without any other cause for this to exist.”<sup>32</sup>

6. Based on this it is understood that the content of “Hashem appeared to him” (a high level of G-dliness that is revealed and permeates his innermost) that is accomplished through the Mitzvah of Circumcision – exists also *in every single Jew*.<sup>33</sup>

Regarding the Mitzvah of Circumcision it says<sup>34</sup> “and you should guard My covenant, you and your children after you for all generations,” that the virtue of “My covenant in your flesh, for an everlasting covenant” is accomplished for the Jewish people for all generations, to the degree, that the existence of the Jewish people is bound to Circumcision even before the actual Circumcision, as we find in Jewish law that one who says “I swear that I will not gain from those who are Circumcised is

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<sup>31</sup> See Biurei Hazohar of the Mitler Rebbe, Beshalach 43c. *e.p.*

<sup>32</sup> Tanya Iggeres Hakodesh sect. 20.

<sup>33</sup> See Seforno beg. our parshah: “Hashem appeared to him... Hashem blessed be He revealed His Divine Presence to His nation with a Bris as the set way of all that make a covenant... He revealed His Divine Presence to accept the covenant with us, as He said, “between Me and between You for all generations,” and maybe because of this there is the custom to prepare a chair during the circumcision and in it its place.” And in the comm. of the Ohr Hachayim, beg. of our Parshah: “after Avraham was circumcised then was revealed in his flesh the Yud of the holy mark, and hence he says, “Hashem appeared to him,” and this is what the Zohar says (vol. 1, end 95a) and this is its words, and all that rest in him the holy mark, the Divine Presence rests in him.” And from this is understood that the phenomenon of “Hashem appeared to him” is in the Bris Milah of every single Jew.

<sup>34</sup> Lech Lecha 17, 9.

prohibited to gain [even] from Jews that are not circumcised,”<sup>35</sup> “even though he was not circumcised it is as if he was circumcised,”<sup>36</sup> and similarly “a woman is as if she was circumcised.”<sup>36</sup>

And through this there is for *every single Jew* the revelation of “*Hashem appeared to him*” – “the entering of this Holy Soul... in the Mitzvah of Milah”<sup>37</sup>:

The Holy Soul, the G-dly Soul, is a high level of G-dliness – “a portion of Hashem from up-high literally,”<sup>38</sup> and the essence when you grasp part of it you grasp the whole thing,<sup>39</sup> that you grasp *the Essence of Hashem literally*.

[And note the precise wording “grasp”, which “grasp” is related to acquiring which through it one becomes an owner over the thing he acquired, namely, that every single Jew grasps and is the boss so-to-say over the Essence of Hashem literally<sup>40</sup>].

And the high level of “a portion of Hashem literally” – is clothed and enters (in an inner way) *in the physical body* (“that seems similar in its materialistic aspect to the bodies of the nations of the world”<sup>41</sup>) of each and every Jew, to the degree that the true life-force of the physical body is from the G-dly Soul,<sup>42</sup> which therefore, the physical body of every single Jew

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<sup>35</sup> Nedarim cited in note 20. Avodah Zarah 27a.

<sup>36</sup> Avodah Zarah ibid.

<sup>37</sup> Shulchan Aruch of the Alter Rebbe Orach Chayim (Mahadura Tenyana) end of sect. 4.

<sup>38</sup> Tanya beg. ch. 2.

<sup>39</sup> Kesser Shem Tov appendixes sect. 116. *ref. a.l.*

<sup>40</sup> An example of this – “I sold to you My Torah I was – so-to-say – sold with it” (Shemos Rabbah beg. ch. 33), “My children, you have won Me, you have won Me” (Bava Metzia 59b).

<sup>41</sup> Tanya ch. 49.

<sup>42</sup> See Sefer Hamaamorim 5656, end pg. 319. Likkutei Sichos vol. 10. pg. 103. *ref. a.l.*

is “a holy body,”<sup>43</sup> and is called “Adam” (“you are called Adam”<sup>44</sup>), named so because Adameh (similar) to Above.<sup>45</sup>

7. And this phenomenon (the revelation of “Hashem appeared to him” with “the entering of this holy Soul in the Mitzvah of Circumcision”) is expressed in actuality in all the details of the life of a person also when he is small – and among the examples of this:

First and foremost – the recognizing of G-dliness, that the “Luminary is revealed and therefore even little children know that there is Hashem existing...”<sup>46</sup> furthermore, that regarding children there is an even greater virtue, as understood from the known words of a Jewish Great “I pray with the perception of this child,”<sup>47</sup> that since he is not in a state of understanding matters of Sefiros (the aspect of Revelations), then his prayer is to His Essence literally.

Furthermore and mainly – not only regarding his spiritual matters, praying to Hashem, rather also *physical* matters, like eating and drinking, as emphasized also regarding children that we educate them to say the Blessing after Meals<sup>48</sup> (the Blessing

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<sup>43</sup> See Zohar vol. 3, beg. 70b. Shulchan Aruch of the Alter Rebbe cited in note 37. And more.

<sup>44</sup> Yevamos beg. 61a.

<sup>45</sup> Asarah Maamoros, Maamar Eim Kol Chay, Cheilek 2, ch. 33. Shelah beg. 3a. 20b. 268b. 301b.

<sup>46</sup> Torah Ohr, our Parshah, beg. 14b.

<sup>47</sup> Responsa of the Rivash, sect. 157. Brought in Sefer Hamitzvahs of the Tzemach Tzedek, Shoresch Mitzvas Hatefilah, ch. 8.

<sup>48</sup> Note the connection of the Blessing after Meals *to Bris Milah* – that “we have to mention in it Bris,” “in the Blessing “Ha’aretz”\* for through the Bris it was given to Avraham in the passage of the Milah, and I will give you and your children after you, the land of your dwelling” (Brachos 48b, and in Rashi’s comm.).

that its obligation is Biblical<sup>49</sup>) in a manner that they understand with their mind that it is necessary to bless and thank Hashem for *the physical food*, as emphasized in the story in the Talmud<sup>50</sup> about Abaye and Rava that were sitting when they were children in front of Rabbah, and he asked them “to who are you blessing” (the Blessing after the Meals), “they answered “to Hashem” (and he asked them) and where does Hashem reside, Rava pointed to the roof, Abaye went outside and pointed to the heaven”<sup>51</sup> (and at the conclusion of the topic: “this is what people say, pumpkins when they are small you can estimate them”).

Furthermore – not only regarding food that gives life to their bodies and becomes *part of their blood and flesh*, rather also regarding their *physical items* that are in the house, as emphasized in the Mitzvah of *Mezuzah* [that cherishing it is evident regarding every single Jew also when he is small, as seen clearly regarding Jewish children that their nature draws them to kiss the mezuzah, and they raise their bodies up in order to kiss the Mezuzah, and several times a day, and especially in the beginning of the day, when they arise from their sleep, and at the end of the day, before they go to sleep], that through it being set at the entrance of the house and at the entrance of

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\*) *And in this is emphasized also the connection to drawing the Holiness (not only in the food for the body, rather) also in the entity of the Land (including also in outside the Land which we make from it Eretz Yisroel, as infra in the talk).*

<sup>49</sup> Brachos ibid.

<sup>50</sup> Ibid, a.

<sup>51</sup> And in Chiddushei Agados Maharsha ibid: “what they said to him “to Hashem”, it is possible that they still do not know who is Hashem, only that so they learned from their fathers and their Rabbis to say this, and therefore it was also not sufficient that they would say with their mouth “roof” and “in the heaven,” for maybe they learned to say this and they do not know what is the roof and the heaven, until they showed him up high what He is, hence they certainly know to Whom they are blessing.

every room in the house, it is *recognized* that all the items that are in the room, the whole room and the whole house belongs to “the One Hashem,” and similarly the Holy Books and charity box that is in the house [as spoken a number of times that it is advisable and very correct that every boy and girl have in his/her room holy books (Chumash, Siddur etc.) and a charity box that belong to him/her], which through this the entire house becomes a house of Torah, prayer and kind deeds, similar to the Beis Hamikdash, as the verse says<sup>52</sup> “make a Sanctuary for Me and I will dwell in you,” “in it” it does not say rather “in you”, in every male and female,<sup>53</sup> in his soul deep down, and in his personal house.

And from his house is drawn in his part in the world and in the whole world – as emphasized in the fact that the Mezuzah is at the *entrance* of the house and on the handbreadth closest *to the outside*,<sup>54</sup> to show that it affects the outside, and especially through a person going from the house to the outside (as the verse says “Hashem will guard your *leaving* and your coming”<sup>55</sup>) when he is permeated with the content of the Mezuzah, “every time that he comes in and leaves he will notice the unity of the Name,<sup>[55]</sup> the name of Hashem and remember His love... and know that there is nothing that stands forever and ever aside from the knowledge of the Creator of the world,”<sup>56</sup> and permeates this in his Service in his portion of the world to make

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<sup>52</sup> Terumah 25, 8.

<sup>53</sup> See Alshich on the verse. Shelah 69a. And more.

<sup>54</sup> Menachos beg. 33b. Rambam Laws of Mezuzah 6:12. Tur Shulchan Aruch Yoreh Deiah, end sect. 285.

<sup>55</sup> Tehillim 121, 8. And see Zohar vol. 3, 263b. 266b.

[<sup>55</sup>] [See Zohar Bo, beg. 36a, *Likkutei Levi Yitzchak a.l.* (pg. 59) and the explanations of the Rebbe King Moshiach Shlita on this (Parshas Bo 5733, 5736, 5741, 5747).]

<sup>56</sup> Rambam *ibid*, law 13.

from it “Eretz Yisroel,” as the known saying<sup>57</sup> “make here (outside the Holy Land) Eretz Yisroel,” to the extent that the whole world becomes as “Eretz Yisroel,” that in the whole Eretz (land) is evident clearly its connection to the Jewish people and the Torah (“Yisroel” acronym “Yesh<sup>58</sup> Shishim Riboi Osios Latorah, there are six hundred thousand letters of the Torah”<sup>59</sup>), that it becomes a dwelling for Hashem.

8. According to this we can explain the content of the story regarding the crying of the Rebbe Rashab as for why Hashem appeared to Avraham our forefather and to us He did not appear, and the answer of the Tzemach Tzedek that when a Jew a Tzaddik, decides at the age of ninety nine that he needs to circumcise himself, he deserves that Hashem appear to him – that the discussion is not about *the existence* of “Hashem appeared to him” (the revelation from Above), rather regarding *seeing it actually and in an openly revealed way* (by the receiver):

*The existence* of “Hashem appeared to him” (the manifestation of the Divine Presence and It resting<sup>60</sup>) *exists in every single Jew and Jewess* – through the Circumcision, which then the holy soul enters into him, “a portion of Hashem from up-high literally,” and through this is accomplished for him the recognizing of G-dliness, that it is drawn and permeates also his physical matters and his portion of the world, as explained above at length; and the novel matter regarding Avraham – that the existence of “Hashem appeared to him” was in a manner of *seeing, that he saw actually and openly* the manifestation of the Divine Presence to him and It resting in him.

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<sup>57</sup> Igros Kodesh of the Rebbe Rayatz vol. 1, pg. 485.

<sup>58</sup> “Yesh” specifically – which hints to the drawing and revelation in the “Yesh Hagashmi (physical existence).”

<sup>59</sup> Megaleh Amukos, Ofen 186.

<sup>60</sup> As the wording of the Seforno and Ohr Hachayim in note 33.

And the crying of the Rebbe Rashab “why did Hashem appear to Avraham Avinu and to us He is not seen,” means, that to us he is not seen *as he is seen to Avraham Avinu*, in a manner *that also we will see* the revelation of “Hashem appeared to him.”

And based on this we will be better appreciate the precise words “why did Hashem appear to Avraham Avinu and to us He is not seen” – that although certainly he knew and understood the great virtue of Avraham Avinu in comparison to him, nevertheless, his reasoning and demand (to the degree of crying) was since Avraham is *Avinu (our father)* of every single Jew,<sup>61</sup> all of his details and virtues (including also the virtue that was reached through him deciding to circumcise himself at the age of 99) are drawn to every single one of his children after him<sup>62</sup> for all generations, that notwithstanding his state *he inherits everything*, therefore, in the same way that Hashem appeared to Avraham Avinu should appear also *to us*, namely, that also we *should see* the revelation of “Hashem appeared to him.”

And regarding this the Tzemach Tzedek answered him, that in order *to see* the revelation of “Hashem appeared to him” *actually and openly*, one must be *deserving of this* through the actual Service, like Avraham, that due to the great virtue of his Service (that at the age of 99 he decided that he needs to circumcise himself) he *deserved* that Hashem appear to him, and therefore *he saw openly* that “Hashem appeared to Him.”

9. Based on this it is understood also the lesson from “Hashem appeared to him” in the Service of each and every Jew:

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<sup>61</sup> As we emphasize in the beginning of every single Amidah throughout the year the same – “our G-d and the G-d of our fathers the G-d of Avraham...” and we end off “Who guards Avraham.”

<sup>62</sup> As the wording of the verse in our Parshah (18, 19) “for I know him that he will command his household after him...”

When a Jew learns and reads in the Torah “Hashem appeared to him,” he must know that the intention is (also and mainly) to him (for it does not say “and He appeared to Avraham,” rather “and He appeared to him”), being the descendant of Avraham Avinu, that entered into the covenant of Avraham Avinu. Just as Avraham Avinu “Hashem appeared to him” because of the circumcision.

And this knowledge awakens in him *a yearning to see* the revelation of “Hashem appeared to him” – as we learn from the Rebbe Rashab<sup>63</sup> that even a small child must yearn to see the revelation of “Hashem appeared to him,” to the degree of crying!

And since he yearns to see the revelation of “Hashem appeared to him,” certainly he will do all that is in his responsibility to be worthy of this – through *his Service* in the content of circumcision:

Regarding his physical body – “My covenant in your flesh for an everlasting covenant” – that the entity of the body, all 248 limbs and 365 sinews, is permeated with holiness and G-dliness in a manner of an “everlasting covenant”; and regarding his portion in the world – inheritance of the Land through the circumcision – that every action in his portion in the world is permeated with making Eretz Yisroel from every detail of the matters that are in his portion of the world.

10. And this matter is emphasized even more in the calendar layout of the Parshah of Vayeira on Chay Marcheshvan:

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<sup>63</sup> For since already when he was a child, “pumpkins can be estimated when they are small,” he was ready and befitting to be *the Leader* of the Jewish people, his conduct (also when he was small) becomes an instruction regarding the education of children.

*Chay* (an idiom of Chayus (liveliness)) – denotes the true lifeforce of each and every Jew,<sup>64</sup> the lifeforce of *the Soul*, “a portion of Hashem from up-high literally,” as it is drawn and comes to enliven *the physical body*.

And Chay *Marcheshvan* – denotes the drawing forth and revelation of the lifeforce (the lifeforce of the Soul that is clothed in the body) also *in weekday matters* with which one is occupied beginning with the month of *Marcheshvan* (the first month of the year after the month of Tishrei which is “full of Holidays”<sup>65</sup>), in order to draw and permeate the holiness and G-dliness also in the weekday work, 39 acts of work, that it be evident that the occupation in them is in order to make from the whole world a dwelling for Hashem, similar to the Mishkan and Beis Hamikdash that is made through the 39 acts of work.

And based on this it is understood the connection of the Parashah of Vayeira to the 18<sup>th</sup> of Marcheshvan – that the revelation of “Hashem appeared to him” (through the circumcision) is drawn and permeates and is revealed in the lifeforce of the Soul that is clothed in the body (Chay), and also in the occupation in the weekday work (Marcheshvan), that it be evident in them the revelation of G-dliness.

And in continuation to this (within 3 days) we reach the 20<sup>th</sup> of Marcheshvan – Chof acronym of *Kesser*,<sup>66</sup> and [the word] *Esrin* ([twenty] the number of Chof) is the numerical value of *Kesser*<sup>66</sup> – which “Kesser” is an exceedingly high level of G-dliness, higher than all the Sefiros, and this level is drawn and

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<sup>64</sup> And especially the 18<sup>th</sup> *of the month*, which is connected to the orbit of the moon, indeed this denotes the lifeforce of the Jewish people who are compared to the moon and count to the moon (see Sukkah 29a. Bereishis Rabbah 6:3. Ohr Hatorah Bereishis, end 4b *ff.* and more).

<sup>65</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim 492:2.

<sup>66</sup> Likkutei Torah Shir Hashirim 35c. *e.p.*

revealed and permeates the weekday work that is in the month of *Marcheshvan*. And in greater depth – that the drawing and revelation of “Hashem appeared to him” in the weekday work that is in the month of *Marcheshvan* is connected to the revelation of the Essence of Above (as *supra* ch. 5), which this is the content of Kesser (Chof).

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11. And we may add in all of this in connection with the true and complete Redemption through Moshiach:

Among the main aspects of the prophecies about the Redemption – “and your Master will not be concealed anymore and *your eyes will see your Master*,”<sup>67</sup> which this is the phenomenon of “*and Hashem appeared to him*”<sup>68</sup> at the height of completeness.

Furthermore: “and the honor of Hashem will be revealed *and all flesh will see...*”<sup>69</sup> (not only “eyes of flesh,” rather the “flesh” itself, and “all flesh”), that there will be the revelation of G-dliness in the whole entire creation – which this is the content of *the 18<sup>th</sup> of Marcheshvan*, that in all matters of the world (the weekday matters that are in the month of *Marcheshvan*) should be clearly evident the true life force (Chay (18)) of G-dliness.

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<sup>67</sup> Yeshayah 30, 20. And see Tanya ch. 36.

<sup>68</sup> And hinted also in the continuation and end of the verse, “as the heat of the day” as the words of our sages (Nedarim end 8b. *ref. a.l.*) “in the Time to Come Hashem will take the sun out of its sheath, the Righteous (“and all Your nation are Righteous”) are healed with it,” that there will be the complete revelation of “the sun, [analogy for] Havaye’h” in the full strength, and in a manner that it will be drawn and received in the physical body, including that it accomplishes healing and the completeness of the body.

<sup>69</sup> Yeshayah 40, 5. And see Tanya *ibid.*

And this is related also to *Chof* (the 20<sup>th</sup>) of Marcheshvan, the level of the *Kesser* (crown), which is connected to the phenomenon of kingship – which in the Time to Come will be revealed the kingship of Hashem (Chof) in the whole entire world (MarCheshvan), as the verse says<sup>70</sup> “Hashem will rule forever and ever,” “in the Time to Come when the whole kingship will be His.”<sup>71</sup>

And based on what was explained above (ch. 8) *that the existence* of “Hashem appeared to him” is at all times for each and every Jew and Jewess, and all that is necessary is to accomplish that this existence should be *revealed* – we may say that so is the true also regarding the completeness of “Hashem appeared to him” that is in the true and complete Redemption through Moshiach:

It is known that each and every Jew and Jewess has a spark of the Soul of Moshiach,<sup>72</sup> the level of Yechidah, which is a spark of the general Yechidah which is the Soul of Moshiach,<sup>73</sup> which therefore every Jew is called by the name “star,”<sup>74</sup> the name of Moshiach, as the verse says about him “He shot out a star from Yaakov.”<sup>75</sup> And emphasized very much in Jewish children – as the words of our Sages<sup>76</sup> that children of Yeshivah are called “*Meshichai*.” And we may say that the aspect of Yechidah, the spark of Moshiach, is revealed more in children, since their inner powers are not that revealed (and therefore also their

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<sup>70</sup> Beshalach 15, 18.

<sup>71</sup> Rashi’s comm. *ibid*, 17.

<sup>72</sup> Meor Einayim, end Parshas Pinchus.

<sup>73</sup> Ramaz on Zohar Vol. 2, 40b. and on Zohar vol. 3, 260b. and more.

<sup>74</sup> See Yerushalmi Maaser Sheni 4:6.

<sup>75</sup> Balak 24, 17. And see Yerushalmi Taanis 4:5.

<sup>76</sup> Shabbos 119b.

recognizing of G-dliness is of the Essence of Hashem, as explained above in ch. 7).

And this is accomplished actually and openly through each and every Jew and Jewess fulfilling the Shlichus (mission) of Hashem – as hinted also in the word “Shliach” with the addition of a Yud, which hints to the 10 soul-powers with which the Service of Shlichus is accomplished, the numerical value of “Moshiach”<sup>77</sup> [namely] to reveal the spark of Moshiach that is in him, the aspect of Yechidah, that it be revealed and permeate his physical body and physical matters that are in his portion of the world, until upon the collecting of all the sparks of Moshiach which is in every Jew, is revealed and comes the general Moshiach, Moshiach simply, which then there will be the revelation of G-dliness in the Jewish people (“Hashem appeared to him”) and in the world (Chay Marcheshvan) at the height of perfection.

And in this matter is the main lesson from the Parshah of Vayeira – that each and every Jew and Jewess must *yearn very much* for the revelation of “Hashem appeared to him” in the true and complete Redemption, and to do all that is his responsibility to befit this, through that every action of his is done in a way that befits the state of the true and complete Redemption.

12. And in this there is an additional advantage that was added in the recent generations – that the unique quality of Chof Marcheshvan was revealed (which is blessed from Shabbos the Parshah of Vayeira, Chay Marcheshvan) with the birth of the

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<sup>77</sup> See Likkutei Sichos vol. 29, pg. 358 *ff.* and more.

Rebbe Rashab on this day (in the year Kisra (5621)<sup>78</sup>), upon which his “Mazal is strong”<sup>79</sup>:

Among the main aspects of the Rebbe Rashab – as they already saw when he was small, as the words of our Sages, “pumpkins can be estimated when they are small,” and most certainly after he grew up and was appointed to be the Leader of the Jewish people<sup>80</sup> – the special effort in the phenomenon of “*Hashem appeared to him*” (not only regarding himself,<sup>81</sup> rather also) for each and every Jew and Jewess, as emphasized in his novel accomplishment of founding the Yeshivah Tomchei Tmimim,<sup>82</sup> a Yeshivah<sup>83</sup> in which is studied “the revealed part of the Torah and the Teachings of Chassidus, complete,”<sup>84</sup> and in a manner that the study of the Chassidic Teachings is “in good depth, to understand it and explain it to himself as studying a Talmudic topic in the revealed part of the Torah,”<sup>85</sup> that “the

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<sup>78</sup> Which this has 2 Chofs [*Chof* Marcheshvan, Tav Reish *Chof* Alef], which hints to the Higher Kesser (Kuntres “Chanoch Lenaar” pg. 8).

<sup>79</sup> Yerushalmi Rosh Hashanah 3:8, and in Korbon Ha’eidah *a.l.*

<sup>80</sup> After the passing of his father, the Rebbe Maharash, on the 13<sup>th</sup> of Tishrei 5643\* – which this year began the *hundred and tenth* year from the beginning of his leadership.

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\*) Note that the first Maamar that he said in public (on the night of the 2<sup>nd</sup> day of the Holiday of *Sukkos* 5643) is Kesser Yitmi Lecha (Kuntres “Chanoch Lenaar” pg. 11).

<sup>81</sup> As emphasized also in his known saying that when he sits in his room and studies “Likkutei Torah,” then “I knew Him, I become Him” (see Sefer Hasichos 5600, pg. 26. 5703, pg. 63. 5705, pg. 85).

<sup>82</sup> Note the connection of “Tomim (complete)” to the Mitzvah of Milah – as the verse says, “go in front of Me and be complete,” through the Milah (Lech Lecha 17, 1 and in Rashi’s comm.).

<sup>83</sup> An idiom of “Yoshev, sitting and being occupied in Torah,” namely, that the occupation in Torah, also the deep part of the Torah, is in a *settled* manner.

<sup>84</sup> The talk of the night of Simchas Torah 5659 – “Hatomim” vol. 1, pg. 25. And more.

<sup>85</sup> Ibid pg. 23.

Chassidic Teachings be understood just as one understands a topic in the revealed aspects”<sup>86</sup> – which through this is accomplished (a taste and something similar) to the phenomenon of “*Hashem appeared to him*,” that matters of G-dliness that are explained in the Chassidic Teachings<sup>87</sup> (“know the G-d of your father”<sup>88</sup>) come *in the sight of the intellectual eyes*.

Furthermore and mainly – that this is a preparation for the true and complete Redemption through Moshiach,<sup>89</sup> which then there will be the study of the inner part of the Torah (knowledge of G-dliness) at the height of perfection, as the verse says<sup>90</sup> “He will kiss me from the kisses of his mouth,” “that the speaking [of Hashem] will be with us mouth to mouth,”<sup>91</sup> since “new Torah insights will come forth from Me,”<sup>92</sup> “from Me” literally, and its study will be in a manner that “a person will not teach his friend anymore... since all of them *will know Me*,”<sup>93</sup> furthermore, in a manner of seeing, “Hashem appeared to him,” “and your eyes will see your Master,” with literal sight.

And this phenomenon is emphasized in the accomplishment of the Rebbe Rashab in founding the Yeshivah Tomchei

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<sup>86</sup> Ibid pg. 24.

<sup>87</sup> And especially *in his own* Chassidic Discourses, in which is clearly evident and emphasized very much the extensive and comprehensive explanations, including that he is called by the first Chasidim, the title “the Rambam of Chassidus” (Likkutei Dibburim vol. 2, 296a. and see also Sefer Hsichos 5751 vol. 1, pg. 117-18).

<sup>88</sup> Divrei Hayomim I, 28, 9. And see Tanya Kuntres Acharon 156b. and more.

<sup>89</sup> See known Iggeres Hakodesh of the Baal Shem Tov – Kesser Shem Tov at the beg. *e.p.*

<sup>90</sup> Shir Hashirim 1, 2. And in Rashi’s comm.

<sup>91</sup> Tzror Hamor on the verse.

<sup>92</sup> Yeshayah 51, 4. Vayikra Rabbah 13:3.

<sup>93</sup> Yirmiyah 31, 33.

Tmimim – as he explains in his known talk<sup>94</sup> regarding “all those that go out to the war of the Dynasty of Dovid” against those “that scoff the advent of your Moshiach,”<sup>95</sup> and in the words of the Rambam in the laws of Kings and Wars and King Moshiach<sup>96</sup>: “he will fight the wars of Hashem” until “he wins,” as hinted in the continuation of the verses of “that scoff the advent of your Moshiach” – “blessed is Hashem forever, *Amen and Amen*,”<sup>97</sup> which “Amen” (and most certainly two times Amen) alludes to the victory in the war,<sup>98</sup> which through this is accomplished the coming and revelation of Dovid [i.e.] King Moshiach actually literally.

13. And with greater emphasis in this generation – the third<sup>99</sup> from the Rebbe Rashab and his students the soldiers of the Dynasty of Dovid, in which is *finished and completed* the Service of the soldiers of the Dynasty of Dovid to bring the Redemption in true actuality through Dovid [i.e.] King Moshiach, as the words of my revered father in law the Rebbe leader of our generation during his life in this world that all the Service *is already finished and completed*, and we stand prepared to accept Dovid [i.e.] King Moshiach, and most certainly after the continuation of the Service of the soldiers of the Dynasty of Dovid in spreading the wellsprings outward for a duration of

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<sup>94</sup> The Talk of Simchas Torah 5661 – Likkutei Dibburim vol. 4, 787b *ff.* Sefer Hasichos 5702, end pg. 141 *ff.*

<sup>95</sup> Tehillim 89, 52.

<sup>96</sup> End ch. 11.

<sup>97</sup> Ibid, 53.

<sup>98</sup> See Nazir at the end. *ref. a.l.*

<sup>99</sup> Note what it says “the crown of elders is their *grandchildren*” (Mishlei 17, 6. And see Avos 6:8. Bereishis Rabbah 63:2), “it will not be removed from your mouth and from the mouth of *your children and grandchildren*... from now and forever” (Yeshayah 59, 21. And see Bava Metzia 85a).

forty years, in a manner of “Hashem gave you a heart to understand eyes to see and ears to hear.”<sup>100</sup>

And in our generation we are found already in the year of Tzaddik (90 years old) – after the conclusion of the year of 89, which is connected to Psalm 89, which concludes with “that scoffed the advent of your Moshiach,” “blessed is Hashem forever, Amen and Amen,” the completing and winning of the war of the soldiers of the Dynasty of Dovid, and begins the era that is connected to Psalm 90, which concludes “and the pleasantness of Hashem our G-d be upon us... and the work of our hands, *establish for us*,” which refers to the future Beis Hamikdash,<sup>101</sup> “the Mikdash o Hashem, Your hands *established*.”<sup>102</sup>

And in the year of Tzaddik we are found already in the year 5752 [which the Hebrew letters are acronym of the words meaning] “it shall be the year of wonders in everything”: “*wonders*” – is referring to the wonders of the Future Redemption, as the verse says<sup>103</sup> “as the days you left the land of Egypt I will show them wonders,” and we may say that this also refers to “the new Torah insights” of the Time to come (the deeper part of the Torah, which is called “Chein,” acronym of “Chochmah Nistarah, hidden wisdom,” and we may say that it means also “Chochmah Nifla’oh, amazing wisdom”) that will be in a manner of “wonders” (“wonders from Your Torah”<sup>104</sup>) in comparison to the Torah study in the present time; and

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<sup>100</sup> Savo 29, 3.

<sup>101</sup> Midrash Tehillim on the verse.

<sup>102</sup> Beshalach 15, 17.

<sup>103</sup> Michah 7, 15.

<sup>104</sup> Tehillim 119, 18.

“wonders *in everything*,”<sup>105</sup> “in everything, from everything, everything,” as written regarding the forefathers that “Hashem gave them in the present time a taste of the world to come,”<sup>106</sup> which this is the completeness of the Time to Come.

And in the year 5752 we are found already in the Shabbos of the Parshah of Vayeira, in which is emphasized the connection to the true and complete Redemption in which will be the completeness of the revelation of “Hashem appeared to him” to every single Jew, and it occurring on Chay Marcheshvan, which denotes the drawing and revelation of the G-dly lifeforce (Chay) in all the details of the world that we are involved in them in the month of Marcheshvan, which its completeness is after the victory over “they scoff the advancing footsteps of Your Moshiach, Blessed is Hashem, Amen and Amen” (at the end of the portion of Tehillim for the 18<sup>th</sup> day of the month); and within 3 days to the 20<sup>th</sup> of Marcheshvan,<sup>107</sup> the level of Kesser, which denotes the revelation of the kingship of Hashem in the whole world in the Time to Come (as supra ch. 11).

And we may add, that since the month of Marcheshvan is the *first* month for the Service in the world to make a dwelling for Hashem in the lowest realms, indeed it includes also the

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<sup>105</sup> And note, that the Beis is also acronym of Binah (understanding), “wonders of understanding” which in this is emphasized the connection of “wonders” to the innermost of the Torah.

<sup>106</sup> Bava Basra end 16b *ff.*

<sup>107</sup> Note, that the 20<sup>th</sup> of Marcheshvan this year begins the 132<sup>nd</sup> year of the one whose birthday it is, and in the Psalm of Tehillim that is for this year it speaks about the oath of Hashem regarding the eternity of the kingship of Dovid: “Hashem swore to Dovid for truth, He will not retract from it...” “there I will cause the flourishing of the glory of Dovid I arranged the lamp for My Moshiach,” as well as regarding the eternity of the Beis Hamikdash: “Hashem arise to Your rest...” “for Hashem chose Tzion, He desired it for a residence for Him,” “this is My rest forever and ever.”

following months, and automatically, Chof Marcheshvan, the Kesser of Marcheshvan, includes also the Kesser of the months following: the Kesser of the month of *Kislev*, which ends with the days of Chanukah, the dedication of the Altar and the Beis Hamikdash,<sup>108</sup> and the miracle of the oil, which is connected also with the innermost of the Torah, the oil of the Torah,<sup>109</sup> which was revealed in the Chassidic teachings in the month of *Kislev*<sup>110</sup>; the Kesser of the month of *Teives*<sup>111</sup> – “the month that the body has pleasure from the body,”<sup>112</sup> which hints to the pleasure of the “body” of Above, the True Existence, from the body below, the created existence<sup>113</sup>; and the crown of the month of *Shvat*,<sup>114</sup> which the tenth of it is the Yom Hahilula of my revered father in law the Rebbe, which “all<sup>115</sup> his actions,

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<sup>108</sup> Note what is stated in the Midrash (Yalkut Shimoni Melachim I, Remez 184) that “on the 25<sup>th</sup> of Kislev was completed the work of the Mishkan and it was packed up until the first of Nissan... and now Kislev lost out, which in it the work was completed, Hashem said “I will repay it,” with what did Hashem repay it? the Hasmonaean Dedication [Chanukah],” and concludes: “and similarly *Marcheshvan* (in which was completed the building of the first Beis Hamikdash and was not opened until the month of Tishrei after that) Hashem is destined to repay it” – with the dedication of the third Beis Hamikdash which will be in the month of Marcheshvan. And note also the connection to the Parshah of Vayeira – which at its end is said “on the Mountain of Hashem He will appear,” “Hashem will choose and show him this place to dwell His Presence in it and to offer Korbanos here” (22, 14 and in Rashi’s comm.).

<sup>109</sup> See at length Imrei Binah Shaar Hakrias Shema, ch. 54 *ff.* and more.

<sup>110</sup> Including and especially the 20<sup>th</sup> of Kislev, upon which was completed the redemption of the 19<sup>th</sup> of Kislev, the Rosh Hashanah of Chassidus.

<sup>111</sup> And note that the 20<sup>th</sup> of it is the Yahrtzeit of the Rambam of blessed memory, which the conclusion of his Book of Laws is with the Laws of King Moshiach.

<sup>112</sup> Megillah 13a.

<sup>113</sup> See Likkutei Sichos vol. 15, pg. 382 *ff.*

<sup>114</sup> The 11<sup>th</sup> Month (“the eleventh month”) – which is connected to the level of Kesser that is higher than the ten Sefiros.

<sup>115</sup> Tanya Iggeress Hakodesh sect. 27-28.

his Torah study and Service that he did all the days of his life... is revealed and shines... and accomplishes salvations in the midst of the earth”<sup>116</sup>; as well as the crown of the coming months until the conclusion of the year Tzaddik<sup>117</sup> with “the work of our hands, establish it,” the building of the third Beis Hamikdash through the King Moshiach, “King from the Dynasty of Dovid”<sup>118</sup> (as “he merited *the crown* of kingship... for him and his children... forever”<sup>119</sup>) who “builds the Beis Hamikdash”<sup>120</sup> – *literally* immediately, on the 18<sup>th</sup> of Marcheshvan (before the 20<sup>th</sup> of Marcheshvan), since *it was already fulfilled* what is written<sup>121</sup> “and they will want Hashem their G-d and Dovid their king” (as we said in Kiddush Levanah of the month of Marcheshvan,<sup>122</sup> and with the addition of “Amen,”<sup>123</sup> which denotes the actual fulfillment<sup>124</sup>).

#### 14. And more and mainly:

In addition to what was explained above (ch. 11) that there exists the spark of Moshiach (the aspect of Yechidah) in every single Jew, *there exists in the world also Moshiach in the simple sense* (the general Yechidah) – as known that “in every generation there is one person born from the children of Yehudah that is befitting to be Moshiach for the Jewish people,”<sup>125</sup> “one who

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<sup>116</sup> And on the 20<sup>th</sup> of it, ten days (a complete number) is completed beyond the virtue and completeness of the tenth day of it.

<sup>117</sup> On the Kesser of the month of Nissan – on the eleventh day, which is connected to the level of Kesser (as supra note 114).

<sup>118</sup> Rambam Laws of Kings, end ch. 11.

<sup>119</sup> Ibid 1:7.

<sup>120</sup> Ibid beg. ch. 11.

<sup>121</sup> Hosheia 3, 5.

<sup>122</sup> See supra pg. 56 *ff.*

<sup>123</sup> Acronym of “E-l Melech Neeman, Hashem entrusted King” (Shabbos cited in note 76. Sanhedrin end 110b *ff.*).

<sup>124</sup> See Chiddushei Agados Maharsha to Sanhedrin *ibid.*

<sup>125</sup> Comm. of the Bartenura on Megillas Rus.

from the perspective of his righteousness befits to be the redeemer, and when the time will come Hashem will appear to him and send him...<sup>126</sup> and had there not mixed in undesirable matters that hold back etc. he would be revealed and come actually.

And based on the notification of my revered father in law the Rebbe leader of our generation, Moshiach<sup>127</sup> of our generation, that all the aspects of Service have already been completed and we stand ready to accept Moshiach, indeed, in these days (as supra ch. 13) all the things holding back etc. are no more, and since this is so, there is (not only *the existence* of Moshiach, rather) also *the revelation* of Moshiach, and now it is only needed *to accept* Moshiach actually, literally!

And in correlation with the Parshah of the week — that it is only needed *to accept* the revelation of “Hashem appeared to him,” both regarding the Jewish people (“to him”), as well as regarding the whole world (Chay Marcheshvan), actually, literally, in this physical world, as the verse says “and all creations will know that You created it,” that in every matter in the world will be evident that “You made it,” to the degree that “in the Time to Come a fig will cry out...”<sup>128</sup> and similarly also regarding the inanimate, “a stone will cry out from the wall,”<sup>129</sup>

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<sup>126</sup> See Responsa of the Chasam Sofer, Choshen Mishpat (vol. 6) at the end (sect. 98). And see Sdei Chemed, Pe’as Hasadeh, Maareches Alef, Klal 70. And more.

<sup>127</sup> The general Yechidah, that shines and is revealed in the Soul of the Leader of the Generation, which includes all the Souls of the Jewish people of the generation (see *s.v.* Padah Beshalom in Shaarei Teshuvah by the Mitler Rebbe, ch. 12).

<sup>128</sup> Midrash Tehillim, Psalm 73, at the end.

<sup>129</sup> Chavakuk 2, 11.

and most certainly regarding the Jewish people who announce and cry out “here is our G-d, this One.”<sup>130</sup>

And since this is so, it is understood, that all the matters and all the actions are to be permeated with matters of Moshiach and Redemption, including also ones eating and drinking, that he yearns for the meal of the Levyasan and Wild ox and guarded wine, to the extent that after the meal he remains *hungry* for the meal of the Levyasan and Wild ox and guarded wine, and as a result, he claims to Hashem that he cannot fulfill the Mitzvah of “you shall eat *and be satisfied* and Bless”<sup>131</sup> *truthfully*, until Hashem will sit him at His table for the meal of the Time to Come, and *immediately* Hashem fulfills his request – *in the meal of this day of Shabbos*<sup>132</sup> (and especially the third meal which is connected to the third Redemption and third Beis Hamikdash<sup>133</sup>) *the Parshah of Vayeira*, as the exposition of our Sages,<sup>134</sup> “what is written (in the Parshah of Vayeira<sup>135</sup>) “and the child matured Vayegamal (and he was weaned),” Hashem in the Future will make a meal for the righteous on the day that He will be Gomel His Chesed (do kindness) to the children of Yitzchok, after they eat and drink... (Hashem) says to Dovid take (the Cup of Blessing) and Bless, he says to them I will bless

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<sup>130</sup> Yeshayah 25, 9. And see Taanis at the end.

<sup>131</sup> Eikev 8, 10.

<sup>132</sup> Which is connected to the Redemption, as stated in the blessing after meals (of the Shabbos day)\* “*and show to us...* the comforting of Tzion Your city and the building of Jerusalem, Your holy City,” “may the Merciful one cause us to inherit the day that is all Shabbos and rest for life everlasting.”

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\*) *In addition to the obligation of remembering “the kingdom of the Dynasty of Dovid in Boneh Yerushalayim” in the blessing after meals of every day (Brachos cited in note 48).*

<sup>133</sup> See Likkutei Sichos vol. 21 pg. 84 *ff. ref. a.l.*

<sup>134</sup> Pesachim 119b.

<sup>135</sup> 21, 8.

and it is nice for me to bless, as the verse says,<sup>136</sup> a cup of salvation I will lift up and the Name of Hashem I will call out.”

And mainly – that this will be openly revealed and be literally actually, “point with one’s finger and say, this one,”<sup>137</sup> “here he (the King Moshiach) comes,”<sup>138</sup> and here is my revered father in law the Rebbe leader of our generation (“arise and sing those who dwell in the dust”<sup>139</sup>), and “here is our G-d... this is our G-d we hoped for Him, we will rejoice in His salvation,”<sup>130</sup> the joy of the true and complete Redemption, openly revealed and literally actually which then we recite the Blessing on it: “Who has enlivened us and made us exist and brought us to this time.”

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<sup>136</sup> Tehillim 116, 13.

<sup>137</sup> See Taanis ibid. Shemos Rabbah end ch. 23. And Rashi’s comm. Beshalach 15b.

<sup>138</sup> Shir Hashirim 2, 8 Shir Hashirim Rabbah on the verse.

<sup>139</sup> Yeshayah 26, 19.