

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

**Lech Lecha 5752**



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## From the talks of Shabbos, the Parshah of Lech Lecha, the 11<sup>th</sup> of Mar-Cheshvan, 5752

— Translated from Yiddish —

1. The Parshah of Lech Lecha is a fundamental and essential Parshah: with this Parshah begins the era of Avraham our forefather, the first Jew, beginning with the first command of Hashem to Avraham: “And Hashem said to Avram: go for your own good, from your land and your birthplace and the house of your father to the land that I will show you,”<sup>1</sup> and after this — the continuation of the Parshah<sup>2</sup> about the going and traveling of Avraham in Eretz Yisroel, and the promise of Hashem that He will give to him and his children Eretz Yisroel: “to your children I will give this land,”<sup>3</sup> “to you I will give it and your children forever,”<sup>4</sup> and the Covenant With the Severed Animals — “on that day Hashem made a covenant with Avram saying: to your children I gave this land...”<sup>5</sup>

Including — at the end of the Parshah — where it speaks about the command of the Mitzvah of Bris Milah (Circumcision), and the fulfillment of the Mitzvah by Avraham Avinu (our forefather), through which there is a covenant between the Jewish people and Hashem — “this is My covenant... between Me and you and your children after you,”<sup>6</sup> “My covenant in your flesh for an eternal covenant.”<sup>7</sup>

Being that the matters in the Parshah — “Lech Lecha, go for your own good from your land...” the promise of Hashem

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<sup>1</sup> Beg. of our Parshah (12, 1).

<sup>2</sup> Ibid, 4 *ff.*

<sup>3</sup> Ibid, 7.

<sup>4</sup> Ibid 13, 15.

<sup>5</sup> Ibid 15, 18.

<sup>6</sup> Ibid 17, 10.

<sup>7</sup> Ibid 13.

regarding Eretz Yisroel and the Mitzvah of Milah – are the first matters (in the Torah) in the Service of Avraham Avinu, the first Jew which from him descends all the Jewish nation – it is understood, that they express the general content of the whole Torah and Judaism.

2. It is known that with Avraham Avinu began the era of “two thousand years – Torah,”<sup>8</sup> Avraham began the preparation for the Giving of the Torah, to the degree of, moreover – from him began the initial step of (the Divine Union of) the Giving of the Torah (as it says in the writings of the Arizal<sup>9</sup>).

And especially – this began from the command of Hashem to Avraham Avinu “go for your own good from your land... to the land that I will show you” (which therefore the Torah tells us (no more than a few details) about the actions of Avraham before he came to Eretz Yisroel, and the main relating of his actions begins from the command “go for your own good from your land...” and regarding him coming to Eretz Yisroel (which then Avraham was 75 years old<sup>10</sup>), as explained at length in Chassidic Discourses<sup>11</sup>).

We must understand:

Every matter in Torah – an idiom of Hora’ah<sup>12</sup> – is an eternal lesson in all times and all places in the Service of a Jew. What is

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<sup>8</sup> Avoda Zarah 9a.

<sup>9</sup> See Likkutei Torah of the Arizal, beg. our Parshah. Brought and explained in Ohr Hatorah Chaye Sarah, 126a ff.

<sup>10</sup> Our Parshah, 12, 4.

<sup>11</sup> See Torah Ohr, our Parshah, end 11c. Toras Chayim ibid, end 83d ff. Ohr Hatorah ibid (vol. 6) 1075b ff. Likkutei Sichos vol. 15, pg. 83 ff. Sefer Hasichos 5750 vol. 1, pg. 97 ff. Sefer Ha’erchim-Chabad, entree Avraham, ch. 4 (pg. 71 ff.). *ref. a.l.*

<sup>12</sup> See the Radak on Tehilim 19, 8. Sefer Hashrashim of his, entree, Yarah. Gur Aryeh beg. Parshas Bereishis (in the name of the Radak). And see Zohar vol. 3, 53b.

the instruction for the Jewish people *after* the Giving of the Torah from “go for your own good from your land...” – a one-time event which was a preparation for the Giving of the Torah: seemingly “what happened, happened”<sup>13</sup>?! It is not sufficient to answer, that this is so that we should *know* that the Service of Avraham of “go for your own good” is a preparation and empowerment for the Service after the Giving of the Torah – for this is not any *practical* lesson in the Service of the Jews after the Giving of the Torah.<sup>14</sup>

Furthermore: every year when we read a Parshah in the Torah we need to live with it anew<sup>15</sup> (most certainly this is so from the fact that “every day they should be new in your eyes,”<sup>16</sup> certainly in the special time in the year when we read the whole Parshah of the Torah, among the community, with Brachahs before it and after it) – since then the matters that are discussed in the Parshah repeat themselves – similar to as they took place the first time.<sup>17</sup> Moreover: there is also an addition in them with

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<sup>13</sup> Similar to Yoma 5b. and more.

<sup>14</sup> See regarding this Likkutei Sichos vol. 15, pg. 76.

<sup>15</sup> See the Talk of the Rebbe Rashab of Motzei Shabbos Kodesh Lech Lecha 5651 (Sefer Hasichos 5702, pg. 29 ff. brought in short in “Hayom Yom”, 2<sup>nd</sup> Cheshvan). And there it is in regard to *Parshas Lech Lecha*.

<sup>16</sup> Rashi’s comm. 19, 1. Eikev 11, 13. Savo 26, 16.

<sup>17</sup> Similar to the known explanation of “these days are remembered and done” (Esther 9, 28), that every year when these days are remembered they happen and it is drawn those revelations that were drawn the first time (and see Ramaz in Sefer Tikkun Shovevim. Brought and explained in Sefer Lev Dovid (of the Chida) ch. 29. And note the words of the Mishnah, end 3<sup>rd</sup> ch. of Gittin. Responsa of R. Y. Irgis (at the end of Sefer Mevo Pesachim) sect. 5, at length). And we may say that this is so even more in the time of the reading of the Parshah in the Torah, and especially according to the words of our Sages (see Tanna Devei Eliyahu Rabbah, ch. 18. Yalkut Shimoni Eichah Remez 1034) that whoever reads Torah and Mishnah, Hashem reads opposite him, and through this the matter happens anew also in actuality, since “Hashem looks in the Torah and creates the world” (Zohar vol. 1, end 134a. vol. 2, beg. 161b. vol. 3, 178a).

advanced vigor and greater strength (based on the rule “ascend in matters of holiness”<sup>18</sup>).

Based on this it comes out, that on Shabbos the Parshah of Lech Lecha every year repeats itself [the phenomenon of] “go for your own good...” as a preparation and beginning of the Giving of the Torah, and with an *addition* (in the preparation), in comparison to the (additions in the) previous years.

We need an explanation: what is the content of this (the preparation for the Giving of the Torah) *now* – when we are already *after* the Giving of the Torah. Not only after the preparation and beginning of the Giving of the Torah, rather also *the completion* of the Giving of the Torah?!

Furthermore: the phenomenon of the Giving of the Torah is every single day – “Who gives the Torah”<sup>19</sup> in *present* tense,<sup>20</sup> and as the words of our Sages “every day they should be in your eyes (like new,<sup>21</sup> moreover) new.”<sup>16</sup> And based on the above-mentioned command of “ascend in matters of holiness,” it is understood that every day the “new” must be on a higher level than as it was before. So after all the ascents in the phenomenon of the Giving of the Torah every day, and in addition, also in a special way – every year (when we read about this in the Torah in the Parshah of Yisro and in the Parshah of Va’eschanon, and most certainly in the “time of Time of the Giving of the Torah [Shavuot]”) – ascents after accents for a truly vast amount of days, years and generations – what is the content of “go for your own good,” as a *preparation* for the Giving of the Torah?!

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<sup>18</sup> Brachos, 28a. *ref. a.l.* and see Likkutei Sichos vol. 13, pg. 250 in the note.

<sup>19</sup> Wording of the Blessing of the Torah.

<sup>20</sup> Shelah 25a. Likkutei Torah Tazria, 23a. Maamarei Admor Ha’emtz’a’ee Shemos vol. 1, pg. 175. *ref. a.l.*

<sup>21</sup> Sifrei and Rashi’s comm. Va’eschanon, 6, 6.

We cannot say, that the Service of “go for your own good” as a preparation for the Giving of the Torah is only for one who is missing in his Service connected to the Giving of the Torah – since the revelation and effect of the Ten Commandments at the Giving of the Torah (the first time, and similarly is understood every single year) is (and was) not dependent on the level of Service of a Jew; the revelation of the Giving of the Torah itself affected the whole entire world (“a bird did not chirp and a bird did not fly etc.”<sup>22</sup>), and most certainly every Jew, to the extent that upon each Commandment “their souls flew out<sup>23</sup> of their bodies,”<sup>24</sup> which this shows that they reached the completeness of the Service as a Soul in a body (and therefore “their Souls flew out”<sup>25</sup>).

3. And we may say the point of the explanation of this, that this itself is the explanation: being that the Giving of the Torah is every day and every year in a higher way, to the degree of “new” literally in comparison to “the Giving of the Torah” before this [and as emphasized especially in the phenomenon of “go for your own good” (the preparation for the Giving of the Torah), that there must be a true “going,” namely, incomparable to his prior state, as we will explain] – therefore there must be on this day and this year a Service of “go for your own good” as a preparation and preface for the Giving of the Torah of this day and this year.

[As is emphasized also in the abovementioned words of our Sages, that “upon each Commandment their Souls flew out of their bodies, and after every Commandment “Hashem made fall

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<sup>22</sup> Shemos Rabbah end ch. 29.

<sup>23</sup> See Sefer Hasichos 5750, vol. 2, pg. 520 note 56.

<sup>24</sup> See Shabbos 88b. Shemos Rabbah 29:4. Shir Hashirim Rabbah 5:16 (3).

<sup>25</sup> And the fact that Hashem returned their souls with the dew of resurrection (Shabbos ibid) – see infra ch. 3.

the dew *that He is destined in the Future* to resurrect the dead and revived them,”<sup>26</sup> “and this is the dew of the Torah [the secrets of the secrets of the Torah]”<sup>27</sup>: after the “Souls flew out” the first Commandment, because of the fact that they reached the completeness of the Service (as a soul in a body), as mentioned above – indeed through the dew of Resurrection (Torah), was given to the Soul a new higher mission, and therefore “He revived them” as a Soul in a body, and likewise after the Second Commandment, and so forth level after level. And to add that the “returning to them” is specifically through the dew of Resurrection (*that He is destined in the Future* to resurrect the dead), the level of the “New” Torah<sup>28</sup> of the Time to Come, as we will explain].

4. And we may say even deeper, that the fact that always – also after the Giving of the Torah – there must be the Service of “go for your own good” (as a *preparation* for the Giving of the Torah) is not only because we need a preparation for a higher level of “the Giving of the Torah” (as explained above), rather also because “go for your own good” is important for the actual completeness of the Giving of the Torah (and in every level of it).

We will understand this by way of preface a similar question regarding what is related in our Parshah about the going and entering of Avraham into Eretz Yisroel (“the land that I will show you”), and the promise and giving of Eretz Yisroel from Hashem to Avraham and his children:

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<sup>26</sup> Shabbos *ibid*.

<sup>27</sup> Tanya ch. 36 (46b). – And based on this it is understood why in Shemos Rabbah and Shir Hashirim Rabbah *ibid*, it says that their souls were returned through the Torah.

<sup>28</sup> Yeshayah 51, 4. Vayikra Rabbah, 13:3.



Being that the matter in our Parshah of the going and entering of Avraham into Eretz Yisroel and the Giving of Eretz Yisroel to him and his children repeats itself and with addition every year when we read the Parshah – the question arises:

After Hashem (in our Parshah) already gave Eretz Yisroel actually to the Jewish people, “to your children I gave this land...”<sup>29</sup> “I gave” in past tense, “I already gave it” (“and it belongs to them”)<sup>29</sup> “it is an inheritance for you from our forefathers,”<sup>30</sup> to the extent that this is pertinent in Jewish law that “Eretz Yisroel is owned already”<sup>31</sup> (even before the Jewish people conquered it), and especially according to the Commentaries<sup>32</sup> that say that through Avraham fulfilling the [Command] “arise and go in the land to its length and its width”<sup>33</sup> (“an act of showing possession”<sup>34</sup>) he acquired Eretz Yisroel for his children for all generations,<sup>35</sup>

And most certainly after the Jewish nation actually entered and conquered Eretz Yisroel in the first conquering (the

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<sup>29</sup> Yerushalmi Challah, 2:1 (and in Pnei Moshe *a.l.*) and see Bereishis Rabbah 44:22: the statement of Hashem is an *action* as the verse says “to your children I gave...”

<sup>30</sup> Bava Basra beg. 119b. and in Avodah Zarah (53b. and see Rashi’s comm. *ibid* *s.v.* Ve’asheireihem): “an inheritance to them from their forefathers and a person cannot prohibit something that does not belong to him [and it does not belong to them rather to us].”

<sup>31</sup> Bava Basra *ibid*, a *ff.*

<sup>32</sup> The opinion of R. Elazar in Bava Basra 100a (only that also according to his opinion he only acquired the place that he walked upon). Ohr Hachayim, our Parshah 13, 17. *Ibid* 15, 18. Prashas Drachim, Derush 9. And more.

<sup>33</sup> Our Parshah 13, 17.

<sup>34</sup> Targum Yonasan on the verse.

<sup>35</sup> And see Likkutei Sichos vol. 15, pg. 104. (and see *ibid* pg. 207, note 53). Vol. 20, pg. 308 *ff.* Encyclopedia Talmudis, entree, Eretz Yisroel, pg. 200. *ref. a.l.*

conquering of Yehoshua) and afterwards in the second conquering (the conquering of Ezra) —

How is it *now* pertinent *in actuality* the story in our Parshah about Avraham leaving “your land” and going “to the land that I will show you” and Hashem gave him Eretz Yisroel — these are seemingly matters which took place then, and do not repeat themselves again?

[This question is even stronger in the recent generations in exile: in the first generations of exile we could have answered that the content of “go for your own good from your land... to the land that I will show you” is pertinent to the spiritual Service of “make here into Eretz Yisroel”<sup>36</sup> (transforming outside of the Holy Land and making it into “Eretz Yisroel”); However after the vast amount of Service throughout the generations of exile of (and in) “make here Eretz Yisroel” — although we did not yet completely finish the Service (and the proof is that Moshiach did not yet come), we however are much, much past the beginning of the Service of conquering outside the Holy Land and make from it “Eretz Yisroel,” and most certainly that we are presently far, far past the beginning of it, that we need to leave “your land” and only begin to go into (i.e. do the Service of “make here) Eretz Yisroel!]

5. And we may say the explanation of this:

When Hashem gave Eretz Yisroel to Avraham at the Bris Bein Habesarim, the covenant with the severed animals (“to your children I have given this land” “I already gave it” actually),

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<sup>36</sup> Igros Kodesh of the Rebbe Rayatz, vol. 1, pg. 485. And see at length Dvar Malchus Pinchus 5751.

He gave actually<sup>37</sup> (at the same covenant) all ten lands<sup>38</sup> – not only the seven lands “the Chiti etc.” rather also the three lands – “the Keini Kenizi and Kadmoni.” Only that *openly* and actually “He only gave them seven nations and the three... they are destined to inherit in the Time to Come,”<sup>39</sup> “in the days of the King Moshiach”<sup>40</sup> however Hashem gave it all *at once* (only that in the fulfillment of the matter actually there are stages, similar to how also regarding the conquering of the 7 lands, this was not immediately in the time of Avraham, rather after time, and not at once, rather in several stages etc.).

[Even if we will look at it, that regarding the three lands this was only a *promise* (about the Future), and at the time “He only gave them seven nations and three... are destined to be an inheritance for the Time to Come” – it is understood that the inheritance of the three lands is important for the completeness of the conquering of the whole Eretz Yisroel (also of the 7 lands); then there will be added a completeness also in the seven lands (and especially that they [the 7] are the “recognized majority”<sup>41</sup> of the *ten*)].

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<sup>37</sup> Seemingly so it is according to the simple wording of the covenant. And what Rashi writes in his comm. *ibid*, 19 (from Bereishis Rabbah 44:23) “a land of ten nations are here and he only gave them seven nations and the three... Keini Kenizi and Kadmoni are destined to be an inheritance in the Time to Come” – we may say that this is regarding the giving of them [in the complete way] that it becomes Eretz Yisroel (and its holiness), not only change of the ownership rather also a change in the quality. And see the sources cited in Likkutei Sichos vol. 25, pg. 53, note 59.

<sup>38</sup> Our Parshah 15, 18-21.

<sup>39</sup> Rashi’s comm. *ibid*, 19.

<sup>40</sup> Wording of the Rambam, Hilchos Rotze’ach and Shemiras Nefesh 8:4.

<sup>41</sup> Whereas six as the Law regarding this (Brachos, 48a. Rambam Laws of Brachos 5:8. Tur Shulchan Aruch and of the Alter Rebbe, Orach Chayim sect. 197, 2).

From this is understood, that since in the present time – even in the time of Yehoshua and in the time of the first Beis Hamikdosh and in the time of Ezra – we (at most) only had seven lands and not the 3 lands (Keini Kenizi and Kadmoni), [as is pertinent to Jewish law regarding the laws of the Cities of Refuge – as the ruling of the Rambam,<sup>42</sup> that “there were six cities, three Moshe set aside on the other side of the Jordan and three Yehoshua set aside in the land of Canaan,” and “in the days of the King Moshiach they add three more to these six... where do they add them in the cities of the Keini Kenizi and Kadmoni”<sup>40</sup>] – there is a deficiency in the completeness of the acquiring of Eretz Yisroel (even of the 7 lands).<sup>43</sup>

And similar to how this is regarding Eretz Yisroel itself, similarly this is also regarding the Jewish people in Eretz Yisroel: even after the conquering of the Land not at all times was there a state of “all those that should settle there were there” (which is necessary for the fulfillment of the laws of the Jubilee year).<sup>44</sup> Furthermore: even in “all those that should settle there are there” itself – there are levels.<sup>45</sup> It is obviously

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<sup>42</sup> Laws of Rotzeiach ibid, 2.

<sup>43</sup> And note that Kinyan (acquiring) is hinted specifically in the words “Keini Knizi and Kadmoni,” that they all begin with a letter Kuf – acronym of Kinyan (and in all of them there are the 3 first letters of “Kinyan” [Kuf Nun Yud]). And see infra ch. 13.

<sup>44</sup> Erchin end 32b. Rambam laws of Shmitah and Yovel 10:8.

<sup>45</sup> And note the opinion of Rabbeinu Tam (Tosafos *s.v.* Bezman – Gittin 36a *ff.*) that during the time of the second Beis Hamikdash Yovel was fulfilled, for although not all of them moved there, it is considered “all those that should settle there are there,” since there was present from every single Tribe. And also according to the opinion of most Rishonim (as the simple meaning of the Gemara Erchin ibid, that in the time of the second Beis Hamikdash “they counted Yovels to sanctify the Shemitahs”), the definition of “all those that should settle there are there” is also when there is only a *majority* of each and every tribe in Eretz Yisroel (although not the whole tribe), for if we will not say so, it comes out that if some of the Jewish

understood, that even though regarding Jewish Law (the laws of the Jubilee year) “all those that should settle there are there” means – all the Jewish people of that generation [as it was in the times of Yehoshua etc. and most of the time of the first Beis Hamikdash] – however in the Time to Come, when there will be “all those that should settle there are there” – in addition to there being then also the Ten Tribes (which were exiled to behind the river Sambatyon<sup>46</sup>), also all the Jews of all the generations, and also the completeness of “are *there*” (all ten lands) – there will then be more completeness in the “all those that should settle there are there” “all” literally.

6. Based on this it is understood how the phenomenon in our Parshah “go for your own good from your land,” and the topic of acquiring the land (through going “to its length and to its width”) – is pertinent *actually* also in the present time, since as long as we do not yet have actually the 3 lands Keini Kenizi and Kadmoni (and together with this the ultimate completeness of “all those that should settle there are there,” all the Jewish people of all the generations), in the true and complete Redemption – we are still in middle of acquiring the land (since even the acquiring of the 7 lands was not yet truly complete at that time), and it is still necessary that there should be “go for your own good from your land...” Jews from all the places (and of all the generations) should go from outside the Holy Land to the Land, “to the land that I will show you,” and acquire Eretz Yisroel in its completeness – all ten lands.

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people would leave the Holy Land at the time that “all those that should settle there are there” – the whole phenomenon of “all those that should settle there are there” would cease (see Ramban, Rashba, Ritva and more on Gittin ibid).

<sup>46</sup> See Bamidbar Rabbah 16:15. And more.

And since “I await him every day that he will come”<sup>47</sup> (every day I await that he [Moshiach] will come today) – therefore the Jews in all generations yearned for there to already be “go for your own good from your land... to the land that I will show you,” and for the acquiring of all 10 lands.

And to add, that this is important even more in our generation and in our time – as spoken many times, that “the Keitzs are over,”<sup>48</sup> and my revered father-in-law the Rebbe leader of our generation notified that we already did Teshuvah, and we already “polished the buttons,” and according to all signs, our generation is the last generation of exile and automatically the first generation of Redemption.

And based on this is understood, that it is a timely matter – to prepare *actually* for “go for your own good from your land... to the land that I will show you,” *literally* immediately, and we will acquire Eretz Yisroel in its completeness, all ten lands, which is an eternal inheritance of the Jewish people, an inheritance from our forefathers since the Bris Bein Habesarim; and the innovation will now be – that we will receive the 3 lands in a pleasant and peaceful manner, since “at that time (in the Days of Moshiach) there will not be... war...”<sup>49</sup> rather the nations of the world will give this to the Jewish people on their own, from their own good will.

7. Similarly we may say also the explanation regarding “go for your own good” as a preparation and beginning of the Giving of the Torah – that since the completeness of the Giving of the Torah will be in the true and complete Redemption<sup>50</sup> (when we will have the completeness of Eretz Yisroel, all ten lands, as we

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<sup>47</sup> Wording of “Ani Maamin.” And see Likkutei Sichos vol. 23, pg. 394.

<sup>48</sup> Sanhedrin 97b.

<sup>49</sup> Rambam Hilchos Melachim, 12:5.

<sup>50</sup> See Tanya ch. 36 (46a).

will explain), when there will be revealed “the new Torah insights [which] will come forth from Me”<sup>28</sup> – indeed, in comparison to the completeness of the “Giving of the Torah” of the Time to Come (which “the Torah as studied by a person in the present time is naught in relation to the Torah insights of Moshiach,”<sup>51</sup> and most certainly in comparison to the “new Torah insights [which] will come forth from Me”), we are now still at the preparation for this, a preparation of “go for your own good.”

Namely, that the preparation of “go for your own good” is pertinent not only for the matter of the “Giving of the Torah” which is present every day in a higher way than the day before it, as mentioned above, only also – and mainly – regarding the preparation for the receiving of the new Torah insights of the Time to Come, which this is incomparable to all the ascents in the Giving of the Torah before this.

8. The connection of the acquiring of the ten lands with the giving of the Torah (and the preparation for this of “go for your own good”) we will understand by way of preface the explanation of why “go for your own good from your land...” is the beginning of the Service of the preparation for the Giving of the Torah<sup>52</sup>:

The innovation of the Giving of the Torah is, that then was accomplished the uniting of the upper realms and the lower realms (with the nullifying of the decree that the upper realms shall not descend to the lower realms and the lower realms should not ascend to the upper realms<sup>53</sup>), that the levels of G-dliness which are completely above the world should be drawn

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<sup>51</sup> Koheles Rabbah 11:8. And see similarly *ibid*, beg. ch. 2.

<sup>52</sup> Regarding the following see the Discourses cited in note 11.

<sup>53</sup> Tanchuma Va'eira 15. Shemos Rabbah 12:3.

in “the lower realms,” and the creations of below should unite with the “upper realms,” that through the fulfillment of the Mitzvahs with physical objects the physical object will become a Holy Item,<sup>54</sup> to the degree that it will be a dwelling for Him, blessed be He *in the lowest realms*,<sup>55</sup> a dwelling “for Him” – for His essence, blessed be He.<sup>56</sup>

This phenomenon began with the command and the accomplishment of Avraham “go for your own good from your land, from your birthplace and from the house of your father, to the land that I will show you,”<sup>57</sup> and especially – through the fulfillment of the Mitzvah of Circumcision<sup>58</sup> (as we will explain in ch. 10):

Also<sup>59</sup> before “go for your own good from your land...” (when Avraham was 75 years old) Avraham did his Service in his land, his birth place and the house of his father, and on a high

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<sup>54</sup> See at length Likkutei Sichos vol. 3, pg. 887 *ff.* vol. 16 pg. 212 *ff.* *the references are cited there.*

<sup>55</sup> See Tanchuma Naso 16. Bechukosai 3. Bamidbar Rabbah 13:6. Tanya beg. ch. 36.

<sup>56</sup> Hemshech 5666 end pg. 3. and in several places – cited in Sefer Hamaamorim Melukat vol. 2, pg. 241, note 32.

<sup>57</sup> See Likkutei Torah on 3 Parshahs, 77a-b (and see also Ohr Hatorah our Parshah (vol. 4) 684b. 687b), that “Hashem said to Avraham go for yourself...” is like the phenomenon of the nullification of the decree at the Giving of the Torah. And see at length Toras Chayim our Parshah *s.v.* Vayomer... Lech, end ch. 25 *ff.*

<sup>58</sup> See Toras Chayim *ibid* 80c *ff.*; Ohr Hatorah *ibid* (vol. 6) 1072 *ff.* – that “go for yourself...” is (the beginning) of the command regarding the circumcision (“now he was commanded about later on”), which is the phenomenon of leaving the concealment and being revealed [“...I will show you...” “reveal your essence” and similarly through the Circumcision when his name was changed to Avraham], see there. And see Torah Ohr, our Parshah, 11b.

<sup>59</sup> Regarding the following, see also Likkutei Sichos vol. 25 pg. 47 *ff.* Sefer Hasichos 5749, vol. 1, pg. 40 *ff.* and see also the Maamorim of the Alter Rebbe, Parshiyos, vol. 1, pg. 80 *ff.*



level – he recognized his Maker,<sup>60</sup> he served Hashem and publicized G-dliness in the world, and with self-sacrifice (as this was expressed also in the test of the furnace of fire *in Ur Kasdim*<sup>61</sup>), as the Rambam writes at length<sup>62</sup> (about the great virtue and Service of Avraham even before the command of “go for your own good”): “once this mighty one was weaned he began to ponder with his mind... until he reached the truth... and began to stand and call with a great voice to all the world and let them know that there is one G-d for the whole world and He is the One to Serve...” And to add in the accurate wording “mighty one,”<sup>63</sup> that Avraham stood with all his might against the whole world (Avraham Ha’ivri – the whole world on one side (Eiver) and he was on the opposite side<sup>64</sup>) and was not intimidated by them (even though that he was only “Avram,” and not “Avraham,” “Av Hamon Goyim, the father of many nations,”<sup>65</sup> as we will explain),

To the degree in a manner that Avraham influenced his place, that although that it was “Charan” an idiom of “Charon (anger) of Hashem,”<sup>66</sup> he transformed it (through “the souls that he made *in Charan*”<sup>67</sup>) to the degree that it should be called by his name (as called in the Torah of truth) – “*your* land,” and “*your* birth-place” and “*your* father’s house,” through him influencing “his father” and “his father’s house” (as the verse says<sup>68</sup> “and you

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<sup>60</sup> According to all opinions – cited in Sefer Hasichos ibid note 22 (and see Likkutei Sichos vol. 20, pg. 14 *ff.*).

<sup>61</sup> Pesachim 118a. Bereishis Rabbah 38:13. Brought in Rashi’s comm. Noach 11, 28. And see Rambam cited in the following note.

<sup>62</sup> Hilchos Avodah Zarah 1:3.

<sup>63</sup> Likkutei Torah Parshas Re’ei 18a. *e.p.*

<sup>64</sup> Bereishis Rabbah, our Parshah, 42, 8.

<sup>65</sup> Our Parshah 17, 5.

<sup>66</sup> Rashi’s comm. end Parshas Noach.

<sup>67</sup> Our Parshah 12, 5.

<sup>68</sup> Ibid 15, 15.

will come to your ancestors in peace,” “teaching you that Terach did Teshuvah”<sup>69</sup>).

Nevertheless, we see that it is not related in the (Written) Torah at all about the Service of Avraham until the Parshah of Lech Lecha, and even what is related (in the end of the Parshah of Noach) is written truly in short (his birth and very few other details).<sup>70</sup> Since — as explained in several places<sup>52</sup> — until then his Service was in a manner that him and the world around him remained two separate things (the upper realms and the lower realms, spiritual and physical — separate), and his Service was in one of two ways: either removed from the world (Avram, Av Ram (father up high) — intellect that is beyond all comprehension<sup>71</sup>), or — in the matters that he did *with* the world — this was in a manner that the lower realms remained on their level (and not connected to the upper realms);

Through Avraham fulfilling the command of Hashem “go for your own good from your land and your birth place and the house of your father, to the land that I will show you” — that he went away and out of all the limitations and his routinely Service until then, including in his Service of influence in the world (that it become “your land...”), and even of the limited level of holiness — he nullified also this limitation — the separation and decree — between the upper realms and the lower realms, and began the union of the upper realms and the lower realm,<sup>57</sup> through him doing Hashem’s command and going away “from your land and from your birth-place and from

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<sup>69</sup> Rashi’s comm. on the verse. And see Bereishis Rabbah 38:12.

<sup>70</sup> And note what is written in Sefer Hasichos 5702 pg. 30 (brought in short in “Hayom Yom” the 3<sup>rd</sup> of Cheshvan): the truly happy week is... the Parshah of Lech Lecha which all the days of the week we live with Avraham Avinu... (explained in Likkutei Sichos vol. 15, pg. 83 ff.).

<sup>71</sup> Torah Ohr beg. of our Parsha (11a ff.). Toras Chayim ibid (80a). Ohr Hatorah ibid, 1072a ff.

the house of your father,” and going “to the land that I will show you” — “I will reveal you yourself”<sup>72</sup> (“your essence”<sup>73</sup>), it will be revealed in the land (the lowest realms) its true existence and essence (the upper realms).

9. And this is the innovation of “go for your own good from your land... to the land that I will show you” — that Avraham did not suffice with his Service during the seventy-five years until then, even being a very high Service — rather according to the command of Hashem he went away from his place and what he was used to etc. and went on his way. Then was innovated the Service in a manner of “going” (“go”), which true “going” means — advancing ahead incomparably, one goes *completely* away from his previous place and state (even of holiness), a “going” that is above limits, and in this itself — he had a continuation of “goings” and travels level after level, “and Avram traveled, going and traveling...”<sup>74</sup>

And in both directions<sup>75</sup> — both from below to Above, that from the land of Charan he ascended “to the land that I will show you,” Eretz Yisroel, and “I will show you” in its meaning “you yourself” (as explained above); as well as from Above to below — that he began doing the Service of uniting the upper realms and the lower realms, drawing G-dliness in this physical and material world, lowest of which there is no lower than it, in a much higher way (incomparable) than it was before this. As emphasized also after this (after the fulfillment of the Mitzvah of Milah) in the change of the name from “Avram” to

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<sup>72</sup> Torah Ohr *ibid*, 11b.

<sup>73</sup> [Bemahuscha Ve’atzmuscha.] Toras Chayim *ibid* beg. 81a. and in Ohr Hatorah *ibid* 1073a: Be’atzmuscha Ubemahuscha.

<sup>74</sup> Our Parshah 12, 9.

<sup>75</sup> See Toras Chayim *ibid* 89b *ff.* Ohr Hatorah *ibid* 1079b. and see *s.v.* Lech Lecha 5738 (Likkutei Sichos vol. 20 pg. 295 *ff.* Sefer Hamaamorim Melukat vol. 1, pg. 281). *ref. a.l.*

“Avraham,” “for Av Hamon Goyim (a father of many nations) I have made you”<sup>75</sup>: before he was “Avram,” “he was only a father for Aram,” and “now a father for the whole world.”<sup>76</sup> Namely, that for him there was a “going” in his Service in the world, that he accomplishes the refinement (not only of his place, Aram), rather of the “whole world,” and in a manner that he becomes “a *father* of many nations,” the boss over them (even though he is one and they are “many”) – even more than the strength of “mighty one” (as “Avram,” as explained before).

And one depends on the other: being that he had an incomparable advance in accomplishing the refinement of the very low (“the whole world”), therefore this also brought an advance to very high – “I will show you,” “I will reveal you yourself.” And similarly, also on the other hand: specifically by the power of going very high, can one refine also the very low. To the degree that the lowest realms and the highest realms are united – as this was accomplished in its completeness at the Giving of the Torah (which the Parshah of Lech Lecha is a preparation for).

And we may say, that this is also the explanation why the Parshah of Lech Lecha is the third Parshah of the Torah (third within “the threefold Torah”<sup>77</sup> itself) – since the content of “Lech Lecha” is the preparation and beginning of the Giving of the Torah, which is connected to “the third path” (the middle one) which connects “upper realms” and “lower realms”: the Parshah of Bereishis – the *first* Parshah [as hinted in its name “Bereishis, in the beginning”] – its content<sup>78</sup> is about the creation of the world which was created by Hashem – “the upper realms”; the content of the Parshah of Noach – the *second*

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<sup>76</sup> Rashi’s comm. on the verse.

<sup>77</sup> Shabbos 88a.

<sup>78</sup> See at length Likkutei Sichos, vol. 15, pg. 51 *ff*.

Parshah [as hinted in its beginning – “Noach, Noach” *twice*], is connected with the refinement of the below<sup>78</sup> (through the Service of Noach the Tzaddik, and especially through the Great Flood<sup>79</sup>) – “the lowest realms”; and the Parshah of Lech Lecha – the *third* Parshah – its content is the union of the upper realms with the lowest realms (as a preparation and beginning of the Giving of the Torah.”<sup>80</sup>

10. The phenomenon of the union of upper realms and lowest realms in “go for your own good” (as a preparation for the Giving of the Torah) came out in a revealed way and simply in the fulfillment of the Mitzvah of Circumcision of Avraham Avinu,

As spoken many times<sup>81</sup> that the power that the Jewish people have for the fulfillment of the Mitzvahs after the Giving of the Torah, to permeate and set holiness in the physical matters with which the Mitzvahs are done, comes from the Mitzvahs that our forefathers fulfilled before the Giving of the Torah (“the actions of the forefathers are a sign for the children” <sup>82</sup> ), and especially through the Mitzvah of Circumcision (of Avraham Avinu), which the holiness of the Mitzvah (also before the Giving of the Torah) remains in the (limb and) physical object also after the fulfillment of the Mitzvah [unlike the other Mitzvahs that the forefathers fulfilled, which “were a mere fragrance.”<sup>83</sup> And therefore Avraham said “please put your hand under my thigh”<sup>84</sup> so that there be an oath

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<sup>79</sup> Which “came to purify the land” (Torah Ohr Noach, 8d. *e.p.*).

<sup>80</sup> See also Likkutei Sichos vol. 15, end pg. 83 *ff.* regarding the above.

<sup>81</sup> Likkutei Sichos vol. 1, pg. 41. vol. 3, pg. 757 *ff.* vol. 5, pg. 79 *ff.* *ibid* pg. 88 *ff.*

<sup>82</sup> See Tanchuma our Parshah 9. Bereishis Rabbah *ibid*, 40:6. Ramban *ibid*, Likkutei Sichos vol. 15, pg. 76. *ref. a.l.*

<sup>83</sup> Shir Hashirim Rabbah 1: 3.

<sup>84</sup> Chayei Sarah 24, 2.

with holding a Holy Object,<sup>85</sup> since before the Giving of the Torah there was no other Mitzvah in which remained holiness also after the fulfillment of the Mitzvah<sup>86</sup>].

And since the Mitzvah of circumcision was similar to the Mitzvahs after the Giving of the Torah, therefore it connected all the other Mitzvahs of the forefathers with the Mitzvahs of after the Giving of the Torah, that the “action of the Forefathers” should be “a sign for the children.”

One of the reasons why Hashem chose specifically the Mitzvah of Circumcision as the empowerment for the fulfillment of the Mitzvahs after the Giving of the Torah (being similar to them) – since in this Mitzvah there is an innovation in comparison to all other Mitzvahs, that through the fulfillment of this Mitzvah is set clearly in the physical and material body of a Jew a sign and covenant with Hashem – “my covenant *in your flesh* for an everlasting covenant.”<sup>87</sup>

Furthermore: one of the reasons for this Mitzvah is<sup>87</sup> – in order to “weaken” the materialistic aspect of this limb, which because of this there needs to be a special caution. And still the innovation in this is, that not only does the Mitzvah constitute “turn away from evil,” rather the Mitzvah transforms this physical and material limb that it be *a Holy Object*! To the degree that this becomes an “*everlasting* covenant, *Bris Olam*,” in a manner that it is eternal *Le’olam*, and we may say also *Olam* with the meaning – that this is revealed to all (the nations of) the world [*Olam*].

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<sup>85</sup> Rashi’s comm. on the verse.

<sup>86</sup> Only that this needs more research, for seemingly it makes sense to say, that also the sacrifices (as well as the Altars) that were before the Giving of the Torah is categorized as a Sacred Item (D.M. Naso 5751 Note 50. D.M. Bahalosecha 5751, note 59).

<sup>87</sup> See Moreh Nevuchim vol. 3, ch. 49.

And we may say, that since the holiness and eternity of the Mitzvah of Hashem is drawn even in a physical and *material* thing – expresses even more the eternal power of G-dliness, that this is drawn and permeates even this place. And therefore, this gives the power (in all the Mitzvahs of the Forefathers, that they should be “the action of the forefathers is a sign for the children”) for all the Mitzvahs after the giving of the Torah that through them should be set holiness in the physical things in an openly revealed way and in an internalized manner.

And therefore specifically through the fulfillment of the Mitzvah of Circumcision Hashem changed the name of Avraham, that instead of “Avram” he will be called “Avraham,” “for a father of many nations I have made you” – since the Mitzvah of Circumcision gives also the power to refine all the nations of the world, also in their physicality and materialism, including in the lowest of which there is no lower than it, that there should also shine revelation of G-dliness, the power of the Maker in the creations, including – the completeness of this of “the kingship will be for Hashem”<sup>88</sup> in the true and complete Redemption.

11. Based on this we will also understand the connection of the uniting of the upper realms and the lowest realms at the giving of the Torah (and also the preparation for this of “go for your own good” and the Mitzvah of Circumcision) with the continuation of the topic, that after “go for your own good... to the land that I will show you,” Hashem promised and gave Eretz Yisroel to Avraham and his children “forever,” including in the Bris Bein habesarim – “to your children I gave this land...”:

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<sup>88</sup> Ovadyah 1, 21.

The giving of Eretz Yisroel to Avraham – is so that Avraham and his children after him should transform the physical land and make from it “Eretz Yisroel,” a dwelling for Hashem in the lowest realms.

In the conquering and Service of the Jewish people in Eretz Yisroel is expressed the complete Service of uniting the upper realms and the lower realms (the content of the Giving of the Torah), that we refine and elevate this lowest world, the physicality and materialism of the world, and we make from it a dwelling for Hashem. And therefore, the completeness of the fulfillment of the Mitzvahs that were given at the Giving of the Torah is specifically in Eretz Yisroel.

And based on this it is understood, that the giving of Eretz Yisroel in our Parshah “to your children forever” – gives the power for the completeness of the fulfillment of the action Mitzvahs after the Giving of the Torah, that they should accomplish the refinement of the physical objects.

Which this is the connection of “go for your own good... to the land that I will show you” (and its completeness – with the Mitzvah of Circumcision) with the going of Avraham in Eretz Yisroel and the giving of Eretz Yisroel to Avraham – they are both one continuation and one content: the empowerment and beginning of the union of upper realms and lower realms which is accomplished at the Giving of the Torah. [And we may say, that similar to how the Mitzvah of Circumcision expresses the completeness of the dwelling in the lowest realms in the body of a person, similarly we may say Eretz Yisroel expresses the completeness of the dwelling in the lowest realms in his portion in the world<sup>89</sup>].

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<sup>89</sup> Based on this we can better appreciate the fact that in the merit of Circumcision “the covenant was made with him that they will receive the



12. Based on this it is understood the explanation of the lesson in action from the Parshah “Lech Lecha” as a preparation for the Giving of the Torah:

Since the Service must be constantly advancing forward, including an advance that is incomparable to before [as emphasized in the phenomenon of “go for your own good” itself] including also regarding “the giving of the Torah,” it is understood that we must always have for this the “go for your own good” as an introduction and preparation for the revelation of the Giving of the Torah.

And most certainly when we are speaking about in comparison to the truly high and immeasurably greater revelation of the true and complete Redemption – indeed since “go for your own good...” and acquiring Eretz Yisroel is the preparation and beginning of the Giving of the Torah, and in this is dependent the completeness of the Giving of the Torah (uniting the upper realms and the lower realms), it is understood, that as long as there is something missing in the completeness of the acquiring of the Land (as in the present time when we do not have all the ten lands), something is missing also in the completeness of the effect of the Giving of the Torah (completeness in the fulfillment of Torah and Mitzvahs); specifically through there will be the completeness of “go for your own good from your land... to the land that I will show you” and the acquiring of Eretz Yisroel in its completeness (all ten lands), then there will also be the completeness of the fulfillment of the Torah and Mitzvahs, “the

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land” (Tur Yoreh Deiah sect. 260. And see Beis Yosef and Bach *a.l.* and see Bereishis Rabbah 46:9. Rashi’s comm. our Parshah, 17, 2).

Mitzvahs as You desire,”<sup>90</sup> as it will be in the true and complete Redemption.

And therefore: as long as we are still before the Redemption – it is then pertinent actually literally the command of “go for your own good from your land... to the land that I will show you,” and the acquiring of the complete Eretz Yisroel (all ten lands), also as a preparation for the completeness of the Torah and Mitzvahs, “a “new” Torah will come forth from Me” [in addition to this being important for “the Giving of the Torah” every day in a new way (“gives the Torah” in present tense), which this will be also after the Redemption, therefore also then there will be the Service of “go for your own good”<sup>91</sup>].

13. The explanation of this – also befits the deeper meaning<sup>91</sup>:

The conquering<sup>92</sup> of seven lands expresses the Service of the refinement of the seven attributes, and the land of Keini Knizi and Kadmoni – the Service with the 3 faculties of intellect (wisdom understanding and knowledge). In the present time the Jewish people were given only the seven lands, since now the (main) Service is comprised of the refinement of the attributes; and the Service of the three faculties of intellect is mainly to influence the attributes. However in the Time to Come, when every matter in the Service of Hashem will be at the height of perfection, the Service with the three faculties of intellect will be also (and mainly) a Service in itself – to unite with G-dliness through the complete union (an amazing

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<sup>90</sup> The wording of the Musaf prayer. And see Torah Ohr Vayechi, 46d ff. Toras Chayim ibid, 95a ff. Ohr Hatorah ibid (vol. 6) 1128b ff. Hemshech Vekachah 5637, ch. 17 ff. and more.

<sup>91</sup> And see Iggeress Hakodesh end sect. 26.

<sup>92</sup> Regarding the following, see at length *s.v.* Al Tatzer Es Moav in the Maamorim of the Mitler Rebbe, Devorim, at the beg.

union<sup>93</sup>) of his intellect with the Torah (the wisdom of Hashem, which He and His wisdom is all one<sup>94</sup>), which through this (that Torah and Hashem is all one<sup>95</sup>) is revealed how the Jewish people, the Torah and Hashem are all one.<sup>96</sup>

From this is understood, that the completeness of the Service (also of the 7 attributes) is specifically when we have all *ten* Soul-powers (the 3 faculties of the intellect and the 7 attributes, also as they are for themselves), and in the wording of the verse<sup>97</sup> – “and you should love Hashem your G-d with all your heart (7 attributes) and with all your Soul (all ten powers) and all your might [lit. all your very much]” – Service that is above and beyond limitations<sup>98</sup> (similar to “go for your own good”), also of the ten Soul-powers of the person,<sup>99</sup> including as it is connected with the “true very much [unlimited, Hashem].”<sup>98</sup>

And the preparation, empowerment and the beginning of this is from the command in our Parshah “go for your own good from your land... to the land that I will show you” and the giving of Eretz Yisroel, all ten lands – which this includes the completeness of the Service, and also the completeness of (the giving) of the Torah – that in addition to the revelation of the faculties of intellect that is in the Torah that are related to the attributes (the revelation of the 49 gates of understanding that were given in the present time<sup>100</sup>), as this was at the Giving of

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<sup>93</sup> See Tanya ch. 5.

<sup>94</sup> Ibid ch. 2. ch. 4.

<sup>95</sup> Ibid ch. 4 and beg. ch. 23 in the name of the Zohar. And see Zohar vol. 1, 24a. vol. 2, 60a. and more.

<sup>96</sup> See Zohar vol. 3, 73a.

<sup>97</sup> Va'eschanon 6, 5.

<sup>98</sup> See Torah Ohr Mikeitz 39c. *e.p.*

<sup>99</sup> In the order of the letters of the word Adam which is lower than the order of letters of the word Me'od (see Hemshech Vekachah ch. 20).

<sup>100</sup> See Rosh Hashanah 21b. *ref. a.l.*

the Torah (the first time), we will also have the revelation of the 3 faculties of intellect as they are in essence (the revelation of the 50<sup>th</sup> gate,<sup>101</sup> including as it is incomparably higher than the 49 gates<sup>102</sup>), in “the “new” Torah will come forth from Me,” in the true and complete Redemption.

And together with this exceedingly high revelation (the 3 faculties of intellect as they are in essence), this will also be drawn in the whole entire world, including also in this low earth (as hinted in the letter Kuf of “Keini Kenizi and Kadmoni,” which go below the line, and 3 times Kuf – in a manner of a Chazakah), that there will be, “the *land* will be covered with the knowledge of Hashem as the waters cover the sea,”<sup>103</sup> and we can explain: “Yam, sea” is the numerical value of Nun (50) corresponding to the revelation of the 50<sup>th</sup> gate, and the “Mayim (water)” in plural – which alludes to the public domain of the land (the world of separateness), will be “covering them” (in plural) – it will be openly revealed that the entire world is only a secondary cover – to the “ocean” of the Torah (the 50<sup>th</sup> gate), “water that has no end”<sup>104</sup> – above and beyond limitations.

14. One of the practical instructions from the above spoken:

Every Jew has an obligation of “go” in Torah study – “to expand it,”<sup>105</sup> to innovate new insights in Torah.

No matter how much Torah a Jew has already learned, it is always possible to add to it, to the degree of in an innovative manner – since Torah is beyond limits, “its measurement is

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<sup>101</sup> See Ohr Hatorah Nach pg. 496-7. *ref. a.l.*

<sup>102</sup> See Likkutei Torah Bamidbar, 12b.

<sup>103</sup> Yeshayah 11, 9. Rambam, the concluding statement of his work.

<sup>104</sup> Yevamos 121a. Rambam Hilchos Geirushin 13:16 and 20.

<sup>105</sup> Zohar vol. 1, 12b. and see Hilchos Talmud Torah of the Alter Rebbe 2:2. Tanya Iggeress Hakodesh sect. 26 (145a).

longer than the earth and wider than the ocean.”<sup>106</sup> And furthermore: being the wisdom of Hashem, every detail in Torah itself gives the power to “give birth” to more new details, with no end.

In the “going” and innovations itself it can be in several manners: a relative advance and innovation, and within this itself – several levels.

The lesson from “go for your own good... to the land that I will show you” is – that it should not be merely a regular “going” and innovation, rather a true “going,” which is specifically an *immeasurable* advance, that he goes completely away from his previous state and what he was used to, even his routine in holiness, including the innovations that he previously innovated, and also – [advancing beyond] his manner of thinking that he previously had and the like, until he reaches “to the land that I will show you,” he reveals “you yourself,” “your essence” – his entire capability, also of his *hidden* powers, and similarly within the powers themselves – not only the revelation of the 7 attributes and the intellect that is related to the attributes, rather also the intellect as it is in essence, which specifically this constitutes the innovation of “go for your own good... I will show you”:

The regular Service of a person is through using his revealed powers. In this there is nothing novel – since these are the powers that he has and that he knows of, as a result it is understood and simple that he must use them to their fullest. And similarly the hidden powers, however hidden that is related and close to being revealed – this is not that novel; what is truly novel is when he reveals in himself (“you, your essence”) the hidden powers, which no one (including – he himself) knew

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<sup>106</sup> Iyov 11, 9.

and or thought that he has such powers, to the degree that one wonders how does he even have this – and when he uses these powers to innovate new insights in Torah, this is truly “go for your own good... to the land that I will show you.”

And just as this must be regarding one’s own Torah study, so too this must be also regarding the Service of “establishing many students,”<sup>107</sup> including – to gather gatherings on Shabbos to teach Torah to them<sup>108</sup> – that this must be in a manner of a true “going,” in a truly novel manner.

Namely, that in addition to what is self-understood, that he must constantly add in the number and quantity of the students, and not suffice with how much he accomplished until now, even if he already established many students – as long as he has the ability to reach another Jew and another Jew, including all sorts of Jews, that they should take part in a Torah class – he must do this as obvious,

And especially that there are always new boys and girls who became Bar and Bas Mitzvah that one can influence that they should take part in a Torah class;

And similarly, regarding adding in the quality of the study, with more understanding and more depth, to the degree of a new study in a new way, and accomplish that the student becomes a “veteran student” *to innovate insights* in Torah<sup>109</sup> – this is also nothing novel, since everyone has the obligation to “expand it” as mentioned above;

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<sup>107</sup> Avos 1:1.

<sup>108</sup> Shulchan Aruch of the Alter Rebbe, Orach Chayim 290:3. From Yalkut Shimoni beg. Parshas Vayakhel. And see Torah Shleimah on the verse (letter Hei).

<sup>109</sup> See Megillah 19b. Yerushalmi Peiah 2:4. Shemos Rabbah beg. ch. 47. And more.

A *true* “going” – is when the novel insight of the student is from his hidden powers, powers that till this moment he did not know that he has them!

And as obvious, the one to evaluate all these matters – is not oneself (since due to being busy with another Mitzvah, or due to love of himself one can sometimes make a mistake in the calculation), rather specifically someone else that is not biased.

And in all this – is added a special emphasis in our generation:

Based on the spoken above, that in this generation especially (the last generation of exile and the first generation of Redemption) is exceedingly emphasized the Service of “go for your own good from your land... to the land that I will show you,” and the acquiring of all ten lands – it is understood, that this must first and foremost reflect in the Service similar to this of the Jewish people, through him adding in Torah study, not only befitting his 3 faculties of intellect that are related to the attributes, rather also the 3 faculties of intellect in essence. Which this is especially – through adding in the study of the deeper part of the Torah (including in the explanation of these matters of the Service of the intellect<sup>110</sup>), including – in matters of the Redemption and Moshiach.

15. And may it be the will [of Hashem], that through the addition in the Service of “go for your own good...” – should *immediately* be fulfilled simply the “go for your own good from your land...” “gather our dispersed from the four corners of the earth,”<sup>111</sup> and we go all “to the land that I will show you,” “to its length and to its width,” including – in the land of Keini Knizi

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<sup>110</sup> See also the talk of the 8<sup>th</sup> of Cheshvan this year.

<sup>111</sup> Wording of the Blessing of the month.

and Kadmoni (which we receive in a peaceful manner from the nations of the world, as mentioned earlier),

And together with this – we have the completeness of all ten powers of the Soul – the 7 attributes and the 3 faculties of intellect, together with and also mainly – the revelation of the “new torah insights that will come for from Me,”

Including in a manner that this is spread to the whole entire world, “the world will be covered with the knowledge of Hashem as the water covers the sea,”

And also for the nations of the world – “the only occupation *of the whole world* will be to know Hashem alone,”<sup>112</sup> “and the kingdom will be for Hashem,” and similarly in all parts of the world – inanimate, what grows and animals – will be revealed the power of the Creator in the creations, including that a stone from the wall will cry out,”<sup>113</sup> and similarly a fig<sup>114</sup> (what grows), and similarly animals – “all creations will know that You created it and all matters that were formed will understand that You formed it and all those that have a Soul in its nostrils will say,”<sup>115</sup> that the whole world becomes a dwelling for Him blessed be He in the lowest realms, and also in the worlds of Briah Yetzirah Asiyah will there be the revelation of the world of Atzilus, an idiom of Etzlo, close to Him, to the Essence of the Emanator blessed be He.<sup>116</sup>

And from “Lech Lecha” we come immediately to the Parshah of “and Hashem appeared to him,” and its completeness in the true and complete Redemption – “and your eyes will see your

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<sup>112</sup> Rambam in the concluding words of his work.

<sup>113</sup> Chavakuk 2, 11. And see Taanis 11a. Chagigah 16a.

<sup>114</sup> See Midrash Tehillim 73, at the end. Yalkut Shimoni Yirmiyah, end Remez 315.

<sup>115</sup> Wording of the Amidah of Rosh Hashanah.

<sup>116</sup> See Pardes Shaar 16:1.



Master,”<sup>117</sup> Souls in bodies at the height of health and perfection,

More and mainly — *literally* immediately.

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<sup>117</sup> Yeshayah 30, 20.