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Lubavitcher Rebbe King Moshiach Shlita

Rabbi Menachem Mendel *Shlita* Schneerson



A Free Translation of the Addresses of

Vayeitzei 5752



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Bs”d. From the Talks of Shabbos Parshas Vayeitzei, the 9th of Kislev, 5752

- Translated from Yiddish -

1. Regarding the Mitler Rebbe – the one whose birthday¹ and Yahrtzeit² is today, the 9th of Kislev – we find a novelty, that his birthday and his Yahrtzeit are the same exact day (the 9th of Kislev). And another novelty regarding him – that immediately on the day following his birthday (and Yahrtzeit) – on the 10th of Kislev – is his Holiday of redemption,³ when he was freed from prison.

And based on what is known,⁴ that the Holidays of the year have a connection to the Parshahs in which they occur, it is understood, that in the Parshah of this Shabbos – the Parshah of Vayeitzei, and the Parshah of Vayishlach (which we begin reading in the Minchah prayer, and the Holiday of redemption of this year is on the first day of the week of the Parshah Vayishlach⁵), we can find lessons connected to the one who today is his birthday and Yahrtzeit as well as the day of his redemption [tomorrow].

Including and mainly – taking from this a lesson regarding the timely matter of this generation and this time – the true and

¹ In the year 5534.

² In the year 5588. – about his passing, see the intro. to Toras Chayim Bereishis. “Beis Rebbe” vol. 2, ch. 6.

³ In the year 5587. Regarding his redemption, see at length “Hatomim” booklet 2, pg. 77 [86a]. *ibid* pg. 81 [88a] *ff.* the intro. to Kuntres “Bad Kodesh.” “Beis Rebbe” vol. 2, ch. 4-5 (quoted also in short in the appendix to the abovementioned Kuntres pg. 20 *ff.*).

⁴ See Shelah Cheilek Torah Shebichsav beg. Parshas Vayeishev (297a).

⁵ As the year of the redemption itself. And note that according to the tradition of the household of the Rebbes (brought in the appendix to the abovementioned Kuntres pg. 22 in the note), the good news regarding the redemption came on Shabbos Parshas Vayeitzei, the 9th of Kislev.

complete Redemption through Moshiach, as spoken many times recently, that now we have already completed all matters and it is only necessary to accept Moshiach, actually, literally.

2. The novelty in the fact that the birthday and Yahrtzeit of a Tzaddik is on the same day – is brought in the [words of] our Sages: regarding the words of Moshe Rabbeinu⁶ “a hundred and twenty years old I am today,” the Talmud says⁷ “why does it say “today”? Today my days and years are full, to teach you that Hashem sits and fills⁸ the years of Tzaddikim to the month and to the day as the verse says,⁹ the number of your days I will complete.”

Simply, the meaning in this is, that regarding a Tzaddik there is a completeness that Hashem “makes full” the days of his life – “the number of your days I will complete” – he should live full “complete cycle” years, from the day of his birth until the day of his passing, exact to the day.¹⁰

We need however an explanation – what is the content of the virtue and completeness in this? The complete Service of a Tzaddik is of course a *spiritual* completeness – which seemingly is not connected and not dependent on complete physical years, as known¹¹ that “the life of a Tzaddik is not fleshy life rather spiritual life which are belief, fear and love [of Hashem]...” hence it is understood that for a Tzaddik there can seemingly be complete Service (spiritually), even when his (physical) years

⁶ Vayeilech 31, 2.

⁷ Rosh Hashah 11a. Sotah 13b. Kiddushin 38a.

⁸ In Sotah ibid: Hashem completes.

⁹ Mishpatim 23, 26.

¹⁰ See Yefei Toar on Bereishis Rabbah beg. ch. 58.

¹¹ Tanya Iggeress Hakodesh, explanation of sect. 27 (146b).

are not complete “to the day” — as we see regarding most Tzaddikim, that their passing was not on their birthday.

3. And we may say: the complete Service of the Tzaddik is when the spiritual completeness is expressed also in *physical* completeness — the completeness in the time of his Service, and his physical years and days. And in the wording¹²: “Hashem knows the days of the complete ones¹³ . . . just as they are complete so are their years complete.”

And the reason for this is, because the ultimate and complete Service of Torah and Mitzvahs of a Jew (which this of course the Service of a *Tzaddik* — the ultimate and complete Service¹⁴) consists of, that he should refine his physical body, as such that there are no matters that are separate in his life where his Service of Hashem does not reach, Heaven forbid (there is no “interruption” or “division,” no separation between his Soul and body, between his spirituality and physicality), rather all details of his life are permeated with the spirit of his Soul and spirituality. To the degree that the physicality becomes secondary and submitted to the Soul and spirituality (“they make their Souls the main thing and their bodies secondary”¹⁵), as such that the whole physicality is as a “vessel” and “vestment” — including as a “chariot”¹⁶ — which reflects and expresses the completeness of his spiritual Service.

Meaning to say, that although “the life of a Tzaddik is not fleshy life rather spiritual life,” nevertheless the completeness

¹² Bereishis Rabbah beg. ch. 58 and in Yefei Toar *a.l.*

¹³ Tehillim 37, 18.

¹⁴ See Sefer Ha’erchim — Chabad, Maareches Osios — letter Tzaddik, sect. 8. *ref. a.l.*

¹⁵ See Tanya ch. 32.

¹⁶ See Tanya ch. 23. And more. [*A chariot is completely “submitted” to the rider and similar in the analogy.*]

of his Service is when the spiritual life permeates and illuminates also his physical life, to the degree that the physical life are as a vessel for, moreover – a continuation and extension of the spiritual life, they become united with the spiritual life, as such that they become one literally – one person (a Tzaddik), which his spiritual completeness in his spiritual life expresses itself and is completely reflected in physical completeness in his fleshy life, as such that in the fleshy life there is nothing extra and nothing missing (no less and no more) in it correlating to his complete spiritual life; his fleshy life (including his physical days and years) are a continuation and reflection of his spiritual life.

Moreover: specifically, through the completeness coming also into physicality, is accomplished an advantage even over the spiritual completeness as it was on its own (as we will explain).

And therefore “Hashem sits and fills the years of Tzadikim to the day” – since the completeness of the Service of a Tzadik permeates and is reflected (also) in the completeness in their physicality (correlating with the spiritual completeness), which the *definition* of this physical world is time (and place),¹⁷ which is divided into days,¹⁸ the days of a year – as the words of our Sages¹⁹ “once Hashem chose *His world* He set in it heads of months *and [i.e. for] years* and when He chose Yaakov and his children he set in it a Rosh Chodesh of Redemption,” namely, that the setting of the “years” is connected with “His world”²⁰

¹⁷ Shaar Hayichud Veba’emunah ch. 7 (82a).

¹⁸ And the main division of time is into days, as the words of our Sages (Nazir 7a) “each day is a separate entity from the next.” and see Ohr Hatorah Balak end pg. 948 *ff*.

¹⁹ Shemos Rabbah 15:11.

²⁰ And we may say that “Hashem chose His world [lit. in His world]” refers to the choice of Hashem (Hashem desired) to make for Himself,

(the physicality of the world), in contrast to the setting of “Rosh Chodesh of *Redemption*” which is connected to “He chose Yaakov and his children” (the spiritual purpose in the creation of the world), and a *Shana, year* (an idiom of Shinui (change)²¹ and an idiom of Mishneh, repetition²²) encompasses and includes all the changes of time – therefore the expression of the completeness of the (spiritual) Service of a Tzadik (“just as they are complete”) is in their years also being complete (“so too their years are complete”), that “Hashem sits and fills their years... to the day,” and [that] every day he utilized completely (through refining the “garment” that corresponds to that day, as known²³ that “if one day is missing, one garment is missing,” and the days of the person are allotted according to the amount of garments that he needs to complete and correct),²⁴ as such that the completeness and perfection of a Tzadik in his spirituality and in his physicality (physical days and years) *equal*, his perfection in his physical years of his life is one continuation

blessed be He, a dwelling in the lowest realms (see Tanchuma Naso 16. And more. Tanya beg. ch. 36. *e.p.*), “in His world.”

²¹ Ramaz on Zohar vol. 3, 277b. Shores Yesha, entree, Shanah. Avodas Hakodesh, vol. 4, ch. 19. And see Ohr Hatorah, Mikeitz end 338a. (vol. 5) 976a.

²² R. A. Ibn Ezra, Bo 12, 2. Sefer Hashroshim by R. Yonah Ben Janach and by the Radak, entree, Shanah. Ramaz ibid. and see Ohr Hatorah Mikeitz ibid.

²³ See regarding all this Ohr Hatorah Mishpatim pg. 1122. Shvuos pg. 91. Balak ibid. Pinchus pg. 1199. *S.v.* Va'avraham Zakein 5738 (Sefer Hamaamorim Melukat vol. 1, pg. 289 *ff.*). And see Likkutei Sichos vol. 4, pg. 1194.

²⁴ And we may say, that since in a year (Shanah an idiom of Shinui (change)) are included all the changes, therefore, the completeness of the garments (days) is upon the completion of the year (from the birthday of the person). And based on this, “He fills their years to the day” (that the completion of the Service of the Tzadik on the day of his passing is on his birthday) denotes the completeness of his Service in refining the days (the garments) that were given to this Tzadik.

to the perfection of his spiritual Service – “just as they are complete so are their years complete.”

[And we may say, that since the words of the Talmud is “Hashem sits and completes the years of Tzadikim to the day,” and does not state any conditions or limitations to [this applying only to] certain Tzadikim – we must say that the completeness is for every Tzadik *in the spiritual* dimension²⁵ (even for one who passed away on a different day than his birthday)²⁶; however, it is understood, according to the above explained (that the completeness is when this expresses itself *in the physical* days), that there is an additional completeness – moreover, the *completeness* in this as clearly manifested is specifically – when it is manifested in “filling their years to the day” *in the physical*

²⁵ As understood that also in the phenomenon of completeness itself – there are many levels. [As is the case also regarding a Tzadik that completed his years physically, that there can be the completeness in this in his passing being on the same day of the month as his birthday,* or also that is on the same day of the week as the day he was born (which is an even higher completeness. and see Chiddushei Aggados Maharsha Kiddushin 38a)]. And similar to the difference between “seven complete weeks” (Emor 23, 15) as ordinary in comparison to complete when the beginning of the counting of the Omer is “the day following Shabbos” also as simply implied [as in the calendar layout of this year], which “then they are complete as the six days of creation” (Koheles Rabbah 1:3 and in Matnos Kehunah ibid. and more).

*) And note that in Rosh Hashanah 11, 1 it says regarding the forefathers only **the month** of their birth and their passing (Nissan or Tishrei).

²⁶ And we may say two possibilities: (1) Although in his physical years there are days missing from a complete year, indeed in the few days, the Tzadik finished the Service of a complete year, as such that the little (amount) of time contains a lot (spiritually). Similar to what we find regarding R. Bon (Yerushalmi Brachos 2:8. Shir Hashirim Rabbah 6:3), and R. Elazar Ben Azaryah (Mishnah Berachos end 12b, and in the Talmud ibid beg. 28a). (2) In addition to the Service of the Tzadik in filling his years to [be complete years to] the day, *extra* days were added for him, more than a complete year.

days, for the Tzadikim who their day of passing is on the same day physically as their birthday].

And the completeness of this was clearly manifested for the Forefathers (that “according to the opinion that in Nisan they were born, in Nisan they passed away...”²⁷), and for Moshe (“today my days and years are full”), which “on the seventh of Adar he passed away and on the seventh of Adar he was born”²⁸ (in addition to his years being full – one hundred and twenty years²⁹) – since being the first shepherds of the Jewish people, and especially Moshe – the “trusted shepherd” of the Jewish people,³⁰ the completeness of the Service of a Tzadik was expressed in them, as it reflects in “my days and years are full.”

And similarly, this was expressed openly regarding the Mitler Rebbe, the Moshe of his generation,³¹ as we will explain.

4. The explanation of this we will understand by way of preface the connection to the Parshahs of the week – Vayeitzei and Vayishlach (that we begin at Minchah), in which we find something that is a wonder:

The main relation of the Service of Yaakov our forefather in the Torah is – not in the Parshah of Toldos, where it speaks about how Yaakov was in the house of his father in Eretz Yisroel (in Be'er Sheva), rather in the Parshah of Vayeitzei, where it

²⁷ Rosh Hashanah ibid.

²⁸ Kiddushin ibid.

²⁹ As the verse says (Bereishis 6, 3) “and his days will be a hundred and twenty years.”

³⁰ And Moshe is “the all-encompassing one of all of them” of all the “seven shepherds that draw lifeforce and G-dliness to all the Souls of the Jewish people in general” (Tanya ch. 42).

³¹ Note the connection of Moshe to the Mitler Rebbe – as emphasized also in the Ushpizin of the holiday of Sukkos, that they both come together on the 4th day of Sukkos.

speaks about “Yaakov *left* Be’er Sheva and went to Charan,”³² “the Charon (wrath)³³ of Hashem (in the world³⁴),” to Lavan of *Aram*, and all the undesirable matters connected to this – a truly great descent – which therefore Yaakov was afraid (and needed to have the promise of Hashem “and I will guard you...”³⁵)!

Moreover: specifically in *Charan*, Yaakov got married and established his household (almost all the tribes³⁶) – the foundation of the Jewish nation!

Even after Yaakov ended his work for Lavan in Charan, and was at the point of returning to his father’s house – as he requested “and I will return in peace to the house of my father,”³⁷ and afterwards was told by Hashem “return to the land of your fathers and your birthplace”³⁸ – instead of Yaakov fulfilling the command and immediately returning to Eretz Yisroel, it just then begins the relation of the story of Yaakov with Eisav, that “Yaakov sent angels in front of him to Eisav his brother to the land of Seir, the field of Edom,”³⁹ with all the details in the Parshah of Vayishlach (and only after the Parshah of Vayishlach, does the Torah go back to relating that “Vayeishev, and Yaakov settled in the land of his ancestors”⁴⁰)!

³² Beg. of our Parshah (28, 10).

³³ Rashi’s comm. end Parshas Noach. And see Likkutei Sichos vol. 15, pg. 63 *ff.*

³⁴ So is the wording in several printed editions of Rashi. And see Likkutei Sichos *ibid*, note 7.

³⁵ Our Parshah *ibid*, 15.

³⁶ Aside for Benjamin who was born in Eretz Yisroel.

³⁷ Our Parshah *ibid*, 21.

³⁸ *Ibid* 31, 3.

³⁹ Beg. Parshas Vayishlach (32, 4).

⁴⁰ Beg. Parshas Vayeishev (37, 1).

Which seemingly, the main relation of the Service of Yaakov – as one of “the forefathers who are the chariot,”⁴¹ – moreover – “the choice of the forefathers”⁴² – should have been about his Service in holiness in Eretz Yisroel (and only in short – if at all – about his involvement with Lavan and the wicked Eisav), as this is the case regarding the relation in the Torah about the Service of Avraham and Yitzchak (that the main story was about their Service in Eretz Yisroel)?!

5. The explanation of this:

Based on what is known that “the actions of the forefathers are a sign for the children,”⁴³ it is understood, that the relating in the Torah about “the story” of Yaakov our forefather with Lavan and Eisav (in the Parshah of Vayeitzei and Vayishlach), is a “sign” and an instruction for the children, for the Jewish people in their own Service.

With the Torah relating about Yaakov (“and Yaakov went out...” and “Yaakov sent...”) – which this is the first time in the Torah where it speaks in the Torah at length, in detail, about the Service (of the forefathers) in *the world* – the Torah teaches – Torah an idiom of Hora’ah⁴⁴ a Hora’ah (instruction) for all generations – that the ultimate Service of the Jewish people is in influencing the world, and teaches him also the order of the Service of this, in detail:

⁴¹ Bereishis Rabbah 47:6. 82:6. [see note 16]

⁴² Ibid beg. ch. 76. And see also Zohar vol. 1, 119b. Shaar Hapesukim Toldos 27, 25.

⁴³ See Tanchuma Lech Lecha 9. Bereishis Rabbah 40:6. Ramban Lech Lecha 12, 6. And see Likkutei Sichos vol. 15, pg. 76. *ref. a.l.*

⁴⁴ See Radak on Tehillim 19, 8. And more.

“And Yaakov left Be’er Sheva and he went to Charan” expresses, in general, the descent of the Soul into the body.⁴⁵ The Soul of every Jew – “the Soul that You put in me is pure”⁴⁶ – goes out from “Be’er Sheva,” the Sefirah of Binah (the source (Be’er, well) of the seven attributes of Atzilus), and descends into Malchus,⁴⁷ “to Charan,” including the descent (of Malchus) in the worlds of Briah, Yetzirah and Asiyah,⁴⁸ “You created it, You formed it, You blew it into me,”⁴⁶ including in this physical and material world, “the wrath of Hashem,” which is “full of Kelipos and the evil side,”⁴⁹ which hide over G-dliness, and over the holiness and spirituality of the Soul, to the degree, moreover – they can Heaven forbid hurt a Jew (as Yaakov was afraid⁵⁰).

The intention in the great descent is, however, that on the contrary: a Jew (Yaakov) should overcome the concealments of the materialism and physicality of the world (“Charan”), and on the contrary – (specifically) there build a house among the Jewish nation, to the degree of in a manner that “his children were complete,”⁵¹

⁴⁵ Ohr Hachayim, our Parshah, 28, 14. Brought and explained in Kitzurim Vehaaros on Tanya pg. 57. *S.v.* Vayeitzei 5630 (pg. 29 *ff.*).

⁴⁶ Wording of Birchos Hashachar.

⁴⁷ As the first explanation in the verse Vayeitzei Yaakov... – see at length *s.v.* Veshavti Beshalom 5738 (Sefer Hamaamrim Melukat vol. 2, pg. 158 *ff.*). *The references are cited there.*

⁴⁸ As the 2nd explanation of this verse – *ibid.*

⁴⁹ Tanya ch. 36.

⁵⁰ Bereishis Rabbah our Parshah 68:11. Brought and explained in Rashi’s comm. *ibid* 28, 11.

⁵¹ Tanchuma (Baber), our Parshah, 4. Vayikra Rabbah 36:5. Rashi’s comm. Vayeichi 47, 31. And see Pesachim 56a. Toras Kohanim, Bechukosai 26, 42. Sifrei Va’eschanon 6, 4. Haazinu 32, 9. Brachah 33, 2. Bereishis Rabbah our Parshah, *ibid.*

Which this is – through him as a soul in a body, he reveals – through fulfilling Torah and Mitzvahs – the light of his Soul, and through this – he transforms the material into physical, and makes from the physical – that it should be submitted and secondary to the degree of being a vessel for the spirituality (his Soul), to the degree that his physical body becomes united with his Soul.

As is hinted right at the beginning of the leaving and descent of Yaakov – “and Yaakov left Be’er Sheva *and he went to Charan*”: specifically through “Charan” – the descent of the Soul below – accomplishes and is accomplished the [phenomenon of] “and he *went*” for the Soul itself, as it says “I will give you “goers” between those who are stationary.”⁵² Moreover – it says [lit.] “and he went Charan bound” and not “to Charan” – since the Service below accomplishes the phenomenon of “going” (“and he went”) also in the existence of “Charan” (“the rage of Hashem”) itself. And therefore it does not say “and he went to Charan,” which would have meant only that Yaakov went *to* Charan (however the “going” and Charan remain two separate things), rather – “he went Charan bound,” which hints that the (spiritual) going is also regarding the entity and in the entity of Charan itself.

And we may add, that this is also hinted in the added Hei of “Charanah (Charan bound)” (and not “Lecharan (to Charan)”) as the words of our Sages⁵³ “the physical world was created with a Hei.” Meaning, that through the leaving Be’er Sheva and going to Charan, we reveal *in* Charan – the *Hei* (of the name Havaye’h) with which this world was created, namely, the

⁵² Zecharyah 3, 7. And see Torah Ohr, Vayeishev, end 30a *ff.* Likkutei Torah Shir Hashirim 20b. *E.p.*

⁵³ Menachos 29b.

power and G-dly lifeforce which enlivens the creation, and in the known wording – the “power of the Creator in the creation,” that we see and recognize in the “creation” (the physicality of the world) the “power of the Creator” (the G-dly lifeforce), to the degree that the “creation” is only an expression of “power of the Creator” (which is expressed in the image of the of the creation).⁵⁴

6. “And he approached the place and he slept there because the sun set, and he took from the stones of the place, and he put them by his head and he laid down in that place”⁵⁵:

When the Soul of a Jew descends below to be clothed in the physical body in this physical world, “Olam (world)” an idiom of “He’elem (concealment)”⁵⁶ – right away there is the “sun set,” a concealment over the revelation of the “sun and its sheath representing Havaye’h and Elokim,”⁵⁷ which as a result of this there is “he laid down in that place” – which the phenomenon of laying down denotes⁵⁸ that the “head” of the person (the high

⁵⁴ Note what is known (see Eitz Chayim, Shaar 50, 1-2. Meorei Ohr Maareches Alef, sect. 24) that the 4 worlds of Atzilus Briah Yetzirah Asiyah correspond to the four categories, inanimate, vegetation, animal and people. And based on this it is understood, that the revelation of the power of the Creator in the creation of the world of Asiyah (which has in it all 4 categories, inanimate, vegetation, animal and people), includes, in addition to the power of the Maker (of the world of Asiyah), also the power of the Former, and the power of the Creator and the power of Emanation.

And based on this it comes out, that through the refinement of the physicality, is revealed in it in addition to the power of the Essence of Hashem (which He alone is in His ability to create something from nothing – Iggeres Hakodesh sect. 20), as *infra* in the talk, also (automatically) all the revelations of the worlds of Atzilus Briah Yetzirah Asiyah.

⁵⁵ Our Parshah 28, 11.

⁵⁶ Likkutei Torah Shelach 37d. *e.p.*

⁵⁷ Tehillim, 84, 12.

⁵⁸ See also the letter of the 25th of Menachem-Av 5709.* Sefer Hamaamorim Melukat vol. 4, pg. 163.

level of his) is equal with the “foot” of the person (the low level of his) [as explained in ch. 7], through the concealment of “this physical and literal material world which is low, moreover the lowest regarding the concealment of the light of Hashem and a double and quadruple darkness”⁴⁹ [and especially in the darkness and night of the exile⁵⁹ when “we do not see our wonderous signs,”⁶⁰ and especially *in the time of the advent* of Moshiach, when we are in a state of sleep and laying down, where the revealed powers are hidden, hence the “head” and “foot” are equal^[60]].

Moreover⁶¹ – this low world is “full of Kelipos and the evil side who are against Hashem literally”⁴⁹ (rebels), which therefore there must be the “and he took from the stones of the place” – “that he was afraid of *wild animals*.”⁶²

However, specifically through the descent is accomplished the revelation and surge of power of the spirituality (the Soul) also in the physicality of the body, that also in a low state of “and he slept there because the sun set... and he laid down,” that his head is equal to his body, hence he draws the holiness of his Soul also in his body, moreover, that it becomes “he laid down” in a good sense, that the physical body unites with the Soul, which through this is accomplished an incomparably higher perfection also in the Soul, as we will explain.

Igros Kodesh of the Rebbe Shlita, vol. 2, pg. 371. The publisher.

⁵⁹ As known that “and Yaakov went out...” alludes to the exile of the Jewish people (see Bereishis Rabbah, our Parshah 68:13. Zohar our Parshah 149b. Shelah 292b). And see Likkutei Sichos vol. 25, end pg. 153 *ff. ref. a.l.*

⁶⁰ Tehillim 74, 9.

^[60] [Regarding this see ch. 7.]

⁶¹ See Likkutei Sichos *ibid* pg. 429 note 52.

⁶² Rashi’s comm. on the verse (*s.v.* Vayasam Merashosav).

7. We will understand this by way of preface the question (as the commentaries ask⁶³) about what the verse relates that “he approached the place... *and he laid down in that place*”:

Seemingly, how could it be that specifically “in that place” – the *place of the Beis Hamikdash* – Yaakov⁶⁴ laid down to sleep⁶⁵? For although “the sun suddenly set before its time in order that he will sleep there,”⁶⁶ yet the Sages say⁶⁷ on the words “and he laid down to sleep in that place” itself – “here he laid down however all the 14 years that he was submerged in the Yeshivah of Eiver he *did not lay down to sleep*⁶⁸ (‘for he was occupied in Torah’⁶⁹) . . . here he slept, however, all 20 years that he was in the house of Lavan *he did not lay down to sleep*,” and specifically when staying over the night in the place of the Beis Hamikdash Yaakov laid down to sleep⁷⁰!

From this itself is understood, that the laying down is (also) a positive matter, moreover – a truly high phenomenon; and

⁶³ Divrei Dovid by the Taz *a.l.*

⁶⁴ Although Yaakov himself did not know about the holiness of the place, as written after this (28, 16) “and I did not know,” and in Rashi’s comm. “for had I known I would have not slept in such a holy place as this.” And the question in the talk is how did Hashem make it that Yaakov would end up actually doing so.

⁶⁵ In Divrei Dovid *ibid* he answers, that through the sun setting before its time Yaakov felt that this is a sign that Hashem wants that he lay down there. However note the words of Rashi mentioned in the previous footnote.

⁶⁶ Rashi’s comm. on the verse *s.v.* Ki Vo Hashemesh.

⁶⁷ Bereishis Rabbah, our Parshah, cited in note 50.

⁶⁸ “Meaning that he did not *sleep laying down* rather dosing off as a nap... his head between his knees” (Nachalas Yaakov on Rashi’s comm. *a.l.* and see also Maskil Ledovid *ibid*. Divrei Mahari on the verse).

⁶⁹ Rashi’s comm. on the verse *s.v.* Vayishkav Bamakom Hahoo.

⁷⁰ Not only a short nap, hence in a manner of laying down specifically (see Divrei Mahari *ibid*).

this phenomenon was revealed specifically in the place of the Beis Hamikdash.⁷¹

And we may say the explanation of this:

The difference in the physical sense between standing, sitting or laying down, is: when standing or (even) sitting it is clearly seen the difference between the top portion (the head and middle) of the person and the lower portion (the foot), that this is “high” which leads the “low”; whereas when a person sleeps, his top portion and lower portion *are equal*.⁷²

And in the spiritual sense: the top portion of the person expresses his spiritual content and essence; the lower portion of his, expresses mainly his physicality.

From this is understood, that although apparently the idea of laying down – where “upper” (spirituality) is equal to the “lower” (physicality) – is a very great descent (from the perspective of Revelations^[72]), nevertheless – indeed in the root and innermost of the matter, there is in this a truly high advantage, that specifically in this state is the “upper” together with the “lower” completely equal, which this extends from the revelation of the Essence of Hashem, which being completely “higher” than the definitions of above and below, both of them for Him are literally truly equal. Similar to what is known⁷³ that the simplicity of a simple person (which the intellect of the head

⁷¹ And what Yaakov said “that had I known I would have not slept...” (as supra note 64) – is understood based on what is explained infra ch. 8.

⁷² And although usually a pillow is placed under the head (and see Tosafos s.v. Kol – Taanis beg. 30b. and more), however this is not necessary from the perspective of Jewish law. Hence, the concept of sleeping according to the Torah is – that the head and the feet are equal.

^[72] [see also supra pg. 155 ff. and more]

⁷³ See the talk of the 12th of Tammuz 5707 – Likkutei Dibburim vol. 3, 491b. And see also Sefer Hamaamorim 5707 pg. 256 ff.

is not radiant in him) is connected to the simplicity of the Essence of Hashem.

And this continues afterward also when he stands up from the state of laying down, that also where the definitions and differences between above and below are evident (that this is “upper” and this is “lower”) – is drawn and revealed the Essence of Hashem; which then the content of the difference between above and below is only in their “appearance,” however in “essence” they are one and the same content – the revelation of the Essence of Hashem.

Meaning, that in the Service of a Jew in his leaving Be’er Sheva and going “to Charan” there are two aspects: (1) in addition to the overpowering of the revelation of the spirituality over the concealment of the physicality, as such that physicality is not hiding over it rather it is a “vessel” for spirituality [which then the physicality as it is *on its own, in its definition* is still a concealment over spirituality], is accomplished (2) the unity of physicality and spirituality to be equal (also as they are in their defined existence) through the revelation of the Essence of Hashem that is higher than both of them.

8. Based on this we will understand the conduct of Yaakov of “and he slept in that place” – since on the contrary: specifically due to it being the place of the Beis Hamikdash, which there was (later) the ultimate and complete drawing and revelation of G-dliness, including the revelation of the Essence of Hashem (in the Beis Hamikdash, and especially in the Holy of Holies, where there was the Ark which its place did not take up space⁷⁴) – this brought “he laid down to sleep” in a good

⁷⁴ Yoma 21a. *ref. a.l.*

sense, the complete union of below and above⁷⁵ through the revelation of the Essence of Hashem.

And this is what the verse continues right after this⁷⁶ “and he dreamed and behold there was a ladder standing on the ground and its head reached the Heaven and behold the angels of Hashem were going up and down it, and behold Hashem was standing over him...” the union of “the ground” and “the Heaven” through the Essence of Hashem, *and automatically* all the angels were there also.

And we may say, that this is also the explanation in the inner dimension why upon “Yaakov awakening from his sleep” “He said, indeed there is Hashem in this place *and I did not know*”⁷⁷ — that the revelation of “Havaye’h” (the name of [of Hashem referring to] His essence⁷⁸) is higher than the concept of “knowing,”⁷⁹ since knowing is in the category of “upper”

⁷⁵ Since also the manner of the laying down of Yaakov was as such that the head and feet were equal, since he did not put a stone *under* his head, as the precise wording of Rashi on the verse “he made them like a Marzev *around* his head”* (although he continues “on me the Tzadik *should place* his head...”) — as explained in the comm. on Rashi (see Re’em (in his 2nd explanation), Maskil Ledovid, Gur Aryeh, Divrei Mahari and more, on Rashi’s comm. *ibid.* however in Chiddushei Agados Maharsha Chulin 91b, in Nachalas Yaakov, and in Be’er Basadeh on Rashi’s comm. *ibid.* they explain that Yaakov placed a stone under his head. And so is stated in a number of places).

*) *And especially that he changes from the words of the Midrash (Bereishis Rabbah, our Parshah cited in note 50) “he placed it under his head.” — And note that also in Rashi’s comm. on Bereishis Rabbah ibid it seems that the Midrash means around his head (however see Chiddushei Agados cited in the note above). And so is stated explicitly in Yefei Toar on Bereishis Rabbah ibid.*

⁷⁶ Our Parshah 28, 12-13.

⁷⁷ *Ibid.*, 16.

⁷⁸ Kessef Mishnah Hilchos Avodah Zarah 2:7. Pardes Shaar 19. Moreh Nevuchim vol. 1, ch. 61 *ff.* Ikrim, Maamar 2, ch. 28.

⁷⁹ See Panim Yafos here.

(knowing is connected to the intellect that is in the head, which is recognized and revealed when one is standing or sitting), whereas from the perspective of the Essence of Hashem above and below are literally equal (as mentioned above).

And in continuation to this – “and he was afraid and he said, how awesome is this place, this is none other than *the House of Hashem*,”⁸⁰ a house and dwelling for Hashem, which one who lives in a dwelling is revealed there *in his entire essence*.⁸¹

And all this afterward [after erecting the monument, as infra ch. 10] brought Yaakov to swear including the final statement – “all that You will give me I will tithe for You”⁸²: through the revelation of the Essence of Hashem is revealed that “*all that You give me*” – physicality and spirituality together – is on the level of “I will tithe,” the Sefirah of Kesser,⁸³ moreover – ““for You” *for Your Essence*, being that the whole existence of “all that You give me” is only as “(for) You,” the revelation of the Essence of Hashem.”⁸⁴

⁸⁰ Our Parshah, *ibid*, 17.

⁸¹ See Hemshech 5666, end pg. 3. And in several places – cited in Sefer Hamaamorim Melukat vol. 2, pg. 241, note 32.

⁸² Our Parshah *ibid*, 22.

⁸³ See Torah Ohr, Our Parshah 22d. *e.p.*

⁸⁴ Based on this we may say another explanation of “and Yaakov left Be’er Sheva and he went...” (in addition to the two manners of explaining this, that this refers to the descent from above to below: from Binah to Malchus, from Malchus to Briah Yetzirah Asiyah) – a “going” and ascent from below to above: from the level of Malchus or Binah (Be’er Sheva) to the level of Kesser moreover to the Essence of Hashem (that is above Be’er Sheva and Charanah), which this is reached specifically through “going Charan bound.”

And we may say that these two explanations correlate to the 2 aspects explained in the talk: in the beg. of the Service below (Charanah) is in a manner of from above to below, the revelation of the Soul in the body, that he makes his Soul the main thing and his body secondary. And afterward he reveals the virtue of the power of the Essence of Hashem that is in the

9. Based on the above we will also understand the phenomenon that “he took from the stones of the place and he put them by his head and laid down in that place”:

On the words “and he put them by his head” Rashi explains: “he made them like a Marzev (rounded pipe) around his head because he was afraid of wild animals,⁸⁵ they began to fight with one another, this one said “the Tzadik should put his head on me” and this one said “on me he should place [his head]” immediately Hashem made them into one stone...”⁸⁶

Although seemingly “what does a rounded pipe around his head help, can’t the wild animals bother the rest of his body”⁸⁷ – the commentaries explain,⁸⁸ that in truth the intention of Rashi is that Yaakov surrounded his entire body with stones, which therefore he is precise in his wording⁸⁵ “Marzev,” which this is⁸⁹ “the⁹⁰ name of a small pipe that comes out of the draining pipe... the Marzev is only used when there is a draining pipe.”⁹¹

body, which through this also the Soul gains a virtue, and this is similar to “and he went out...” from below to above.

⁸⁵ From Bereishis Rabbah cited in note 50.

⁸⁶ From Chulin 91b.

⁸⁷ Wording of Divrei Dovid (by the Taz) on Rashi’s comm. here (brought in Ohr Hatorah, our Parshah, end 173a. Sifsei Chachomim here). And so he asks in Maskil Ledovid ibid. Yefei Toar on Bereishis Rabbah ibid. Divrei Mahari on the Torah ibid. And see also Be’er Basadeh on Rashi’s comm. here.

⁸⁸ Divrei Dovid, Maskil Ledovid, and Divrei Mahari on the Torah ibid.

⁸⁹ See Mishnah Bava Basra 58b and in Rashi’s comm.

⁹⁰ Wording of the Maskil Ledovid ibid.

⁹¹ And in Be’er Basadeh ibid, that “his body maybe he covered with something else... however his head he needed to place in the Marzev so he would be able to breath.” And in Yefei Toar ibid, that “he was not worried maybe the wild animals would approach the rest of his body because then he would notice them and stand up against them...” and this is seemingly an inadequate explanation. And this is not the place to discuss this.

We still need however to understand: 1) Based on the above why does the verse (and also Rashi) emphasize “he put it *by his head*”⁹²? 2) Regarding the whole idea: how does making a “Marzev” save him from the wild animals, wild animals can jump over a Marzev,⁹³ as obvious?

10. And we may say the explanation of this – from the perspective of Chassidic Teachings⁹⁴:

The action of Yaakov that “he took from the stones of the place at put them by his head” was a spiritual Service – that he drew and revealed in his physical existence the light of the Soul in great strength, which this is the content of the stones (strength). And when in the physical existence is revealed its true existence (the Soul), the concealment of physicality becomes dormant, and as a result the wild animals cannot damage Yaakov.⁹⁵

And since “the place where the G-dly Soul rests is *in the mind in the head, and from there it spreads* to all the limbs”⁹⁶ – therefore the main revelation of the *strength* of the Soul and the spirituality – “stones” – is specifically “in the mind that is in the head,” “by his head.”

⁹² And see what the Divrei Dovid writes there. And this is not the place to discuss this.

⁹³ As asked in the Sefer Me’or Vashemesh on the Torah, here.

⁹⁴ See also the explanation in Ohr Hatorah ibid (only that he does not explain openly the detail of the connection to his head specifically). And see (another way to explain this) Likkutei Sichos vol. 1, pg. 61 ff.

⁹⁵ And similar to what the Sages say that when the Image of Hashem is evident on the person, wild animals cannot hurt him (see Zohar vol. 1, 191a. And see Ohr Hatorah Matos pg. 1262 ff. *ref. a.l.*).

⁹⁶ Tanya ch. 9.

Hence Rashi continues – “they began to fight with one another, this one said “the Tzadik should put his head on me” and this one said “on me he should place [his head]”:

The quarrel was (as the commentaries explain⁹⁷) between the stones that were part of the Marzev which were around “his head” with the stones of the “draining pipe” which were around his body. And the content of the fight was that “on me the Tzadik should place his head...” – meaning, that the strength (the concept of stones) of the revelation of the holiness in the portion of the *body* of Yaakov should be as the strength (stones) of the revelation in the portion of the *head* of Yaakov, “the place where the G-dly Soul rests.”

“Immediately Hashem made them into one stone” – the revelation of the strength of the holiness (stones) became the *same* in the portion of the head of Yaakov and the portion of the body of Yaakov, the ultimate and complete bond and union of “above” and “below” as “*one* stone,” through the revelation of the Essence of Hashem, which then there was “and he laid down in that place,” the head and foot becoming equal. [And obviously then there is no room at all for the wild animals to do damage, and just the opposite⁹⁸].

And since the revelation of the Essence of Hashem comes through the (descent) “below” [since the revelation of G-dliness in the “upper” indeed also extends from the level of revelations, and specifically the “below” – being that it is in the category of “concealment” – it arouses the revelation of the Essence of Hashem which is not limited to the confines of hidden and

⁹⁷ Maskil Ledovid ibid (and see the comm. on Rashi mentioned above, regarding other explanations of this).

⁹⁸ And note the promise of the Time to Come “and the wolf will reside with the sheep... they will not do evil nor destroy... for the world is filled with the knowledge of Hashem...” (Yeshayah 11, 6 *ff.*).

revealed], therefore the true strength of holiness (the Revelation of the Essence of Hashem) is accomplished specifically through stones, the category of “inanimate.” And this afterward becomes a “monument” – “and this stone that I placed for a monument will be *a house for Hashem*,”⁸² a house and dwelling for Him, blessed be He, for His Essence.

11. Based on all the above it is understood the special power that Yaakov had coming to Charan, which through this he was able to overpower the concealment of Charan, moreover – bond and unite above and below, Soul and body, through the revelation of the Essence of Hashem.

And being that this innovation is accomplished through the descent to Charan – therefore Yaakov established the 12 tribes of Hashem specifically in Charan, including in a manner of “his children were complete.”

And to add, that based on the above is understood the precise wording of our Sages⁵¹ [lit.] “*his bed [his children] was complete*” (and not “his children” or the like) – also an idiom of and the concept of “Matah” (low), that also the “Matah” (low) is complete, moreover – that also in the state of laying down (on the Mitah (bed)), which then his head, body and foot are equal, he reveals how this is “(his bed) *is complete*” – the completeness of the revelation of the Essence of Hashem, which makes equal small and big. Which this is accomplished specifically in Charan (low).⁹⁹

⁹⁹ And we may show the great accuracy of this – based on what was explained above sect. 9 that this is the phenomenon of the unity of the stones as one – as sated in the Midrash (Tanchuma on the verse) “once he awoke in the morning, he (Yaakov) found that all of them became one stone, this was a heavenly sign that *his bed was complete*... just as the these stones all became one so too your children are all Tzadikim.” And see also

And the “actions of the forefathers are a sign for the children” – the becoming equal of his upper portion and his lower portion, as such that also the “Mateh” – (in the wording of the verse¹⁰⁰ regarding Moshe) “Mateh (staff) *of Hashem* in his hand,” which through this he accomplishes all the signs and wonders in the land of Mitzrayim (Egypt) – an idiom of Meitzar, constraint/boundary,¹⁰¹ that “from the Meitzar I called out to Hashem” becomes the “answer me in abundance, o’ Hashem”¹⁰² – the revelation of the Essential Broadness of the Essence of Hashem, since the complete refinement of the below is specifically through the revelation of the Essence of Hashem which transcends above and below, the simplicity of the Essence of Hashem which is connected and united with the simplicity of a Jew, and in the known wording¹⁰³ – “the Jewish people and Hashem are one” (as spoken at length in the previous Chassidic gathering¹⁰⁴).

12. Since the *main* Service of Yaakov in Charan that is related in the Parshah of Vayeitzei was regarding himself – the revelation and the union of the Soul and the body, “his bed was complete” – and of course this accomplishment must be complete also regarding the *world*¹⁰⁵ – hence we come thereafter to the Parshah of “Vayishlach, Yaakov sent angels in front of him to Eisav his brother, to the land of Seir, the field of

Bereishis Rabbah cited in note 50. Pirkei Derebbi Eliezer ch. 35 (brought in the Ramban, our Parshah 28, 17).

¹⁰⁰ Shemos 4, 20.

¹⁰¹ See Torah Ohr Va’eira 57b *ff.* Beshalach 64a-b. Yisro 71c *ff. e.p.*

¹⁰² Tehillim 118, 5.

¹⁰³ See Zohar vol. 3, 73a.

¹⁰⁴ The Talk of Shabbos Parshas Toldos (*supra* pg. 155 *ff.*).

¹⁰⁵ See Ohr Hatorah beg. Parshas Vayishlach (231a), that the refinement of Lavan (in Parshas Vayeitzei) is Kelipas Nogah, and the refinement of Eisav (in Parshas Vayishlach) – is the 3 completely impure Kelipos. And see end *s.v.* Vayishlach 5666. 5673. *S.v.* Im Lavan Garti, 5742.

Edom,” which speaks mainly about the refinement of the world (Eisav) through Yaakov:

It is explained in Chassidic teachings,¹⁰⁶ that Yaakov is the aspect of Tikkun and Eisav is the aspect of Tohu, and Yaakov sent angels to Eisav since he calculated that Eisav was already refined, hence there can be the union of the many lights (and vessels) of Tohu (Eisav) with (the lights and) many vessels of Tikkun, which this is the completeness of the refinement of the physicality of the world, that he becomes a “vessel,” moreover – united in a true union with spirituality, through the revelation of the Essence of Hashem which is higher than Tohu and Tikkun, which is thereafter revealed also in the confines of Tohu and Tikkun, that their entire content is the revelation of the Essence of Hashem, which extending from this they are literally one.

[Only actually Eisav was not ready yet then; which this is specifically in the true and complete Redemption, as the verse says¹⁰⁷ “until I will come to my master, to Seir” – “And when will he go? in the days of Moshiach, as the verse says,¹⁰⁸ saviors will ascend the mountain of Tzion, to judge the mountain of Eisav,”¹⁰⁹ as infra ch. 18].

13. These two Parshahs mentioned above (Vayitzei and Vayishlach) in the Service of Yaakov our forefather – which they are the first places in the Torah where it is explained the order of Service below – express the content and purpose of the general Service of Torah and Mitzvahs (and especially after the Giving of the Torah): to refine the physicality of the body and

¹⁰⁶ Torah Ohr beg. Parshas Vayishlach. And at length – Toras Chayim *ibid.* *e.p.*

¹⁰⁷ Vayishlach 33, 14.

¹⁰⁸ Ovadyah 1, 21.

¹⁰⁹ Rashi's comm. on Vayishlach *ibid.*

the world, and make it a “vessel” for the spirituality of the Soul, to the degree that the physicality itself reveals the power of the Creator in the creation and becomes one entity and one continuation of the spirituality, including – a dwelling for Him blessed be He in the lowest realms, for Him, for His Essence.

As will be accomplished in complete revelation in the true and complete Redemption, which then the physicality of the body and the world will be refined and they will be able to receive the revelation of the light of Hashem,”⁴⁹ “and the glory of Hashem will be revealed and all flesh together will see that the mouth of Hashem spoke,”¹¹⁰ the flesh itself will see G-dliness,¹¹¹ since there will be the complete revelation of the power of the Creator in the creation, including on the contrary – “the stone from the wall will cry out...”¹¹² the physical creation (inanimate (stone), vegetation¹¹³, and animal, and most certainly the body of the person¹¹⁴), the physicality of the world itself (which through it is revealed the power of the Essence of Hashem) will reveal with an outcry the (spiritual) power of the Creator and the will of Hashem¹¹⁵ in the whole

¹¹⁰ Yeshayah 40, 5.

¹¹¹ See also Likkutei Sichos vol. 9, pg. 63. *e.p.*

¹¹² Chavakuk 2, 11. And see Taanis 11a. Chagigah 16a.

¹¹³ See Midrash Tehillim 73, at the end. – And although in these sources and in the sources in the previous note the content is in reference to [the negating of something] undesirable, nevertheless it is understood that most certainly this is the case regarding the revelation of the power of the Creator in the creation and the will of Hashem regarding good, since the good measure is much greater (see Sotah 11a. and more).

¹¹⁴ And see Midrash Tehillim *ibid* that before this exposition he explains the content of “the female will transcend the male.”

¹¹⁵ To the degree that from the “stone” becomes “a house of Hashem” (as *supra* in the talk), and from the “wall” becomes a wall of holiness (see Sefer Halikkutim - Dach Tzemach Tzedek, entree, Kir, *ref. a.l.*), similar to “and Chizkiyah turned his face to the wall and he prayed to Hashem” (Yeshayah 38, 2. and similarly Melachim II, 20, 2), which is connected to

world, similar to “the female [representing physicality]¹¹⁶ will transcend the male [representing spirituality],”¹¹⁷ the Soul will receive its nourishment from the body.¹¹⁸

14. This very purpose of Torah and Mitzvahs in general – to accomplish the bond of spirituality and physicality – became even stronger through the revelation of the Chassidic Teachings, which its content is – to accomplish and reveal the bond and union of G-dliness and the world: through the revelation of the innermost of the Torah – the hidden aspects of the Torah¹⁰³ – as it was revealed in the Chassidic Teachings, is accomplished the union of the deep aspect of Hashem with the deep aspect of the Jewish people,¹⁰³ and this gives the power to transform the below, the physicality of the world, that it will

the revelation of Moshiach (which “Hashem attempted to make Chizkiyah Moshiach”*) (Sanhedrin 94a), and the prayer of Chizkiyah was 3 days before the fall of Sancheirev (Rashi and Metzudas Dovid on Melachim and Yeshayah ibid)), and “Kir” is the numerical value of 310 – that through the physical wall (the physical existence that unites with the True existence) all the spiritual effluxes are drawn in the 310 worlds, “Shay (310)” also meaning a present, namely the highest effluxes that come from above as a present.

*) *And the attempt and will of Hashem (which His thought is counted as an action) certainly is fulfilled in actuality, through the fact that Chizkiyah bonds and unites with Dovid [i.e.] King Moshiach (which he was of his descendants [and Moshiach is a reincarnation of Dovid]). – And note what Chizkiyah said ‘I will sleep on my bed’ (Eichah Rabbah, Psichta 30. Ibid 4:15. And see also Zohar vol. 1, 198b).*

¹¹⁶ Yirmiyah 31, 21.

¹¹⁷ See Taanis and Chagigah ibid that “the limbs of a person” testify about the person. And based on what is explained in the talk (and in note 113) that in the Time to Come the physicality in general will reveal the will of Hashem, we can explain how this fits with the explanation that “the stones of the house of the person and the beams of the person’s house will testify about him.” – And note, that there is brought 2 more opinions: “the Ministering angles that escort a person,” “the Soul of the person.”

¹¹⁸ Hemshech Vekachah 5637 ch. 91-2. And see also Sefer Hasichos Toras Shalom end pg. 127 ff. Sefer Hamaamorim Kuntreisim vol. 2, 413b. *e.p.*

become a vessel for the revelation of G-dliness, of the revealed aspect of Hashem and also of the deep aspect of Hashem.

And especially – through the revelation of the Chabad Chassidic Teachings [which this reveals the essence of the deep part of the Torah¹¹⁹], which brings G-dliness in vestment in comprehension of Wisdom, Understanding and Knowledge, in a manner that “we can gain greatly from it,”¹²⁰ understood also in human intellect (which is created, formed and made), including also in the intellect of the animal soul (“Charan”), including also in the intellect of the nations of the world (“Eisav”). And in the known wording¹²¹ – “disseminate your wellsprings outward,” that the wellsprings of Chassidism (of the Baal Shem Tov) themselves should be spread (to the degree of “disseminate”) in *the outside*,¹²² including outward that there is no further outward than it, that also the nature of the world and also “the outside” should be a vessel, moreover, unite with G-dliness.

And we may say, that therefore the main revelation of the Chassidic Teachings is in the month *Kislev*, as known¹²³ that Kislev, the third month of the winter months, corresponds and is connected to the month of Sivan, the third month in the summer months, which third is connected to the Giving of the

¹¹⁹ The words of the Rebbe Rashab, the 19th of Kislev 5679. Brought and explained in *s.v.* Padah Beshalom 5685 (pg. 79).

¹²⁰ Wording of Tikkunei Zohar, Tikkun 6, at the end. And see the introduction of Mikdash Melech to his work. Kisei Melech on Tikkunei Zohar *ibid.* and more.

¹²¹ Mishlei 5, 16. Iggeress Hakodesh of the Baal Shem Tov – published in Kesser Shem Tov at the beg. *e.p.*

¹²² See Likkutei Sichos vol. 5, pg. 432. Vol. 10, pg. 106 *ff.* vol. 15, pg. 283. And see Likkutei Sichos vol. 4, pg. 1119 *ff.* and more.

¹²³ See the talk of the 19th of Kislev (the 2nd night) 5689. Likkutei Levi Yitzchak, Igros Kodesh pg. 205. pg. 217. And more.

Torah¹²⁴: the Month Sivan (“the third month”¹²⁴) is the time of the Giving of the Torah, the revelation of the revealed part of the Torah, and the month Kislev (the third month of the winter) is the time of the revelation of the deep part of the Torah,

— In this month there are several special days in the historical dates of Chassidism: the 19th of Kislev, the holiday of the Redemption of the Alter Rebbe, the founder of the Chabad Chasidic Doctrine (in addition to it being the Yahrtzeit of the Maggid of Mezritch), is the “Chassidic Rosh Hashanah,”¹²⁵ as known ¹²⁶ that then (“after Petersburg”) began the main phenomenon of “spreading your wellsprings outward.” The 9th of Kislev — the birthday and Yahrtzeit of the second leader of Chabad, the Mitler Rebbe. The 10th of Kislev — his holiday of redemption. And also Chanukah at the end of the month of Kislev has a connection with the revelation of the deep part of the Torah in the outside, because the main miracle of Chanukah is the miracle of the jug of the oil, which oil of the Torah is the secrets of the secrets of the Torah,¹²⁷ and we must light it “at the entrance of his house, outside,”¹²⁸ in a manner that the revelation of the secrets of the secrets in “his house” should shine (through “the entrance to his house”) also “outside.”

The explanation of this (the connection of Kislev to the revelation of the deep part of the Torah):

The difference between the month Kislev (the third in the winter months) and Sivan (the third in the summer months),

¹²⁴ Shabbos 88a.

¹²⁵ The letter of the Rebbe Rashab (Igros Kodesh of his, vol. 1, pg. 259, *ref. a.l.* “Hayom Yom” in the beg.). and see Likkutei Dibburim vol. 4, 759b *ff.*

¹²⁶ Sefer Hasichos Toras Shalom, end pg. 112 *ff.*

¹²⁷ See at length Imrei Binah Shaar Hakriyas Shema ch. 54 *ff.*

¹²⁸ Shabbos, 21b.

is¹²⁹: the winter months are the days of rain (when we say “He makes the wind blow and brings down the rain”), which rain is connected¹³⁰ with the Service of man below, as the verse says¹³¹ “for Hashem did not make it rain on the earth and there was no person to work the earth, and mist would come up from the earth and watered the entire face of the earth,” whereas the summer months (which follow after the “days of rain”) are connected mainly to the content of dew, which comes from Above, “dew¹³² never stops.”¹³³

Specifically in the content of rain – which comes through the Service of *the below*, in (Geshamim (rain) also an idiom of) Gashmius (physicality) of the world – is emphasized the complete bond of Above and below: “and mist would rise from *the earth*,” from the earth ascends from below to above a “mist” (a fine element), which this shows that it is connected and relative to the confines of the below, “and water the face of the whole earth,” from above to below, the rain descend from the clouds of the heaven (Above), however in manner of “and water the face of the whole earth,” they soak the whole land, the whole physicality (and also “the Pnei (lit. face) of the earth,” – the Pnimityus (innermost) of the physical land), as the nature of liquid (water) is, that the matter that it touches gets completely soaked with the liquid.

¹²⁹ See Sefer Hamaamorim, 5677, pg. 38. 5678, end pg. 37 *ff.*

¹³⁰ See also Likkutei Torah Haazinu 73a *ff. e.p.*

¹³¹ Bereishis 2, 5-6 (and see Rashi’s comm. *ibid.*).

¹³² Taanis 3a.

¹³³ And this correlates with the fact that the Month Sivan is the third month from Nissan, which its content is – the Service of above to below (similar to the Service of Tzadikim). And Kislev is the third month from Tishrei, which its content – the Service in a manner of below to above (similar to the Service of Teshuvah) – Likkutei Levi Yitzchak *ibid.*

Which this is the content of the innovation of (“water refers to Torah”¹³⁴ in general, and especially) the revelation of the Chassidic Teachings (in the month *Kislev*), to permeate the intellect of (the created) man and the entity of the physicality of the world with G-dliness, “the pure water of knowledge,”¹³⁵ “know the G-d of your father,”¹³⁶ to the degree of in a manner that “it is all liquid,”¹³⁷ that the whole world (physicality) is completely permeated and soaked with G-dliness (spirituality), “the earth is full of the knowledge of Hashem *as the water covers the sea*,”¹³⁸ as will be revealed in the true and complete Redemption (which comes through “spread your wellsprings outward”).

And we may add, that this is also hinted in the word “Kislev,” the letters of “Kes Lamed Vav”¹³⁹ that the levels in G-dliness that are “Kes” (meaning *Mechusah* (covered)), hidden on their own (coming from the deep aspect of Hashem) they are revealed below in “Lamed Vav” (the numerical value of “Eileh (these),” which denotes the complete revelation) – in the attributes of the person, which are divided into six times six, the complete revelation of the attributes in detail (six times six = Lamed Vav).

15. In the revelation of the Chassidic Teachings in the Month Kislev itself – the union of spirituality and physicality is accomplished especially through the manner of the revelation of Chassidic Teachings by the *Mitler Rebbe*:

¹³⁴ Bava Kama 17a. *ref. a.l.*

¹³⁵ Rambam end of the laws of Mikvahs.

¹³⁶ Divrei Hayomim I, 28, 9. Tanya Kuntres Acharon *s.v.* Lehaven Mah Shekosuv Bepri Eitz Chayim (156b).

¹³⁷ Torah insight of the Alter Rebbe – Hemshech Vekachah 5637, ch. 46.

¹³⁸ Yeshayah 11, 9. Rambam at the end of his work.

¹³⁹ Likkutei Levi Yitzchak *ibid* pg. 205. pg. 222. And see *supra* pg. 172 *ff.*

It is known¹⁴⁰ that the revelation of the Chassidic Teachings was in an organized manner, and each one of our Rebbes our Leaders revealed and accomplished another stage and path in the revelation, befitting the order of the revelation of a new insight [although “who, o’ who” can mix in his mind and differentiate between the luminaries of Chassidism, however the Rebbes our Leaders themselves revealed the levels]: the Alter Rebbe is the level of Wisdom of the Chassidic Teachings – he revealed the matters in Chassidic Teachings in a manner of a point. After this the Mitler Rebbe – the level of Understanding – brought out the point (the point of Wisdom) with lengthy explanations in understanding and comprehension, to the degree of wide and broad, “the broadness of the river,” of Understanding.¹⁴¹ Analogous to the water of the river (Understanding) which is drawn from the “well” (Wisdom), only that in the river they broaden and spread out. As we see this in his Chassidic discourses, that the ideas in Chassidic Teachings of the Alter Rebbe come out by him in a vast revelation, widespread and broad.¹⁴²

In order to accomplish with completeness, the union of the intellect with the matter being studied, and in our case – the union of the intellect of the person with the “knowledge of Hashem” through the study of Chassidic teachings – it is

¹⁴⁰ Regarding the following, see Likkutei Sichos vol. 25, pg. 349. *ref. a.l.*

¹⁴¹ See Zohar vol. 3, 142a. and more.

¹⁴² Also from the Tzemach Tzedek we find a great elaboration in his Chassidic Teachings, however his main innovation is (the Sefirah of Daas (knowledge, connection)–) the union of the revealed part of the Torah and the Chassidic teachings, correlating and explaining the coinciding of the details of Chassidic Teachings in the discourses of the alter Rebbe etc. with the revealed realm of the Torah etc. Whereas the innovation of the Mitler Rebbe is, a great abundance in long explanations of the points brought in the discourses of the Alter Rebbe, as seen actually.

necessary that in addition to the grasping of the point of Wisdom one should also have the understanding of Binah (Understanding) in a broad manner.

And similarly is also understood regarding the union of spirituality and physicality (G-dliness and the world) which is accomplished through Chassidic teachings, that the completeness of this is accomplished through there being in addition to Wisdom, there is also Understanding [as was expressed in the fleshy life of the Mitler Rebbe – as the known¹⁴³ words of the Tzemach Tzedek about him: “had one cut the finger of my father-in-law, blood would not come out rather Chassidic Teachings,” namely, that his physical life – his blood, “the blood is the soul”¹⁴⁴ itself – was Chassidic teachings (spirituality)].¹⁴⁵

And we may say, that the reason for this is because the “broadness of the river” of Understanding (is not only an extension and lower than the point of Wisdom, rather because it) comes from the root of Understanding (which is higher than Wisdom), *in the Essential Broadness*, therefore it has in its power to connect spirituality and physicality being higher than both of

¹⁴³ Sefer Hasichos 5704, pg. 79. The explanation of this according to Kabbalah – Likkutei Levi Yitzchak ibid, pg. 339.

¹⁴⁴ Parshas Re’ei 12, 23.

¹⁴⁵ And the same is emphasized in his influence on the Chassidim, as his known saying, that his will is that when two newly wed men meet in the market, they should speak about Chassidic Teachings (Sefer Hasichos 5701 pg. 52), regarding Arich and Atik (Beis Rebbe vol. 2, ch. 1 (the 2nd) note 5)). And in Sefer Hasichos 5703 (pg. 13): “when young men will understand about Kesser *as their 5 fingers*, he will be happy.” Namely, that in addition to the necessity that they study Chassidic Teachings (with their mind), they should speak about this also in the market, and they should understand it like the *physical* 5 fingers of the hand – for Binah has in its power to unite Chassidic Teachings (G-dliness) and the world in completeness, spirituality with physicality.

them. [And on the contrary: the revelation of the Essential Broadness, comes specifically through the Service below “from the constraint I called out to Hashem, He answered me in abundance o’ Hashem,” as mentioned above].

And we may say, that this is also the hint in the way he is referred to – “the *Mitler* Rebbe”: *Mitler* denotes that he comes between first and third, and connects both. The *Mitler* Rebbe – being on the level of Understanding – unites the Leader before him and the Leader after him, the Alter Rebbe (Wisdom) and the Tzemach Tzedek (Knowledge), as such that in him is included the 3 Heads and Fathers of Chasidism (corresponding to Chabad (Chachmah Binah and Daas)). Since in him is expressed the general accomplishment of the Revelation of Chabad Chasidism to bond G-dliness with the world.

16. Based on the above it is understood why specifically regarding the *Mitler* Rebbe we find the novelty and completeness, that his physical days of his life were “complete to the day” (that he passed away on the day that he was born – the 9th of Kislev),¹⁴⁶ since in him is emphasized the bond of

¹⁴⁶ Whereas the Baal Shem Tov who was born on the 18th of Elul and passed away on the 1st day of the Holiday Shavuot [and regarding the Maggid of Mezritch it is not known the day of his birth, and his Yahrzeit is on the 19th of Kislev], and the Alter Rebbe who was born on the 18th of Elul passed away on the 24th of Teives. And similarly regarding the Rebbes our leaders the successors of the *Mitler* Rebbe: the Rebbe the Tzemach Tzedek – Erev Rosh Hashanah – 13th of Nissan, the Rebbe Maharash – the 2nd of Iyar – 13th of Tishrei, the Rebbe Rashab – the 20th of Cheshvan – 2nd of Nissan, and my revered father in law the Rebbe – the 12th of Tammuz – the 10th of Shevat.

And we may say, that since the Rebbes our leaders are one continuation and one chain, to the extent that they are as a “luminary” (which regarding this it is not possible to be categorized as a chain – see the talk of Shabbos Parshas Vayetztei, the 9th of Kislev, 5711), namely that they are one entity

spirituality and physicality (which is a result of the power of the Essence of Hashem, the Essential Broadness), that the completeness in the spiritual Service is expressed and “soaked” (“and it watered the whole face of the earth”) also his physical days and years, that also they are perfect and complete (“He fills their years... to the day”).

According to this we may say also the reason why the day (the 9th of Kislev) is also the Erev and preparation for the 10th of Kislev, his holiday of redemption (that was set as a holiday on the first anniversary of his redemption (5588), the day after he passed away ¹⁴⁷) — since the complete bond of the completeness of the Service of the Tzaddik in spirituality with the completeness in physicality (in his days and years) is an appropriate preparation which gives immediately the power to accomplish the phenomenon of “the redemption” regarding “spreading the wellsprings outward” (as known that the redemption of the Mitler Rebbe, similar to the redemption of the Alter Rebbe, is mainly a redemption regarding the spreading of the wellsprings of Chassidism outward regarding which there was previously an attempt of objection Above),

(and especially that every Leader is called “filling the place” of the leader before him, namely, that he fills the entire place and virtue of his, in addition to what he adds due to “holiness being on the ascent,” as well as the addition of the Service of *every* leader that is unique to him and his generation) — indeed the completeness that is in one of the Leaders is drawn to all of them, only that openly this is in that Leader and from him it is drawn to all of them. Similar to what is known regarding the idea of “the Mitzvah that he was extra careful about,” that this Mitzvah is the “gateway” through which ascend all the other Mitzvahs.

¹⁴⁷ Only that because of his passing they did not celebrate the first anniversary of the redemption in a “storming” way as known. However, in the years after this, the celebration of the redemption (on the 10th of Kislev) is with a great “storm,” and especially that it is the day following the 9th of Kislev, his birthday and his Yahrtzeit.

that even in comparison to the manner of the revelation of Chassidic Teachings of the Mitler Rebbe (in a manner of “broadness of the river”) until his imprisonment and redemption, there was added in this itself a “redemption” – a redemption and breaking through the bounds, beyond limits, which adds new powers, to the degree of incomparably higher ones, to unite the upper realms and the lower realms (*similar to the innovation of the nullification of the decree separating the upper realms and the lowest realm at the Giving of the Torah*¹⁴⁸ (which was openly regarding the revealed part of the Torah)).

Including, moreover – that the redemption of the 10th of Kislev becomes a beginning and introduction to the redemption of the 19th of Kislev, “the Chassidic Rosh Hashanah.”¹⁴⁹

17. And to add, that in this there is even more emphasis in the calendar layout of this year, when the 9th of Kislev occurs on the day of Shabbos:

On the day of Shabbos the spiritual holiness of the pleasure of Shabbos (that is above the world) is drawn in the physicality of a Jew – in his eating and drinking and sleeping, due to the Mitzvah to imbue pleasure in it with the pleasure of eating and

¹⁴⁸ Tanchuma Va’eira 15. Shemos Rabbah 12:3. And more.

¹⁴⁹ As the known saying, that the 10th of Kislev is the birthday of a Chassid,* and the 19th of Kislev is the day of the circumcision (Likkutei Dibburim vol. 3, 488b. and see Likkutei Sichos vol. 3 pg. 799 ff.). And see the talk of the 19th of Kislev 5704 (pg. 49), that the 10th of Kislev is similar to the 1st day of the Holiday of Sukkos and the 19th of Kislev is similar to Simchas Torah.

*) *And note the connection to the 9th of Kislev (Erev the 10th of Kislev), the birthday of the Mitler Rebbe.*

drinking,¹⁵⁰ and sleep on Shabbos is a pleasure.¹⁵¹ To the degree that the extra Soul which is attained on Shabbos¹⁵² accomplishes a change also in the nature of the animal soul,¹⁵³ including in the nature of the body,¹⁵⁴ the physical body,¹⁵⁵ and also in the physicality of the world.¹⁵⁶

18. All the above spoken is pertinent to all generations of the Jewish people. And most certainly in our generation and in our time – which according to all the signs in the words of our Sages (in Tractate Sanhedrin, in the Midrashes and in other places) we are literally about to have the Redemption,

And as spoken many times recently, that after the great abundance of our deeds and Service throughout the generations, and especially after the Service of the Rebbes our Leaders, beginning with the Fathers of Chassidism and their days of redemption (on the 19th of Kislev and the 10th of Kislev)

¹⁵⁰ Shulchan Aruch of the Alter Rebbe, Orach Chayim, beg. Hilchos Shabbos.

¹⁵¹ Siddur Kol Yaakov *a.l.* and more. And see Likkutei Sichos vol. 12, pg. 254 note 50.

¹⁵² Taanis 27b. and more.

¹⁵³ And therefore an Am Ha'aretz (ignoramus) does not lie on Shabbos (Yerushalmi Dmai, beg. ch. 4. And see Likkutei Sichos vol. 4, pg. 1038, note 24).

¹⁵⁴ And as the words of our Sages that the radiance of the face of a person on Shabbos is incomparable [to the weekdays] etc. (Bereishis Rabbah 11:2. Mechilta Yisro 20, 9. And see the comm. on Shulchan Aruch Even Ha'ezer 62:8).

¹⁵⁵ “As one of the great scholarly doctors testified, that in the night and day of Shabbos there is a major difference in the pulse of the hand of a Jew, due to the shine of the light of the essential pleasure of the Yechidah...” (Toras Chayim – by the one who it is his birthday, Yahrtzeit and redemption – Vayakhel 632a).

¹⁵⁶ As understood from the fact the “Sambatyon will prove it” (Sanhedrin 65b. Bereishis Rabbah 11:5), and more – see Kehilas Yaakov, entree, Shabbos, at the beg.

and their birthdays and their Yahrts (on the 9th of Kislev, the 24th of Teives etc.), and since then already has gone by several generations and years, including the Service of my revered father in law the Rebbe Leader of our generation – we have completed all the refinements,

Including also – the refinement of “Eisav, Edom,”¹⁵⁷ and most certainly this is so since even in the time of Yaakov, Yaakov already was of the opinion and thought that Eisav was already refined (and from the perspective of the level of Yaakov this was actually the case^[157]), as mentioned earlier, so certainly after the vast amount of Service since then, Eisav is already completely refined, as we see this also in the conduct of the nations of the world who are descendants of “Eisav, Edom” in the present time (in the exile of Edom), [who conduct themselves] in a manner of a kind kingdom (and so is this conduct spreading also to other countries, as we have seen and we see especially recently) –

It is understood, that now we are already at the state that the physical body and even the physicality of the world is already completely refined, and it is a ready “vessel” for all the Lights and spiritual matters, including and mainly – the light¹⁵⁸ of Moshiach, the light of the true and complete Redemption, including also – for the revelation of the simplicity of the essence of the Essence of Hashem. As it is revealed in the simplicity of the essence of Moshiach (which is higher than the level of Yechidah and all the names, levels, and effluxes

¹⁵⁷ Vayishlach 36, 1.

^[157] [See *infra* pg. 255 ff.]

¹⁵⁸ Zohar vol. 3, 34b. brought and explained in Likkutei Levi Yitzchak, on Zohar vol. 3, 219 ff.

^[158] [see the source cited *supra* note 104]

etc.^[158]), and through this it is revealed in the simplicity of every Jew,

And the only thing that is missing is – that a Jew should open his eyes well, he will see how everything is already ready for the Redemption! We already have the “laden table,” we already have the Leviathan and the Wild Ox and the guarded wine,¹⁵⁹ and the Jewish people are already sitting at the table – “the table of their Father”¹⁶⁰ (the King of all kings, Hashem), together with Moshiach (as it says in Great Jewish Works¹⁶¹ that in every generation there is “one person from the descendants of Yehudah who is befitting to be Moshiach”), and in our generation the leader of our generation my revered father in law the Rebbe, and after forty years from the passing of my revered father in law the Rebbe we already have also “the heart to know, eyes to see, and ears to hear”¹⁶²;

Now it is only necessary, as mentioned, to open the “heart to know” and open the “eyes to see” and open the “ears to hear,” and likewise – utilize all the physical 248 limbs and 365 sinews – in addition to the study of Torah and fulfillment of Mitzvahs in general (the 248 Positive Commandments correspond to the 248 limbs¹⁶³ and the 365 Negative commandments correspond to the 365 sinews¹⁶⁴) – for the study of the deep part of the Torah as was revealed in the Chassidic Teachings and the fulfillment of the instructions of the Rebbes our Leaders, including – learning about matters of Redemption, in a manner

¹⁵⁹ See Brachos 34b. Bava Basra 75a. Vayikra Rabbah 13:3.

¹⁶⁰ Brachos end 3a.

¹⁶¹ Comm. of the Bartenura on Megilas Rus. And see also Responsa of the Chasam Sofer, Choshen Mishpat (vol. 6) at the end (sect. 98). And see Sdei Chemed, Pe’as Hasadeh, Maareches HaAlef, Klal 70. And more.

¹⁶² Savo 29, 3.

¹⁶³ Makkos, end 23b.

¹⁶⁴ Zohar vol. 1, 170b.

that this should open the heart, eyes and ears – that we will understand, see and hear simply literally in the physicality of the world – the true and complete Redemption in actuality literally, and study the Torah insights of Moshiach (the deep part of the Torah) in a manner of seeing, which all of this is readily available, we only need to open the eyes, then we will see it!

19. And in simple words regarding literal action:

Being that the union of the Soul and the body, spiritual and physical is already existent in completeness (as explained above), and all is already prepared for the Redemption – we need to do things that will reveal this in actuality literally.

And first and foremost, in the timely matter – on the birthday (when his Mazal intensifies¹⁶⁵) and the day of Yahrtzeit of the Mitler Rebbe – to add in the study of his Torah insights, specifically in a manner of “broadness of the river” of Understanding (which bonds spirituality and physicality as explained above at length).

And this learning is relevant for all Jews, men and women (as spoken many times that study of Chassidic teachings and spreading the wellsprings outward is relevant obviously also to Jewish women and daughters, and especially that through this the master, the King Moshiach, comes).

And “great is study for it brings to action”¹⁶⁶ – to express this in actual action and Service, and learn from the Mitler Rebbe which regarding him, his complete Service in Chassidic Teachings was revealed in the physicality of the body and the world (in time and place), “fills their years to the day” – that

¹⁶⁵ See Yerushalmi Rosh Hashanah 3:8 and in Korban Ha’eidah.

¹⁶⁶ Megillah 26a.

regarding every person there should be a special effort to expose and reveal his spirituality and Chassidism in his physicality, that in his physical matters, and in his physical time and space, should be evident the warmth and liveliness of his Judaism of Chassidism, to the degree that there is no separation between them at all, rather they are one thing literally.

Additionally – we should arrange in every place Chassidic Gatherings, beginning with the Holiday of the redemption of the 10th of Kislev, and speak about and study there the Torah insights of the one whose redemption it is, and take good resolutions in the above-mentioned matters,

Including also – resolutions to make the appropriate preparations to organize Chassidic Gatherings, and big gatherings, on the 19th of Kislev, the holiday of the redemption of the Alter Rebbe, and see to do this in truly every place throughout the world, including that every corner in the world (the physicality of the world) where there are Jews found, should be permeated with the Chassidic illumination and warmth of the 19th of Kislev, “the Chassidic Rosh Hashanah.”

And in this manner, we should also continue the Chassidic Gatherings during the month of Kislev, and especially in the special days connected to Chassidic teachings and the ways of Chassidism,

Including also – at the end of the month Kislev – to make Chassidic Gatherings during the days of Chanukah, and in the spirit of illuminating oneself and one’s surroundings with the Chanukah flames “on the entrance of his house, outside,” and in a manner of continuously advancing and shining from day to day,¹²⁸

Including – as the custom of the Rebbes our leaders¹⁶⁷ – to make parties with the household in the days of Chanukah, and distribute “Chanukah Gelt” to the household,¹⁶⁸ and especially to the children, boys and girls. Which when everyone fulfills this custom – exposed appropriately – and what more, with addition and in abundance through adding in giving truly a lot of “Chanukah Gelt” (which through this is added in the joy of the children) – one becomes even more connected (through the fulfillment of this custom) with the Rebbes our Leaders, which this gives even more power to infuse their Torah insights, instructions and customs in one’s own daily life.

Including and especially – also the Jewish custom which is continuously spreading more in our times – to study matters of Redemption and matters of Moshiach, in order to prepare oneself and others for the revelation of the true and complete Redemption, as mentioned above.

20. And may it be the will [of Hashem], that from speaking about this and taking good resolutions in these matters now – this should already immediately bring out the true and complete Redemption through Moshiach in a revealed way, to the fleshy eyes of every Jew and all the Jewish people,

And *literally* immediately all Jews go – “with the clouds of the heaven”¹⁶⁹ – together with all our deeds and Service, together with all the physical possessions (“their silver and their gold with them”¹⁷⁰), together with the houses of the “small Mikdashes,”¹⁷¹ and also the personal houses (hence certainly all will go with their own good will...) – which are completely

¹⁶⁷ “Hayom Yom” 28th of Kislev.

¹⁶⁸ See Sefer Hasichos 5748, vol. 1, pg. 163. *ref. a.l.*

¹⁶⁹ Daniel 7, 13. Sanhedrin 98a.

¹⁷⁰ Yeshayah 60, 9.

¹⁷¹ See Megillah 29a.

permeated with the light of Chassidism and the holiness of the Soul (as mentioned above), “and I will rest in your midst”¹⁷² — in our Holy Land, in Jerusalem the holy city, to the holy Mountain, in the third Beis Hamikdash [and we may say that the houses of the small Mikdashes and the personal houses that are a taste of a small Mikdash — will connect and become stuck¹⁷³ to “the Sanctuary that Your hands established, o’ Hashem”¹⁷⁴], in the Holy of Holies, where there is found the Shsiyah Stone, “which¹⁷⁵ from it the world was founded,”

Moreover, and mainly — *literally* immediately.

¹⁷² Terumah 25, 8.

¹⁷³ See the Talk regarding “the house of our Rebbe in Bavel” ch. 3. *ref. a.l.*

¹⁷⁴ Beshalach 15, 17.

¹⁷⁵ Yoma 54b.