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Lubavitcher Rebbe King Moshiach Shlita

Rabbi Menachem Mendel *Shlita* Schneerson



A Free Translation of the Addresses of

Vayishlach 5752



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From the Talks of Shabbos the Parshah of Vayishlach, the 16th of Kislev, 5752

- Translated from Hebrew -

1. Among the special aspects of this holy day of Shabbos: its beginning – Erev Shabbos, upon which is made the “food” of the day of Shabbos, as the words of our Sages¹ “one who toils on Erev Shabbos, shall eat on Shabbos” – on the 15th of Kislev, upon which “the moon is full,”² the completeness of the month of Kislev; and its conclusion – the finale on Motzei Shabbos, which continues until the third day of the week³ – on the 19th of Kislev, the holiday of redemption⁴ of the Alter Rebbe,⁵ the Holiday of Holidays,⁶ the Chasidic Rosh Hashanah.⁷

And a special virtue in the calendar layout of this year that it is the same as the calendar layout of the first 19th of Kislev (in the year 5559) – as the words of the Alter Rebbe in his known letter⁵ that his redemption was on “the 19th of Kislev, the 3rd

¹ Avodah Zarah, end 3a.

² Zohar Vol. 1, beg. 150a. vol. 2, beg. 85a. and more. And see Shemos Rabbah ch. 15, 26.

³ See Pesachim beg. 106a (regarding Havdalah and Gittin). Rambam laws of Shabbos 29:4 (Havdalah). Laws of Geirushin 9:23 (Gittin). Shulchan Aruch of the Alter Rebbe Orach Chayim, 285:5 (Shnayin Mikra V'Echad Targum). 299:8 (Havdalah).

⁴ In addition to the Holiday of the redemption of the Mitler Rebbe on the 10th of Kislev, which occurred on the first day of this week – which its ascent and completeness (“Vayechulu” [see Likuttei Torah Behar 41a]) is on this holy Shabbos day.

⁵ “Hayom Yom” the 19th of Kislev. Igros Kodesh of his sect. 38. *ref. a.l.*

⁶ Letter of my revered father-in-law the Rebbe – quoted in “Hayom Yom” in the intro. Igros Kodesh of his, vol. 7, pg. 30. And more. And see Likkutei Sichos vol. 5, pg. 436 *ff.*

⁷ Letter of the Rebbe Rashab (from the 16th of Kislev) for the holiday of the 19th of Kislev 5662 (nifty years ago) – quoted in “Hayom Yom” at the beg. Igros Kodesh of his vol. 1, pg. 259. *ref. a.l.* (and see *infra* note 63 and note 106).

day of the week, when Ki Tov (for it was good) was said twice... when I read in the book of Tehilim, the verse Padah Beshalom Nafshi (redeem my soul in peace)” (which according to the division of the book of Tehillim over the days of the week⁸ this verse is part of the portion of the third day of the week), hence the day of the holy Shabbos before it is on the 16th of Kislev, and Erev Shabbos is on the 15th of Kislev.

And since all matters (and most certainly a truly all-embracing and essential matter as the 19th of Kislev, the Rosh Hashanah for Chasidism) are by Divine Providence, and are at the height of precision, it makes sense to say that there is a connection between them – that the blessing and the empowerment of the 19th of Kislev (which is drawn from the Shabbos day before it,⁹ after and through the efforts of Erev Shabbos) is from the 15th of Kislev, “when the moon (of the month of Kislev) is *complete*,” as we will explain.

2. And by way of preface a question and wonder regarding the Holiday of the redemption, the 19th of Kislev, the holiday of holidays – that there is a difference between it and the other holidays:

Pesach and Sukkos – were set on the 15th day of the month (Pesach on the 15th of Nissan and Sukkos on the 15th of Tishrei) upon which “the moon is *full*.” And Shavuos – in addition to the fact that “the verse does not set this holiday... to be a specific day of the month rather on the fiftieth day of the Omer,”¹⁰ indeed, it occurs within the days of the month (“sometimes on the fifth day of the month, sometimes on the sixth, and

⁸ As the Rebbe our leaders were accustomed at special times when there was a necessity to say Tehillim abundantly (Igros Kodesh of the Rebbe Rayatz, vol. 3, pg. 473 *ff. ref. a.l.*).

⁹ Which “from it is blessed all the days” (Zohar vol. 2, 63b. 88a).

¹⁰ Shulchan Aruch of the Alter Rebbe Orach Chayim beg. sect. 494.

sometimes on the seventh”¹¹) in the first half of the month, when the moon (analogous to the Jewish people who are “similar to the moon” and “count by the moon”¹²) *is getting constantly bigger* from day to day.

Whereas the 19th of Kislev – not only that it is not on the 15th of the month, when “the moon is full,” rather what more, that it is in the second half of the month, when the moon *is constantly getting smaller* from day to day?!

And similarly (and even more) regarding the holiday of Chanukah¹³ – which (is not like Purim¹⁴ which was set to be on the 14th and 15th of the month, when “the moon is full,”¹⁵ rather) its beginning and most of it is in the last days of the month, from the 25th and on, when the moon *is constantly getting smaller*, including *that it is concealed and not seen* at all!

¹¹ Rosh Hashanah 6b.

¹² See Sukkah 29a. Bereishis Rabbah 6, 3. Ohr Hatorah Bereishis, end 4b *ff.* and more.

¹³ And connected also to the holiday of the redemption of the 19th of Kislev – that the completeness of the redemption of the 19th of Kislev was when the Alter Rebbe returned from Petersburg to Vitebsk (which then it is considered that he “recuperated” regarding the blessing of “Hogomel” (see Seder Birchas Hanehenin of the Alter Rebbe 13:5)) – on the 2nd day of Chanukah* (Likkutei Dibburim vol. 1, 12a).

*) *In addition to the redemption from his second imprisonment on the 3rd (and the 5th) day of Chanukah (see Sefer Hasichos 5748 vol. 1, pg. 156 note 10).*

¹⁴ Note that in several matters Chanukah and Purim are the same (see Sefer Hasichos 5750, vol. 1, pg. 184. *ref. a.l.*).

¹⁵ Note that the full and complete moon – “[after] half of 29 days, 12 hrs. and 793/1080 of an hr. [from the beginning of the month]” (Beis Yosef Orach Chayim sect. 426) – is between the 14th and the 15th (and see *infra* note 27).

3. And we may explain first the content of the moon becoming small in the second half of the month as it pertains to the Jewish people who “count by the moon”:

And by way of preface — that since in the first half of the month the light of the moon *is constantly becoming more* from day to day, and in the second half of the month the light of the moon *is constantly becoming less* from day to day, it would seem that also the *counting* by the moon should be as such that in the first half of the month the counting should be *constantly becoming more* (day 1, day 2 etc. until the 15th day), and in the second half of the month the counting should be *constantly becoming less* (day 15, day 14 etc. until day 1).

However, not only does the number of the days in the second half of the month not get less and less, rather, just the opposite, more and more it added in the counting also going beyond the completeness of the 15th day — that the number of counting the day after 15 (which upon the light of the moon is decreased in its completeness that was on the 15th day) is *Tes Zayin (16)*, one number more than the number 15, and the number of the day after this (upon which the completeness of the light of the moon is decreased even more) is *17*, 2 numbers more than the number 15, and so on, until the counting of the last day of the month (upon which the light of the moon is completely concealed) is *29 (or 30)*, a nice some of numbers more (to the degree of double) the number 15!

Moreover: besides for the addition (also in the second half of the month) *in the number* of the days of the month, the virtue is emphasized also in the numerical value and what the numbers hint to, and for example: the number 17 — the numerical value of “*Tov (good)*,” the number 18 — “*Chay (alive)*,” the number 19 — the numerical value of “*Betov (with good)*,” the number 20 —

Yud spelled out [Yud (10) Vav (6) Dalet (4)], the number 21 – “Ach [equals 21] only good for the Jewish people,”¹⁶ the number 22 – “Becha [equals 22] with you the Jewish people will be blessed,”¹⁷ the number 23 – the numerical value of *Tuvo* (His good), the number Chof Dalet (24) – “I will make your windows KadKod,”¹⁸ the number Chof Hei (25) – “Koh, so shall you bless the Jewish people,”¹⁹ 26 – the number of the Shem Hamefurash^[19] – Havaye’h,²⁰ 27 – the numerical value of *Zach* (pure), Chof Ches (28) – the number of *Koach* (strength), 29 – the days of the month, thirty a full month, and the like.

And the reason for this – that since there is a command and instruction and empowerment “ascend in holiness and (most certainly) do not descend,”²¹ which applies all the days of the month, also (in the second half of the month) after the full and complete moon, that from day to day it advances and more is added.

And based on this we must understand the content of the moon becoming smaller in the second half of the month, that after it being full and complete it becomes smaller and smaller

¹⁶ Tehilim 73, 1.

¹⁷ Vayechi 48, 20.

¹⁸ Yeshayah 54, 12 [in the stones of the walls of Jerusalem, one said [Kodkod means] onyx and another one said jasper, upon which Hashem said to them 'it shall be this as well as that' [both types of precious stones]].

¹⁹ Naso 6, 23.

^[19] [Lit. the Distinctive Name: All the other Names of Hashem are ‘shared by others’ since they are descriptions of Hashem’s actions, whereas the Name Havay’eh refers to the Essence of Hashem that transcends all descriptions and is unique to Hashem alone. (See *Likkutei Sichos Va’eschanon* 5748, ch. 9, citing Hemsbech 5666 pg. 476 ff. and more).]

²⁰ Sotah 38a. Sanhedrin 60a. Rambam Hilchos Yesodei Hatorah 6:2.

²¹ Brachos 28a. ref. a.l.

from day to day – which seemingly this is the opposite of the rule “ascend in holiness and (most certainly) do not descend”?!

4. And we say the explanation of this:

The moon and the sun are recipient and giver, that the moon “has nothing at all on its own,”²² and receives its light from the sun, and the manner of the providing is that in the beginning it receives only a little light, the “birth” of the moon – a mere point, and from day to day the light that it receives from the sun continuously increases, until the 15th day when “the disc of the moon is full,”²³ “the moon is complete,”²⁴ that the light that the moon receives from the sun is complete. However, since also when the light of the moon is complete indeed it is still a *recipient*, this is not the ultimate completeness of the moon that it becomes like the sun and it does not need to receive light from the sun, as the verse says²⁵ “and the light of the moon will be like the light of the sun,” as it was before it was decreased, that they were “two big luminaries.”²⁶

And we may say, that when the light of the moon that it receives from the sun is complete, a yet greater completeness is accomplished that the moon is like the sun²⁷ (“and the light of

²² Zohar vol. 1, 181a. and see ibid, 33b. vol. 2, 215a. and more.

²³ Shemos Rabbah cited in note 2.

²⁴ The difference between these 2 expressions – see infra note 27.

²⁵ Yeshayah 30, 26.

²⁶ Bereishis 1, 16.

²⁷ And more in detail: *the full* moon (“the disc of the moon is *full*”), which is mainly filling what is lacking – is filling the deficiency through the complete light that it receives from the sun, and *the complete* moon (“the moon is *complete*”), which is mainly the additional completeness in addition to filling what is lacking – is the true completeness that it becomes like the sun.

And based on this we can better appreciate the fact that the filling and completeness of the moon is between the 14th and the 15th (as supra note 15) – which in this is hinted these 2 stages: Yud Dalet (14) – emphasizes

the moon will be like the light of the sun”), through the revelation of a higher level than both of them, that there becomes one crown for both of them,²⁸ and this completeness is expressed in the relation between the moon and the sun in the second half of the month, as we will explain.

5. The explanation of this²⁹:

The reason for the change between the first half of the month, that from day to day the light of the moon continuously increases, and the second half of the month, when from day to day the light of the moon continuously decreases, is because in the second half of the month the moon is continuously *distancing* from the sun, and the more it distances from the sun from day to day its light continuously becomes more, and in the second half it continuously *gets closer* to the sun, and the closer it gets to the sun from day to day, its light continuously decreases.

And the reason for this — since the relationship between the giver (the sun) and the receiver (the moon) is as such that when the receiver is close to the giver the receiver cannot give and shine (due to its submission to receive the provision), and the more it distances from the giver it begins also to provide and shine (the light that it receives from the giver).

mainly the filling of the lack, “*Dey* (Yud Dalet) [filling] the lack that he is lacking,” and 15 emphasizes mainly the additional completeness, in a manner of wealth (not Yud *Dalet*, which Dalet represents Dalus (poverty), which therefore it is necessary to fill the lack, rather Yud-*Hei*, which the Hei represents wealth (see the talk of Motzei Shushan Purim, 5749. *ref. a.l.*)).

²⁸ Sefer Hamaamorim 5568, pg. 105. And see Sefer Ha’erchim-Chabad, entree, Ohr Halevanah, pg. 313 *ff. ref. a.l.*

²⁹ Regarding the following — see Siddur (with Chassidic Discourses) 182d *ff.* Toras Chayim Shemos 371b. Sefer Hamaamorim 5680, pg. 159 *ff.* and more.

And we may say, that the moon coming close to the sun in the second half of the month is [not only necessary for the renewal of the union of the sun and the moon (giver and receiver) in the “birth” of the next month (through it decreasing from day to day which is the concept of the submission of the receiver, “for your place will be empty,”³⁰ *so that* it can receive a much higher flow from the giver, “and you will be remembered”³⁰) – which this is a matter for itself that is related (mainly) to the following month – rather also (and mainly)] coming close to *the essence* that is also above the light of the sun (one crown for both of them), that coming to this level is expressed *in the decreasing of the light*, for light is a revelation from the essence, for the essence is hidden (hidden that transcends revelation), and only a shine from the essence is revealed in the light, and therefore, the decreasing of the light from day to day denotes that from day to day continuously increases getting close to the essence that is higher than the light (concealment that is higher than revelation), which through this the moon becomes like the sun, moreover – one crown for both of them.

And more in depth³¹:

The rule that the essence is concealed and the light is revealed, is, as far as “an outsider” is concerned, that being that he cannot accept the essence only the shine from it alone, therefore he calls the shine “light,” and the essence “concealment” (darkness); however as far as the essence is concerned it is just the opposite – that the shine is darkness in comparison to the essence which is the “light.”

³⁰ Shmuel I, 20, 18.

³¹ See Sefer Hamaamorim 5680 cited in note 29.

And from this it is understood that the necessity for the light to decrease in order to come close to the essence is only as long as it is still in the category of a separate existence (someone else) who cannot receive the essence (which remains “concealed”), however, when it unites with the giver to the degree that it becomes like the giver, that the relationship between them is not as a giver and recipient, rather *they are both equal* (“the light of the moon will be like the light of the sun”), then the essence is revealed.

And based on this we may say that the decreasing of the light in the second half of the month is only decreasing *in the level* of “light” (*a mere shine*) due to becoming close to the essence that is above a shine, however, not a decrease *in the revelation* (since the essence is continuing to become more revealed), which therefore, *the number in counting* is continuously increasing (which denotes and emphasizes *the revelation* of it) in the days of the month (16, 17, 18 etc.) through the Jewish people,³² since *the essence* (which is higher than the revelation of light) *is becoming revealed* more and more.

6. And we may say, that this phenomenon is exceedingly emphasized in “the full moon” of the month of Kislev:

The Month Kislev is the third month of the winter months, which correlates to the third month of the summer months –

³² Although regarding the moon this is not in a revealed manner, since from day to day the light of the moon continuously decreases – for, the true meaning and completeness of the “light of the moon will be like the light of the sun,” that the recipient literally becomes like the giver (which then the essence is revealed), is, regarding the Jewish people specifically, that the Jewish people (moon) and Hashem (sun) are all one (as *infra* in the talk).

Only that also regarding the Jewish people there must be the phenomenon of humility/submission (the *content* of the decreasing of light) in order that the phenomenon of “the Jewish people and Hashem are all one” be revealed (see Sefer Hamaamorim Melukat vol. 6, pg. 29).

the month of the Giving of the Torah, “the third month,”³³ and similar to it in the Month Kislev, the month of the “giving of the Torah” of the Chassidic teachings, on the 19th of Kislev, which is the Rosh Hashanah and the “giving of the Torah”³⁴ of the Chassidic teachings.³⁵

And the idea is – as known that the Giving of the Torah is “the day of His wedding,”³⁶ the wedding (marriage) of Hashem with the Jewish Congregation, which the beginning of this is as such that Hashem is the Giver and the Jewish Congregation is the recipient, however, the ultimate completeness of this is when Hashem and the Jewish Congregation become literally one so to say, that the Jewish Congregation does not need, so to say, to receive from Hashem, since *it is revealed* that “the³⁷ Jewish people and Hashem are all one.”³⁸

And hinted also in “*the third month*” – as known³⁹ that “third” denotes the union of above (one) and below (two) as they become one entity.

And based on this we may say, that with the full and complete moon on the 14th and 15th⁴⁰ of the third month, the month of the Giving of the Torah, “the day of His wedding,” is accomplished the ultimate completeness of the marriage of Hashem and the Jewish Congregation – “and the light of the moon will be like the light of the sun,” that the moon (the

³³ Shabbos 88a.

³⁴ Note the connection of the Giving of the Torah to Rosh Hashanah – that in the prayer of Mussaf of Rosh Hashanah (in the verses of Shofars) we mention the Shofar of the Giving of the Torah.

³⁵ See Likkutei Levi Yitzchok, Igros Kodesh pg. 205. 217.

³⁶ Taanis 26b – in the Mishnah.

³⁷ See Zohar vol. 3, 73a.

³⁸ See Sefer Hamaamorim Melukat vol. 6 cited in note 32.

³⁹ See Likkutei Sichos vol. 21, pg. 111. *ref. a.l.*

⁴⁰ See supra note 15.

Jewish congregation) does not need to receive from the sun (Hashem, “the sun alluding to Havaye’h”⁴¹), being that it itself becomes like the sun, which is the content of “the Jewish people (moon) and Hashem (sun) are all one.”

7. And in greater depth — this phenomenon is emphasized in the “full moon” of the month of Kislev (the third month of the winter months) *more* than the month of Sivan (the third month of the summer months):

The difference between the months of the summer and the months of the winter⁴² — that in the months of the summer the light and heat of the sun shines in great strength and more revealed than in the months of the winter, for the summer is the warm time, and the days (“and Hashem called light — day”⁴³) are longer than the nights, and the winter is the cold time, and the nights are longer than the days, in the main and nucleus of all the lands,⁴⁴ the Holy Land. And the content of this in the Service of Hashem, that in the months of the summer is emphasized mainly the revelation of “the sun alluding to Hashem,” *from above to below*, whereas in the winter months is emphasized mainly the Service of the Jewish people (moon), *from below to Above*.⁴⁵

And therefore: in the “full moon” of the third month in the months of the summer — since this is mainly the accomplishment of the revelation of “the sun alluding to Hashem,” and not (that much) the accomplishment of the Service of the Jewish people (moon), the difference between

⁴¹ See Likkutei Sichos vol. 18, pg. 310. *ref. a.l.*

⁴² See Likkutei Sichos vol. 15, pg. 382. *ref. a.l.*

⁴³ Bereishis 1, 5.

⁴⁴ See Taanis, beg. 10a.

⁴⁵ As emphasized also in rain about which it says “a mist arose from the ground” (ibid 2, 6).

the giver (sun) and receiver (moon) is still evident, hence this is still the completeness of the moon as it receives from the sun; and in the “full moon” of the third month of the winter months – since it is mainly due to the Service of the Jewish people (moon), it is emphasized in this the completeness of the marriage (the giving of the Torah), that this is not in a manner of a giver and recipient, rather in a manner that the recipient becomes like the giver (“and the light of the moon will be like the light of the sun”), “the Jewish people and Hashem are all one.”

8. And we may add, that this matter is hinted also in the name “Kislev”⁴⁶ – the special name of the third month of the winter months:

“Kislev” – includes 2 words “Kes” “Lamed Vav”⁴⁷: “Kes” – an idiom of Kisui, *concealed*, and “Lamed Vav” – which is 36, the numerical value of “Eileh (these)” – denotes the *revelation*, six times six. And the bonding of them in one word – “Kislev” – denotes the bond of the concealed and the revealed, namely, that the essence (which is hidden to the recipient) becomes revealed, since it is not in a manner of a giver and receiver, rather in a manner that they become literally one (as supra ch. 5).

And emphasized also in the holiday at the conclusion of the month of Kislev, the holiday of Chanukah – that although it is at the end of the month, when the light of the moon continues to get smaller and smaller from day to day, it is emphasized in it in actuality and in a revealed way the phenomenon of “continuously adding,” “the first day you light one, from then

⁴⁶ And note, that this name is written explicitly in the 24 Holy Books (Zecharyah 7, 1. Nechemyah at the beg.), the Written Torah.

⁴⁷ Likkutei Levi Yitzchak, Igros Kodesh pg. 205. 222.

on he continuously adds,”⁴⁸ that from day to day the light continuously increases – which in this is emphasized that the decreasing of the light of the moon is only decreasing *in the level* of “light” (*a mere shine*) due to it coming close to the essence that is higher than a shine, however, not decreasing *in the revelation*, for from day to day it continues to shine more and more, two flames, three flames etc. that the *revelation of the essence* continuously increases (as supra ch. 5).

9. Based on this we may explain the reason that the calendar layout of the Rosh Hashanah of Chassidism, the holiday of holidays, is (not like the date of the other holidays that are connected to the full and complete moon, rather) *after* the full and complete moon:

The special quality of Rosh Hashanah and the “giving of the Torah” of the Chasidic teachings, the holiday of holidays – that in it begins the revelation of the Torah insights of Moshiach, the reasons of the Torah (“its secret reasons and hidden treasures”⁴⁹), “New Torah insights will come forth from Me,”⁵⁰ incomparably higher than the revelation that was at the Giving of the Torah,⁵¹ as the words of our Sages⁵² “Torah that a person studied in the pre-messianic era, is naught in comparison to the Torah study of Moshiach.”⁵³

⁴⁸ Shabbos 21b.

⁴⁹ Rashi’s comm. Shir Hashirim 1, 2.

⁵⁰ Yeshayah 51, 4. Vayikra Rabbah 13:3.

⁵¹ Although it includes in a concealed way and in potential also the “New Torah insights” that will be revealed in the Time to Come, for indeed, the Giving of the Torah is a once in history occurrence (Hemshech 5666, pg. 23. 546. And more).

⁵² Koheles Rabbah 11:8. And see *ibid*, ch. 2.

⁵³ And we may say that also for this reason it is called “holiday of holidays” – being that it is incomparably higher than all the holidays that are connected to the Giving of the Torah.

And among the main innovations in the Days of Moshiach in comparison to the Giving of the Torah is the phenomenon of *the marriage* – as stated in the Midrash,⁵⁴ “analogy of a king that betrothed a woman and wrote over to her small presents, then when he came to marry her he wrote over to her many presents as a husband, so to the pre-messianic era was *the betrothal*,⁵⁵ as the verse says,⁵⁶ and I will betroth you to Me forever, and He only gave them the moon, as the verse says,⁵⁷ this month is for you [i.e. the lunar months], however in the days of Moshiach there will be the *marriage*, as the verse says,⁵⁸ for the one that has relations with you makes you, at that time He gives them everything, as the verse says,⁵⁹ and the wise ones will shine as the bright sky⁶⁰ and the ones who cause the public to be righteous as stars forever” – that the main and complete union of the Jewish Congregation with Hashem that they become *one literally* (marriage) is “in the Days of Moshiach,” which then will be fulfilled the promise of “the light of the moon will be like the light of the sun,” that the Jewish people are not only like the moon that receives from the sun (“He only gave them the moon”), rather they are like the sun (“He gives them everything,” also the sun⁶¹), since it is revealed that “the Jewish people and Hashem are all one.”

⁵⁴ Shemos Rabbah end ch. 15.

⁵⁵ As it states later on (33:7) do not read it *Morashah* (an inheritance) rather *Me'urasah* (betrothed) (comm. of Maharzu).

⁵⁶ Hosheia 2, 21.

⁵⁷ Bo 12, 2.

⁵⁸ Yeshayah 54, 5.

⁵⁹ Daniel 12, 3.

⁶⁰ “The “sky” that is in the verse is the sky that is over the heads of the Angels called *Chayos*... and this sky has a number of levels higher than the sun, and if so, when He will give the people this sky, most certainly he will give them the sun” (comm. of Yedei Moshe).

⁶¹ See the previous note.

And we may say, that this is hinted also in the setting of the Rosh Hashanah and the “Giving of the Torah” of the Chassidic Teachings (the beginning and revelation of the marriage of the Days of Moshiach) *after* the completeness of the full moon⁶² – that in this is hinted the completeness of the completeness of the moon (after and in addition to receiving the light of the sun in completeness) that it comes close to the sun to unite with it and to be like it literally, that the light of the moon should be like the light of the sun.

And more specifically – the date [of the Chassidic Rosh Hashanah] is on *the third* day that is blessed from the day of Shabbos that occurs on the 16th⁶³ of Kislev upon which the moon begins to come close to the sun to be like it,⁶⁴ after and

⁶² Whereas the betrothal of the Giving of the Torah (“the pre-messianic time was the betrothal”) are during the days of the month *before* the full and complete moon, when the light of the moon that it *receives* from the sun is continuously increasing.

⁶³ And based on this we can better appreciate why the revealing of the fact that the 19th of Kislev is “the Chassidic Rosh Hashanah” is in the letter that the date it was written is *the 16th* of Kislev (as supra note 7).

⁶⁴ However not in a manner of minimizing the light, rather on the contrary, that the *revelation of the essence* continuously increases, as emphasized in the addition in the counted number (which denotes revelation) from the 15th to the 16th (as supra ch. 5).

And we may say that this phenomenon is exceedingly emphasized in the number 19 (the 19th of Kislev), which hints to the additional letters that are added to the Name Havaye’h when each letter is spelled out,* which the additional letters are the revelation of what is concealed (Torah Ohr Bereishis 6d), namely, that the essence is revealed.**

And based on this we can better appreciate the fact that Lag Ba’omer, the “Giving of the Torah” of *the concealed* part of the Torah (Hemshech 5666, pg. 219. and more), occurs on *Chay* (18th) of the month – for, the “Giving of the Torah” of *the concealed* part of the Torah is in a manner that the essence remains concealed, that it does not permeate and become revealed in the receiver, and therefore it is set to be on the 18th day, “*Chay* (alive),” similar to the essence of the lifeforce (alive in essence) that does not become revealed, whereas the “Giving of the Torah” of *the Chassidic* Teachings

through the preparation of the full and complete moon on Erev Shabbos (between the 14th and the 15th of Kislev), and its continuation on the *fourth* day of the week⁶⁵ – for: on the third day of the week (“the third day in the third month”³³) when “‘for it was good’ was repeated,”⁶⁶ “good for the heaven and good for the creations,”⁶⁷ which this is the phenomenon of the union of upper and lower (heaven and creations, giver and receiver, sun and moon) that they become *one entity*, and on the fourth day of the week were created and hung “the two big luminaries,” that the moon does not receive from the sun, rather *they are both equal*, one crown⁶⁸ for both of them. And on the fifth day of the week – the day of blessing for all *living things*,⁶⁹ the sixth days

which explain the concealed part of the Torah in a manner of *comprehension*, that the essence comes out in a revealed manner, it is set to be on the 19th day, the additional letters added to the Name Havaye’h when each letter is spelled out, the revelation of what is hidden. And this still needs further analysis. And this is not the place for this.

*) *As the letters are spelled out with Alefs – (Yud)VavDalet (Hei)Alef (Vav)AlefVav (Hei)Alef – equals 19.*

**) *And based on this we may say that “19” and “Kislev” have the same content – since also “Kislev” (the union of “Kes” and “Lamed Vav”) denotes the revelation of the concealed, the revelation of the essence (as supra ch. 8).*

⁶⁵ As known that the redemption was on the 3rd day of the week (the 19th) towards the evening, and it continued into the night of the fourth day (the 20th). – And therefore, the main time for the Chassidic gatherings of the 19th of Kislev was set to be between the 19th and the 20th (see Sefer Hasichos 5748, vol. 1, pg. 115. *ref. a.l.*).

⁶⁶ Bereishis Rabbah 4:6. Rashi’s comm. Bereishis 1, 7.

⁶⁷ Kiddushin 40a. and see Ohr Hatorah Bereishis 33b. and more.

⁶⁸ “Kesser (crown)” specifically – which is connected to the fact that it is set to be in the days of the month on *Chof* (20th) Kislev, Chof acronym of Kesser, and the word Eshrim (twenty) is the numerical value of Kesser (Likutei Torah Shir Hashirim 35c).

⁶⁹ Kesubos 5a.

of the week – that it was said on it⁷⁰ “for it was good” and “very good.”

10. And we connect this with the Parshah of the week – the Parshah of Erev Shabbos and the Shabbos day, the Parshah of Vayishlach, and the Parshah of the third and fourth day of the week (the 19th and 20th of Kislev), the Parshah of Vayeishev (which we begin to read on Minchah of Shabbos Parshas Vayishlach):

The innovation that is in the Service of Yaakov in the Parshahs of Vayishlach (Vayishlach Yaakov) and Vayeishev (Vayeishev Yaakov) in comparison to his Service in the Parshahs of Vayeitzei (Vayeitzei Yaakov) and Toldos (“these are the Toldos, children, of Yitzchak” (“Yaakov and Eisav that are mentioned in the Parshah”⁷¹)), that the Parshahs of Vayishlach and Vayeishev are *when the Service of refinements was completed* (both the refinements of Lavan as well as the refinements of Eisav), to the degree that Yaakov is already ready for the state *of the Days of Moshiach*, which therefore: (1) “Vayishlach, and Yaakov sent angels in front of him to Eisav his brother to the land of Seir,”⁷² that he sent them to notify him that “the aspects and levels... were completed... at the height of perfection... *they all* were refined and fixed...”⁷³ and the time has come to go *together* to the Redemption,⁷⁴ “I will come to my master in

⁷⁰ Bereishis 1, 25. Ibid, 31.

⁷¹ Rashi's comm. beg. Parshas Toldos.

⁷² Beg. of our Parshah.

⁷³ Torah Ohr beg. our Parshah. And at length Toras Chayim ibid. *e.p.*

⁷⁴ And we may say that this is one of the reasons that he sent “*literal* angels” (Rashi's comm. beg. our Parshah), not giving consideration to the honor of the angels (not to bother them), moreover and mainly, not taking giving consideration to the fact that when they are going on his (Yaakov's) mission they cannot fulfill the mission of Hashem (since “one angel cannot do two missions” (Rashi's comm. Vayeira 18, 2)) – due to the great

Seir,”⁷⁵ as “in the days of Moshiach, as the verse says⁷⁶ (at the concluding words of the Haftorah of the Parshah of *Vayishlach*) and saviors will ascend the mountain of Tzion to judge the mountain of Eisav, and the kingdom will be for Hashem,”⁷⁷ (2) “Vayeishev Yaakov, and Yaakov settled,” “Yaakov wanted to sit in peace”⁷⁸ – and sat in peace actually until the rage of Yosef fell on him, and again in peace in the land of Egypt (from the 131st – 147th year of his life), until the time of the fulfillment of the promise of the true “peace” that is in the days of Moshiach, which then there will be the complete phenomenon of “redeem my Soul in peace,”⁷⁹ as the Mitler Rebbe explains⁸⁰ that the true and complete phenomenon of “redeem my Soul in peace” will

importance of this mission regarding the *Redemption*, which is the ultimate completeness of the entire creation (including the creation of the angels).

⁷⁵ Our Parshah 33, 14.

⁷⁶ Ovadyah at the end.

⁷⁷ Rashi’s comm. our Parshah *ibid*.

⁷⁸ Rashi beg. Parshas Vayeishev.

⁷⁹ And exceedingly emphasized on the third day of the week of Parshas Vayeishev – since the verse “redeem my Soul in peace” is in the portion of Tehilim for the third day of the week as it is divided into the days of the week (as *supra* ch. 1). And note that “third” is the concept of peace, since through it is accomplished the bond and union of above and below (as *supra* 6-9).

⁸⁰ *S.v.* Padah Beshalom Nafshi in Shaarei Teshuvah (part 1, ch. 11 – 55d). – And we may say, that the explanation in “Shaarei *Teshuvah*” hints to the connection of the Days of Moshiach to the Service of Teshuvah, “the Torah promised that the Jewish people are destined to do Teshuvah at the end... and immediately they are redeemed” (Rambam laws of Teshuvah 7:5), and “Moshiach comes to bring the Tzadikim to Teshuvah” (see Zohar vol. 3, 153b), for, the Service of Teshuvah is mainly from the initiative of the Jewish people (the moon), and in this is emphasized even more the phenomenon of “the Jewish people and Hashem are all one” (“the light of the moon will be like the light of the sun”), similar to what was said earlier (ch. 7) regarding the virtue of the third month of the winter months in comparison to the third month of the summer months.

be in the days of Moshiach (in a higher way even than the time of Dovid and Shlomo⁸¹).

And the difference between the state of Yaakov when he is occupied in the Service of refinements to his state when the Service of refinements is complete (that he is prepared for the Days of Moshiach), is, similar to the difference between the state of the moon as it receives from the sun and its state when they are both equal:

Yaakov is compared to the moon, “the small luminary,”⁸² and Yaakov is called small, “Who will rise? Yaakov, for he is small,”⁸² and therefore “the small one counts by the small one.”⁸³

And based on what is known that the decreasing of the moon (“go and make yourself small”⁸⁴ to be “the small luminary”) is because of the breaking of the vessels of Tohu that the sparks of holiness fell below, and therefore there is the descent of the Sefirah of Malchus (moon) to act as a recipient, to descend to Briah Yetzirah Asiyah in order to refine the sparks of Tohu – indeed, the state of the moon that it needs to receive from the sun is for the purpose of the Service of refinements, however upon the completion of the Service of refinements, the moon will not act as a recipient, rather the light of the moon will be like the light of the sun, “two big luminaries.”⁸⁵

⁸¹ And we may say, that in the time of Dovid and Shlomo, the 14th and 15th generation upon which the disc of the moon was full (Shemos Rabbah cited in note 2), is emphasized mainly the full and complete light of the moon that it receives from the sun, and in the days of Moshiach there will be the completeness of the moon like the sun, that they are both equal.

⁸² Amos 7, 2-5. And see Chulin 60b.

⁸³ Bereishis Rabbah cited in note 12.

⁸⁴ Chulin ibid.

⁸⁵ See Sefer Hamaamorim 5680, pg. 167.

And we may say, that this is hinted also in the content of the Parshah of Vayishlach – “and Yaakov sent angels *in front of him* to Eisav his brother” – that Yaakov whose source is in the world of Tikkun, sent angels *in front of him* literally, to the realm that is higher in level than him, to Eisav his brother to his source in Tohu (since in accordance with his connection to Yaakov indeed it is Eisav that was refined and returned to his source in the transcendent aspects of Tohu), “in order to draw the transcendent aspects of Tohu to him below in Tikkun which is the aspect of the internalized Light, and the transcendent will shine in the internalized and they will unite together,”⁷³ and this is also the content of the phenomenon of the bonding and union of the moon and the sun (Yaakov and Eisav,⁸⁶ the Internalized Light and the Transcendent Light, “[Hashem] fills all worlds” and “encompasses all worlds”), to the degree that the moon does not receive from the sun (since the refinement of the sparks of Tohu have been already completed, which for this purpose the moon was decreased to be as a recipient, as mentioned above), rather the light of the moon becomes like the light of the sun, that they are both equal.⁸⁷

11. And all this is exceedingly emphasized in our generation:

And by way of preface – that although from Yaakov’s part all the aspects of refinements were already completed and already *then* (when “Yaakov sent...”) there could have and should have

⁸⁶ “The big one counts to the big one and the small one to the small one” (Bereishis Rabbah *ibid*).

⁸⁷ And note, that in the portion of the Parshah that is for the fourth day of the week of Parshas Vayeishev – the 20th of Kislev – it speaks about the birth of Zerach and Peretz, which are similar to the sun and the moon: “Zerach named after the sun which always shines, and Peretz named after the moon which is breached [impoverished] sometimes and built sometimes... and they will be “identical” for the moon correlates to the sun...” (Ramban Vayeishev 38, 29). And see *infra* note 97.

been the Redemption [which therefore he sent angels to Eisav to notify that the time has come for “the saviors will ascend the mountain of Tzion to judge the mountain of Eisav,” and “he attempted to sit in peace” (as supra ch. 10)]. Nevertheless, this matter did not come into actualization from the perspective of (and in) the world.

However, after “our deeds and Service” of all the Jewish people throughout the generations, including and especially after the revelation of the Chassidic Teachings on the 19th of Kislev, which then began the main phenomenon of “spread your wellsprings outward,”⁸⁸ and it is continuously increasing through the Rebbes our Leaders from generation to generation, until my revered father in law the Rebbe leader of our generation, which through him the wellsprings are spread outward in the whole entire world – all the aspects have already been completed also *from the perspective of (and in) the world*, as he notified and announced that all the aspects of Service are already complete, also “the polishing of the buttons,” and everything is ready for the coming of Moshiach.

And from this is understood that the continuation of the Service after this (as long as Moshiach is delayed for whatever reason (which is not known or understood at all)) is not “the Service of refinements” (since the Service of refinements has already ended and is complete),⁸⁹ rather, a special Service to bring the revelation in actuality in the world.

⁸⁸ See Sefer Hasichos Toras Shalom, end pg. 112 *ff.*

⁸⁹ Most certainly this is so if this was the case regarding the Service of Yaakov after *he thought* that Eisav was already refined, also after the angels returned and said that he was not refined yet at all – that he was not occupied in “the Service of refinements” (to refine Eisav), rather he was occupied in “elevating the Female Waters [arousal from below aspect] to draw down the Male Waters [arousal from above aspect] of the

12. And we may say, that the special virtue in our generation is hinted in the Haftorah of Parshas Vayishlach — “and⁹⁰ the house of Yaakov will be fire *and the house of Eisav* will be a flame and the house of Eisav will be straw... and the south will inherit the mountain of Eisav... and the exile... until *France*... will inherit the cities of the south and saviors will ascend the mountain of Tzion to judge the mountain of Eisav”:

Among the innovations of (Yosef and the continuation of) “*the house of Yosef*” of our generation (my revered law the Rebbe leader *of our generation*, which his first name is Yosef), in comparison to the generations before this including the generation of the Alter Rebbe (“the house of Yaakov”⁹¹) — which through him there is the spreading of the wellsprings outward throughout the whole world literally, including outward of which there is no further outward than it, as the country of *France*, which in the time of the Alter Rebbe (as well as in the time of the Rebbes our Leaders after that time) there was not that much of a permanent revelation of the spreading of the Chassidic teachings in the country of France, being it is very low (to the degree that the Alter Rebbe felt it would be no good if France would win etc.⁹²), and specifically in our generation, through “the house of Yosef,” there is the revelation and spreading of the wellsprings in the country of France,⁹³ in the founding there of the Yeshivah “Tomchei Tmimim” similar to as it was in Lubavitch, and therefore, the time has actually come

transcendent level of Tohu” through the present (Torah Ohr our Parshah end 24d).

⁹⁰ Ovadyah 1, 18 *ff.*

⁹¹ Note the special connection of the Alter Rebbe to Yaakov (see at length Maayanei Hayeshuah (Kehos 5748) pg. 101 *ff.*).

⁹² See Sefer Hatoldos of the Alter Rebbe (Kehos 5736) pg. 259 (in the print of 5746 – vol. 4, pg. 1025) *ff. ref. a.l.*

⁹³ See also Sefer Hasichos 5749 vol. 2, pg. 570 *ff.*

that “they will inherit the cities of the south,” “and saviors will ascend the mountain of Tzion to judge the mountain of Eisav.”

And we may add and note in the form of a hint:

“Tzarfas (France)” has the numerical value of seven hundred and seventy (770), the completeness of the number seven, as each one is included of ten (seventy), and as each one is included of a hundred (seven hundred), as well as both together (seven hundred and seventy), and we may say that in this is hinted that upon the refinement of the country of France, the refinement of the world that was created in the “the seven days of building” [i.e. with the seven attributes] is completed in all its minutest details.

And note, that the refinement of “Tzarfas” which equals “770” is accomplished through (the “flame” that shines from) “the house of Yosef,” including the house of Yosef in the simplest sense, the house that my revered father in law the Rebbe leader of our generation chose and bought and lived in during the last ten years of his life in this world, and from there continues to increase (“adding constantly”) the Service of “the house of Yosef” – that its number is (the number of the house in the simple sense) “770.”⁹⁴

And more in depth – “Tzarfas” is the letters of “Paratzta (breaking ahead),” which in this is hinted that the revelation and spreading of the wellsprings is in France – breaking through all the limitations, and not only as such that due to the breaking through of all the limitations of the wellsprings they come also in the lowest of which there is no lower than it, rather moreover, that this is also *as it is from the part of the lowest*, as emphasized in the fact that “Tzarfas” is the letters of “Paratzta

⁹⁴ See the Talk on the topic “the house of our Rebbe in Bavel” ch. 7 ff.

(*you broke ahead*),”⁹⁵ and through this transpires “Paratzta,⁹⁶ you broke ahead a breaking through,”⁹⁷ “this refers to Moshiach, as the verse says,⁹⁸ the breacher ascended before them.”⁹⁹

13. And in our generation itself there was added even more in all the above when “the moon is full” in the month of Kislev this year:

It is known and publicized the acronym of [the Hebrew letters of] this year [Hei Tav Shin Nun Beis] – “it will be a year of Niflaos (wonders) in it,” “Bakol (Mekol Kol), in everything,”¹⁰⁰ namely that the year itself and all the matters that are in it are in a manner of “wonders,” “wonder” which is higher than a miracle,¹⁰¹ and “wonders” in plural, including “Niflaos,” Nun (50) Plaos (wonders),¹⁰² and first and foremost and mainly – “just as the days you left the land of Egypt I will show them wonders”¹⁰³ (wonders even in comparison to the wonders of the exodus from Egypt¹⁰⁴).

⁹⁵ And in the terminology of earlier in the talk – that the receiver unites with the Giver to be like it, similar to “the light of the moon will be like the light of the sun” (and see *infra* note 97).

⁹⁶ Vayeishev 38, 29.

⁹⁷ “Peretz named after the moon which is breached sometimes and built sometimes” (as *supra* note 86). – And we may say that “breached” (Pirtzah, the decreasing of the moon) is also an idiom of *Pritzah* (*breaking through*), which in this is hinted that in the decreasing of the moon (in the second half of the month) includes also breaking through the limits of the moon that *receives* from the sun to [instead] be like the sun.

⁹⁸ Michah 2, 13.

⁹⁹ Agadas Bereishis end ch. 63. And see Bereishis Rabbah end ch. 85 and in Rashi’s comm.

¹⁰⁰ Wording of the blessing after meals. And see Bava Basra end 16b *ff*.

¹⁰¹ See Likkutei Sichos vol. 15, pg. 368, note 16.

¹⁰² Zohar vol. 1, 261b.

¹⁰³ Michah 7, 15.

¹⁰⁴ See Ohr Hatorah Nach on the verse (pg. 487). *ref. a.l.*

And in this year itself there already was the “full moon” of the third month (the completeness of 3 months, “three times is a Chazakah”¹⁰⁵), and we are presently near *the* third day [of the week] of the third the month, the Giving of the Torah of the Chassidic Teachings,¹⁰⁶ the beginning of the revelation of the Torah insights of Moshiach, which then there will be the marriage of Hashem and the Jewish people in a manner of “the light of the moon will be like the light of the sun.”

[And note, that this is emphasized also in the fact that this year is a *complete* year, that Cheshvan and Kislev are both complete (3 consecutive complete [30 day] months), and a *perfect* year (additional completeness¹⁰⁷), that the additional

¹⁰⁵ Bava Metzia beg. 106b. *ref. a.l.*

¹⁰⁶ And this year completes *ninety years* since the announcement that the 19th of Kislev is the Chassidic Rosh Hashanah (16th Kislev 5662 – 5752), which since then a special “storm” has been added in the spreading of the wellsprings of Chassidism outward through the “soldiers of the House of Dovid” who wage the “war of the House of Dovid” and win over those “that scoff the advent of Your Moshiach” (as the words of the Rebbe Rashab in the known talk) – as was already accomplished completely upon the conclusion of the 89th year [of the Rebbe King Moshiach Shlita] when we completed the Psalm 89 (numerical value of Padah (redeemed)) in Tehillim in a manner of “Blessed is Hashem forever, Amen and Amen,” and now we are in the 90th year, which is connected to the coming of Moshiach and the building of the third Beis Hamikdash, as the concluding statement of the Psalm Tzaddik (90) “and the pleasantness... and establish the work of our hands,” which is referring to the dwelling of the Divine Presence in the 3rd Beis Hamikdash (Midrash Tehillim on the verse), which is the marriage of Hashem and the Jewish congregation, as stated in the Midrash (Shemos Rabbah cited in note 55) regarding the Mishkan. And its completeness in the third Beis Hamikdash (and see *infra* in the marginal note on note 110).

¹⁰⁷ Including also the extra completeness of “seven complete weeks they should be” when the beginning of the Sefirah [of the Omer] is on Motzei Shabbos, complete in it correlating with the days of creation – a threefold completeness (see Dvar Malchus of Nitzavim, 5751, Rosh Hashanah, Vayeilech 5752).

month of a leap year is added¹⁰⁸ – which we may say, that in a complete year (that the months Cheshvan and Kislev are complete) is emphasized the completeness of (the months of) *the moon* (as it receives from the sun), and in a perfect year (the addition of the month in a leap year¹⁰⁹) is emphasized the completeness of the moon as it becomes like the sun, since through the added month of the leap year the lunar year and the solar year become even, a foretaste of “the light of the moon will be like the light of the sun”].

And we may connect this with the Chassidic Discourses [Derushei Chasunah] that my revered father in law the Rebbe leader of our generation said¹¹⁰ (which were printed anew along with additional explanation etc.¹¹¹) – Chassidic Discourses which are related to a wedding – which in this is exceedingly emphasized the connection to the wedding of the Jewish Congregation with Hashem in the Days of Moshiach, which then there will be the main and complete revelation of “New Torah Insights will come forth from Me.”

¹⁰⁸ Erchin 31a – in the Mishnah.

¹⁰⁹ And with extra emphasis in connection with the 19th of Kislev, the Chassidic Rosh Hashanah – upon which we begin to study the daily lessons of Tanya (as it is divided over the days of the year) as it is divided for a leap year.

¹¹⁰ At the wedding of [the Rebbe King Moshiach Shlita with] “the house of Yosef” in the year 5689.*

*) *Note the connection of the year 5689 to “Paratzta [Tav Reish Pei Tzaddik [instead of Tes]]” – that the completeness of the Tes (9) (that each 1 of the nine includes 10) is Tzaddik (90), for we may say that in this is hinted that in the year Tzaddik (90) is accomplished the completeness of the wedding, which is the phenomenon of the wedding of the Jewish people and Hashem. [see note 95]*

¹¹¹ On the 1st day of the week, the day *Tov* (17) of Kislev – the Rebbe Shlita gave every male and female, may they live, “Kuntres Derushei Chasunah,” along with 2 dollars for Tzedakah (*the publisher*).

And from this it is understood that in these days literally it is only necessary to open the eyes to see this literally actually¹¹² — namely that we sit together with Hashem (“the Jewish people and Hashem are all one”) at the “Shulchan Aruch (laden table)”¹¹³ for the wedding feast, the feast of the Leviathan and wild ox and guarded wine, which at its conclusion “(Hashem) tells Dovid (Dovid [i.e.] King Moshiach) take (the cup of blessing) and bless, he says to them “I will bless and it is nice for me to bless,” as the verse says,¹¹⁴ the cup of salvations I will raise and in the name of Hashem I will call out.”¹¹⁵

¹¹² Meaning to say, not only that the Service is complete, and it is necessary to accomplish the revelation in the world (as supra ch. 11), rather furthermore, that it is already existent and revealed, and it is necessary only to open the eyes, for “*He gave you... eyes to see*” *already*.

¹¹³ And especially after the completeness of the Service throughout the generations in fulfilling the “Shulchan Aruch” (of the “Beis Yosef”) with the “Mapah (tablecloth)” that is on the “Shulchan Aruch” (the glosses of the Rama on the Shulchan Aruch of the Beis Yosef) — as the known hint in what it says “and the Jewish people go out with a *Rama* [high] hand,” which hints to the Rama, that by his light all the Jewish people* go for all generations, and through this we leave exile to the Redemption.

*) *Including also our Sephardic Jewish brethren — as we find regarding the lighting of the Chanukah Menorah that also the Sephardic Jews (who in general are accustomed to follow the Beis Yosef) do as the opinion of the Rama, and likewise on the other hand, that the Ashkenazic Jews do as the Sephardic Jews, as emphasized in the ruling of the Rama as the opinion of the Rambam and not as the opinion of Tosafos (see Taz on Orach Chayim beg. sect. 671). — And note also the words of the Haftorah of Parshas Vayishlach: “the exile... of **France** (Ashkenaz) and the exile of Jerusalem that is in **Sefard (Spain)** will inherit the cities of the south,” the uniting of the Ashkenazic and Sephardic Jews in refining and inheriting Edom, which is related to the content of the lighting of the Chanukah flames “at the entrance of the house on the outside,” in order to illuminate the darkness (“from when the sun sets”), “until the feet of the Tarmud people are finished.” [see Royal Words Bershis vol. 2, pg. 81]*

¹¹⁴ Tehillim 116, 13.

¹¹⁵ Pesachim 119b.

14. And action is the main thing:¹¹⁶

Coming from Erev Shabbos upon which was the full moon of the month of Kislev, and its continuation on the holy day of Shabbos and Motzei Shabbos Kodesh (the first day of the week (which is called “day one,” since “Hashem was the only one in His world”¹¹⁷), Tov (17th) of Kislev), three consecutive days that have a special quality (holiness), and their continuation on the 18th of Kislev, Erev the 19th of Kislev, and certainly in the days of redemption of the 19th and 20th of Kislev and their continuation in the days after this including the days of Chanukah – it is appropriate to arrange Chassidic gatherings¹¹⁸ (“Chassidishe Farbreingenishin”) *in literally every place*, in every country, and in every city and in every community etc. and not only big gatherings in central and important places, rather in every place in the simple sense, including also that in every specific place there should be gatherings in a manner of “main” (and not in a manner that one place is “main,” the giver, and the other is “secondary,” the receiver), and not only does this not take away from the “main” of the second place, rather on the contrary, through this is added even more in the other places, conforming with “jealousy of Torah scholars *greatly increases* wisdom,”¹¹⁹ to the degree that *they all* reach the level of “main,” including “main of main” – that it does not need to receive influence from a central and main place, since it itself became

¹¹⁶ Avos 1:17.

¹¹⁷ Bereishis Rabbah 3:8. Rashi’s comm. Bereishis 1, 5.

¹¹⁸ Note the saying of the one who was redeemed [on the 19th of Kislev] regarding the great accomplishment of a Chassidic Farbrengen more than the accomplishment of the Angel Michoel (Igros Kodesh of the Rebbe Rayatz vol. 3, pg. 413. *ref. a.l.*).

¹¹⁹ Bava Basra end 21a. beg. 22a. and see Ohr Hatorah Vayeitzei 218b *ff.*

like the central main place, like the completeness of the moon that it is (not in the category of a recipient, rather) like the sun.

And it is praiseworthy *that each and every one* should arrange Chassidic gatherings (even better – 3 gatherings,¹²⁰ “three times is a Chazakah”) – with himself (with all his ten soul-powers¹²¹), with his household, with his friends and aquatints and the like – in order to emphasize even more that every single person is also a giver (like the completeness of the moon that it becomes like the sun), as the verse says¹²² (in reference to the Redemption) “and he will return the hearts of the fathers to the children and the children to their fathers.”

And at these Chassidic gatherings they should arouse and be aroused¹²³ (“each person will help his friend”¹²⁴) to add in the 3 realms of Torah, G-dly Service and Kind deeds, as the explanation of the Sages¹²⁵ on the verse “redeem my soul in peace,” “every person that is occupied in Torah study and kind deeds and prays with the community I consider it as if he redeemed Me and My children...” moreover and mainly, not only “as if he redeemed Me and My children,” rather “he redeemed Me and My children” *actually and in a revealed way*.

¹²⁰ One with oneself and two through one’s messengers, or that he himself takes part in three, being that they take place at different times – on the night of the 19th of Kislev, on the day of the 19th of Kislev, and especially near its end, as such that it will continue also into the night of the 20th of Kislev (as supra note 65).

¹²¹ See “Hatomim” vol. 2, end pg. 45 ff. Likkutei Sichos vol. 2, pg. 497 ff.

¹²² Melachi at the end.

¹²³ And in the words of the Rav, the one who was redeemed: “this day... which on it... thousands of hearts of the Jewish people *will be aroused* to Teshuvah and Service of the heart...” (Likkutei Dibburim vol. 1, 19b).

¹²⁴ Yeshayah 41, 6.

¹²⁵ Brachos beg. 8a.

And simply – that *literally* immediately (during this Chassidic gathering, even before the prayer of Minchah) is fulfilled the request of every single Jew) “to sit in peace” (which we read in Minchah) *actually and in an openly revealed way* (being that it was already fulfilled before this the promise “saviors will ascend the mountain of Tzion to judge the mountain of Eisav and the kingdom will be for Hashem”), and it was fulfilled “for the Tzadikim... the upright shall sit before You,”¹²⁶ in the third Beis Hamikdash, and there will take place the great Chassidic gathering of the dedication of the third Beis Hamikdash in the presence of all the Jewish people (“all those that are meant to settle there are there”¹²⁷), even before the days of Chanukah, and in the days of Chanukah will be added more (“continuously adding”) in the completeness of the Redemption in a manner of “they will go from strength to strength, appearing before Hashem in Tzion.”¹²⁸

¹²⁶ Tehillim 140, 14.

[In *Likkutei Sichos* vol. 25, pg. 376, this is explained to mean true peace of mind etc. thereby praying with true intention with no distractions.]

¹²⁷ Erchin end 32b.

¹²⁸ Tehillim 84, 8.