

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

**Bereishis 5752**



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

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## **From the Talks of Shabbos, the Parshah of Bereishis, blessing the month Mar-Cheshvan 5752**

*- Translated from Yiddish -*

1. It is known the saying of the Rebbe our Leaders,<sup>1</sup> that Shabbos Bereishis affects the whole year. As we make Shabbos Bereishis go, that is how the whole year will go.

What is unique about Shabbos Bereishis, that specifically from it is drawn to the entire year? Seemingly this is the content of the whole month of Tishrei: Tishrei – the letters of Reishis<sup>2</sup> – is the beginning of the whole year, as known<sup>3</sup> that the holidays in the month of Tishrei (which has many Holidays<sup>4</sup>) are general Holidays from which is drawn over the entire year, beginning with Rosh Hashanah, which is called by the name “*Rosh Hashanah*” being that it is the “Head” which includes in it and conducts all the days of the year,<sup>5</sup> and similarly Yom Kippur (which is also called “*Rosh Hashanah*” in the verse<sup>6</sup>), and similarly the Holiday of Sukkos, the holiday of our joy, including Shmini Atzeres and Simchas Torah – so why do we

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<sup>1</sup> Likkutei Sichos vol. 2, pg. 449. Vol. 20 pg. 556. *ref. a.l.* and see Sefer Hamaamorim 5711, pg. 59. Sefer Hasichos 5696-5700 pg. 203.

<sup>2</sup> Baal Haturim Eikev 11, 12. Ohr Hatorah Sukkos pg. 1756. Sefer Hamaamorim 5630 pg. 287. 5656 pg. 277. And more.

<sup>3</sup> See Sefer Hamaamorim 5566, pg. 379. Ohr Hatorah Sukkos *ibid.* Bracha pg. 1866. Sefer Hamaamorim 5654 pg. 36. 5678, pg. 278. 5702 pg. 49. And more.

<sup>4</sup> See Beis Yosef Orach Chayim sect. 492 (*s.v.* Umah Shekasav). Shulchan Aruch of the Alter Rebbe *ibid.*:2. Appendix to the Shulchan Aruch of the Alter Rebbe (by R. Nechemyah of Dubravne) Orach Chayim 131:8.

<sup>5</sup> See Likkutei Torah Savos 41c. Nitzavim 47a-b. Discourses for Rosh Hashanah 58a-b. Ateres Rosh Shaar Rosh Hashanah at the beg. Ohr Hatorah Discourses for Rosh Hashanah pg. 2077 *ff. e.p.*

<sup>6</sup> Yechezkel 40, 1. Tosafos *s.v.* Ve'es – Nedarim 23b. Rosh end Yoma. Likkutei Torah Rosh Hashanah 58a. 64a.

highlight Shabbos Bereishis in stating that “as we make Shabbos Bereishis go, that is how the whole year will go”?

The point of the explanation of this – simply: Shabbos Bereishis acts as the transition from the month of Tishrei, that is full of holidays, into the regular routine of daily life in the rest of the months of the year:

Shabbos Bereishis is: (1) the conclusion and finale of the month of Tishrei – being the *last* Shabbos of the month, when there is the ascent and completeness (“and He completed”<sup>7</sup>) of the colmunation of the Holidays of the month of Tishrei – Shmini Atzeres and Simchas Torah, which gather together (Atzeres an idiom of absorbing<sup>8</sup>) and is the internalizing of all the Holidays of the month of Tishrei; and also (2) the beginning of the regular Service of the coming year – being Shabbos in which we bless the month of Mar-Cheshvan, the first “mundane” month of the new year (which does not have any Holidays in it etc.), when it begins, as known,<sup>9</sup> the main Service of “and Yaakov went on his way,”<sup>10</sup> on his way specifically – in matters of the world and weekday work, each person under his vine and under his fig tree.<sup>11</sup>

And being that Shabbos Bereishis includes in it both aspects – the last Shabbos in the month of Tishrei, which blesses the first “mundane” month of the year – therefore it gives a special power for the conduct of the whole year: (the holidays in) the month of Tishrei itself – being that it is on the level of

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<sup>7</sup> Bereishis 2, 1. And see Likkutei Torah Behar 41a. Ohr Hatorah on the verse. And more.

<sup>8</sup> See Likkutei Torah Shmini Atzeres 85c. 88d. 91a. the sources cited in Sefer Hamaamorim Melukat vol. 2, pg. 133.

<sup>9</sup> See Likkutei Sichos vol. 20 cited in note 1. *Ref. a.l.*

<sup>10</sup> Wording of the verse – Vayeitzei 32, 2.

<sup>11</sup> Wording of the verse – Melachim I, 5, 5. Michah 4, 4.

“Reishis”<sup>12</sup> it transcends (separate and exalted) beyond the other months of the year, it is full with Mitzvahs and holiness (and in the wording of the Midrash<sup>13</sup>: “satiated with everything, grape threshing in it, blessings in it, forgiveness in it etc.”), and automatically we are not so guaranteed that we will be able to continue the lofty state of the month of Tishrei also in the simple weekdays of the year;

Whereas Shabbos Bereishis, being both the finale of the month of Tishrei as well as the beginning of the “mundane” year (beginning with (Shabbos that blesses) the month of Cheshvan<sup>14</sup>)

– As also hinted in the word (Shabbos) *Bereishis* – an idiom of beginning and Rosh (head) – the beginning and head of the year. In addition to the fact Bereishis is also the first Parshah of the Torah, the beginning of the reading of all the (Parshahs of the) Torah, which we read in Shul and with which we must live<sup>15</sup> throughout the whole year –

Indeed, it is an “intermediary that connects” between them, which gives the special power that befitting the way we go about then so will it go the entire year; that we should continue

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<sup>12</sup> And especially that “Reishis (Hashanah)” is written without an Alef (Eikev 11, 12), which alludes to the departing of the Light etc. (Tanya Iggeres Hakodesh sect. 14). And we may explain the not [having the Alef] in a good sense – that in the word “Reishis” the aspect of Alef letters Peleh (wonder) is above revelation and [above] being vested in the written word, which denotes the complete phenomenon of wonders, which is separate and exalted and transcends the entire concept of revelation etc. and see infra ch. 8.

<sup>13</sup> Vayikra Rabbah 29, 8.

<sup>14</sup> And Rosh Chodesh Cheshvan is always 2 days: the 1<sup>st</sup> day of Rosh Chodesh is the thirtieth day in Tishrei (letters of “Reishis”), and the second day of Rosh Chodesh is the 1<sup>st</sup> of Cheshvan (the beginning of the regular Service of the year).

<sup>15</sup> “Hayom Yom” the 2<sup>nd</sup> of Cheshvan. Sefer Hasichos 5702 pg. 29.

the lofty state in the month of Tishrei in the daily Service in the world, in the weekdays and in the mundane work.

As also understood from the content of the Parshah Bereishis (for which this Shabbos is called “Shabbos *Bereishis*”), which speaks about the Work of the Creation: through reading in the Torah the verse Bereishis – “in the beginning Hashem created the heaven and the earth”<sup>16</sup> – is renewed the creation of all the matters of world for the new year (since Hashem looked into the Torah and created the world, man looks into the Torah and causes the world to endure<sup>17</sup>). Which this gives the power to correctly set the Service in the matters of the world throughout the coming year.

2. The explanation of this will be understood clearer according to the words of our Sages regarding the accurate wording “Bereishis” [“Mikdem Bara Elokim it does not say here, nor Metchilah, rather Bereishis”<sup>18</sup>] – “for the Torah which is called<sup>19</sup> “the Reishis (beginning) of His way” and for the Jewish people which are called<sup>20</sup> “the Reishis of His wheat.””<sup>21</sup>

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<sup>16</sup> Bereishis 1, 1.

<sup>17</sup> Zohar vol. 2, beg. 161b.

<sup>18</sup> Tanchuma (Baber) Bereishis 3. And similarly, in Yalkut Shimoni on the verse (Remez 2). Midrash Lekach Tov on the verse.

<sup>19</sup> Mishlei 8, 22.

<sup>20</sup> Yirmiyah 2, 3.

<sup>21</sup> Rashi’s and the Ramban’s comm. on the verse. – And in Tanchuma ibid: What is Bereishis? these are the Jewish people that are called Reishis (and see Tanchuma ibid, 5 regarding the Torah). And in Yalkut Shimoni ibid: rather “Bereishis” in the merit of the Jewish people, Reishis. And so is the wording in Lekach Tov ibid.

And in Bereishis Rabbah on the verse (1, 4): six things preceded the creation... and the Jewish people... the thought of the Jewish people preceded everything. And in Vayikra Rabbah ch. 36, 4: the heaven and the earth were only created in the merit of the Jewish people as the verse says “Bereishis, in the beginning Hashem created” and Reishis refers to the Jewish people. And in Yalkut Shimoni Yirmiyah Remez 264: the world was

Since the exposition of our Sages is on the word “Bereishis” – which in the simple meaning of the verse it is referring to the beginning of the creation of the heaven and the earth with all the details of the creation (as is spoken in the continuation of the verses) – it makes sense to say, and especially according to what is known<sup>22</sup> that two explanations in one word have a connection to each other (as we see this in the exposition of “Shaatnez,” “Shua (combed) Tavi (spun) VeNuz (and woven)”<sup>23</sup>), that the exposition is not deleting the simple meaning of “Bereishis” (that this refers to the beginning of the creation), rather it comes to *add* the exposition, that this refers to the Torah and the Jewish people which are called “Reishis.”

Based on this we need to have an explanation of the connection between the explanation of the Sages and the simple meaning – simply they are actually truly opposite meanings: according to the exposition of the Sages “Bereishis” does not refer to the creation of the world, rather it refers to the Torah and the Jewish people (“for the Torah... and for the Jewish people”) – which preceded the creation and are incomparably *higher* than the creation?

The question is intensified in light of the commentary of Rashi on the verse, which mentions both explanations, and this is his words: “this verse [“Bereishis Bara”] is begging

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not created only in the merit of the Jewish people as the verse says “Reishis, the first of His crop” and the verse says “Bereishis, in the beginning Hashem created.”

<sup>22</sup> See Likkutei Sichos vol. 3 pg. 782. *e.p.* [Being that they are all in one word this teaches that in order to transgress the Biblical prohibition of Shaatnez there must be all three. From this we see that eventhough they are impied from each from different letters in the word still that are all essentially connected to the word, most certainly two different expalnations of one word.]

<sup>23</sup> Niddah 61b.

explanation, as the Sages say, for the Torah... and for the Jewish people...” And after this Rashi continues: “and if you want to explain the simple meaning, this is how you should explain it, in the beginning of the creation of the heaven and earth and the earth was chaos and desolate and darkness... (and then transpired) and Hashem said “there should be light...” for there is no beginning in the Torah which is not connected to the word following it.”

It is not understood: since “Bereishis Bara” in the simple meaning of the verse refers to the creation of the heaven and earth, and Rashi himself says that his second explanation (that Bereishis is referring to the creation) is “*the simple meaning*,” whereas the first explanation is “(demands) an *exposition*” – why does Rashi bring the exposition in the first place (which the point of Rashi’s commentary is the simple meaning of the verse), that “Bereishis” is actually referring to the intention of the creation (Torah and the Jewish people) which preceded and are incomparably higher than the creation? Even if Rashi (for some reason) needs to mention the exposition, at least he should have first wrote the “simple” meaning?!

Furthermore: regarding the general opening of the Torah with “in the beginning He created...” *Rashi* explains (in the previous commentary), that “the Torah did not need to begin only with “this month is for you”<sup>24</sup> which is the first Mitzvah that the Jewish people were commanded, and what is the reason it begins with Bereishis...” which from this is understood, that the beginning of the Torah is not regarding the Torah (and Mitzvahs) and the Jewish people, rather regarding the creation itself (“the power of His actions he related to His nation”<sup>25</sup>). And nevertheless, Rashi explains after this that “Bereishis”

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<sup>24</sup> Bo 12, 2.

<sup>25</sup> Tehillim 111, 6.



refers (not to the creation, rather) to Torah and the Jewish people<sup>26</sup>!

3. And we may say the explanation of this:

From the words of our Sages that “Bereishis” means the intention and purpose of the whole *creation* – “for the Torah which is called Reishis and for the Jewish people who are called Reishis” – it is understood, that the fact that the Torah and the Jewish people are “Reishis” (“the thought of the Jewish people preceded everything”<sup>27</sup>) is not speaking about (only) as they are completely higher than the creation (for then it would not be correct to say that they are the “Reishis, beginning” of the creation, and that the creation was created for them, which this shows a connection between them), rather (mainly) as (this is reflected also in this world, that) as they are a *part* of the creation – they are “Reishis, the beginning” of the creation, which for them the world was created.

As understood from the wording “Reishis” itself: “Reishis” – as in “the first of His crop” (which refers to the Jewish people) – denotes that the “Reishis” is in the first place (not separate from the rest of the wheat, rather it is) together as one with the whole crop, and then it is chosen as “the first of His crop.”

We will understand this in light of the explanation in Tanya of the wording of the Prayer<sup>28</sup> – “and You have chosen us from all nations and languages”:

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<sup>26</sup> However see Toras Chayim, our Parshah, *s.v.* Bereishis II, ch. 4 (8a), that with this Rashi explains that the reason for the opening word “Bereishis” (that if the nations of the world will say to the Jewish people...), is because the creation of the world is for the Torah and for the Jewish people, which the completeness of their Service is in Eretz Yisroel. And see *infra* ch. 5.

<sup>27</sup> Bereishis Rabbah 1, 4.

<sup>28</sup> Blessing “Ahavas Olam” of the morning prayer.

The Alter Rebbe explains in Tanya,<sup>29</sup> that “and You have chosen us from all nations and languages, is the material body which is similar in its materialistic sense to the bodies of the nations of the world.” Since<sup>30</sup>: choosing is only possible to say specifically from things that are the same as one another (from the perspective of the point of interest); regarding things that do not have a common point, no common qualities among them, they are found in two different places or levels, it cannot be subject to choice, since it depends what the person wants, and where the person is found, and one way or the other: either the one choosing (and his will) are found “in the place” of the first thing, or found “in the place” of the second thing.

And the fact that he chooses one of them (and not the other) is not for any reason, only because that is what he chose. If he picks one because of a reason (because of the virtue that it has) – it is also not a true choice, free-choice – since the reason causes a lean which *forces* him to choose this thing; true choice (free-choice) is when there is no reason and no lean etc. merely he chooses this because that is what he wants.

Therefore true choice is only possible to be in reference to the body which is “similar in its materialistic sense to the bodies of the nations of the world”: when the matter discussed is the *Soul* of a Jew – it is not possible to say “*and You chose us*,” since the Jewish Soul, which is a portion of Hashem Above, literally,<sup>31</sup> has no comparison to the nations of the world, truly different, indeed *choice* is not possible regarding it. Similarly, more in general – when the matter discussed is the Jewish people as they stand higher than all the matters of the world and

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<sup>29</sup> Chapter 49 (end 69b *ff.*).

<sup>30</sup> See also Likkutei Sichos vol. 23 pg. 219. Sefer Hasichos 5747 – the Talk of Shabbos Parshas Re’ei, ch. 4.

<sup>31</sup> Iyov 31, 2. Tanya beg. ch. 2.

the nations of the world – it is also not possible for there to be choice regarding it. Specifically in the body of a Jew, which is found below among the nations, and “seems similar” to the bodies of the nations of the world – is it possible to have the phenomenon of “and You chose us,” “You, Hashem your G-d has chosen, to be for Him a treasured nation *from all the nations* (specifically),”<sup>32</sup> “You chose us (specifically) *from all the nations*.”<sup>33</sup>

Furthermore: the precise wording of the Tanya is “the *material* body that is similar *in its materialistic sense* to the bodies of the nations of the world,” and not “the physical body that is similar in its physicality” – since: also the physical body of a Jew is different (also) in *its physicality* than the bodies of the nations of the world (due to the refinement of the body (blood and flesh) which is accomplished through eating and drinking Kosher (which become part of one’s blood and flesh<sup>34</sup>) etc.), automatically regarding it, it is not possible for there to be true choice, since in this a Jew is different than a Non-Jew. Specifically in the “material body that is similar in its *materialistic sense* to the bodies of the nations of the world” – material is the lowest level [as simply, that the material part of the world is from the element of earth, the lowest of the elements and creations, and everyone steps on it<sup>35</sup>], which therefore it “is similar (in its materialistic sense) to the bodies of the nations of the world” – indeed regarding it (necessitates and) there was “and You chose us from all nations and languages,” the choice

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<sup>32</sup> Va’eschanon 7, 6. And similarly in Parshas Re’ei 13, 2.

<sup>33</sup> Wording of the Yom Tov Amidah.

<sup>34</sup> Wording of Tanya ch. 5 (end 9b).

<sup>35</sup> See Bereishis Rabbah ch. 41, 9 and in Matnos Kehunah *a.l.* And see Torah Ohr Vayigash end 43d.

of Hashem that is above reason and understanding of the “material body” of the Jewish people.

[And therefore it is not possible that the stars and constellations [ministering angels] of the nations of the world should ask a question about this: aren’t the nations of the world also the creations of Hashem (like the Jewish people) and need to get their food from Hashem just as all the creations (including the Jewish people), to the point that the opposing side claimed [at the splitting of the red sea] that “these are idol-worshippers and these are idol-worshippers”<sup>36</sup> – so why are the Jewish people different? Since “You chose us from all nations and languages” which choice is specifically where there is a similarity between two things, and He chooses one of them, with no reason at all].

From this it is understood that the fact that Jewish people are “first” of the creation is not only regarding the Soul (which is separate from the world) rather also regarding the body. *And on the contrary*: in the material body of a Jew in which he is the same as the nations of the world (which is similar in its materialistic sense to the bodies of the nations of the world) there is an advantage in comparison to the virtue the Jewish people have *by themselves* (due to their Soul or due to their qualities and the [refined] physical body etc.) – since specifically in it is revealed the choice of Hashem, which true choice is in the Essence of Hashem<sup>37</sup> (Who has no cause before Him, Heaven forbid<sup>38</sup>).

And we may say that just as this is regarding the Jewish people similarly in a small form this is also regarding the Torah<sup>39</sup>

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<sup>36</sup> See Zohar vol. 2, beg. 170b (Mechilta Beshalach 14, 28). And more.

<sup>37</sup> See Likkutei Sichos vol. 23, pg. 219. *Ref. a.l.*

<sup>38</sup> See Tanya Iggeress Hakodesh sect. 20 (end 130a *ff.*).

<sup>39</sup> Note the wording of the Brachah of the Haftorah: *Who chooses* the Torah (“in correlation with the verse, knowledge is chosen over gold” (Mishlei 8,

(the other “first”) – that the completeness of the Torah is specifically as it was given below, as such that “the Torah is not in the Heaven,”<sup>40</sup> and the rulings in Jewish law are decided specifically by the physical intellect of the Jewish people,<sup>41</sup> to the extent that the Torah “traveled and descended... until it vested in physical objects and matters of this world which are practically all of the Mitzvahs of the Torah and their laws and the combination of physical letters with ink on a Sefer...”<sup>42</sup>; and as Torah finds itself below – its essential quality is revealed, and in the wording of the Hymn<sup>43</sup>: “its merchandise is better than all merchandise...” that also as Torah is in “the world of business,” we see how “its merchandise is better than all merchandise...” and that Torah study is *prohibited for the nations of the world*,<sup>44</sup> similar to what we spoke earlier regarding the material body of a Jew

[However with the essential difference between Torah and the Jewish people,<sup>45</sup> that Torah even as it descends below it remains in its holiness<sup>46</sup>, whereas the body of a Jew is a created existence,<sup>45</sup> physical and material; on the other hand – the “*You chose us*” (the choice of the Essence of Hashem) is specifically in

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10) – Abudraham Seder Shacharis of Shabbos and its meaning) and the Jewish people His nation.

<sup>40</sup> Nitzvaim 30, 12.

<sup>41</sup> See Bava Metzia 59b. Shabbos 89a. Shemos Rabbah 15, 2. And see Bava Metzia 86a (and see Kessef Mishnah on Rambam laws of Tumas Tzaraas, end ch. 2).

<sup>42</sup> Tanya ch. 4 (8b).

<sup>43</sup> “Sisu Vesimchu Besimchas Torah.”

<sup>44</sup> To the degree that a gentile that occupies himself in Torah study is the opposite of his existence, “he deserves the death penalty” (Sanhedrin beg. 59a. Rambam Hilchos Melachim 10:9), and “he should not occupy in study only of their seven Mitzvahs” (Rambam ibid).

<sup>45</sup> See Sefer Hamaamorim 5705, end pg. 122 *ff*.

<sup>46</sup> As the words of our Sages “the words of Torah do not receive impurity” (Brachos 22a).

the physical body of a Jew, which the thought of the Jewish people preceded even the Torah<sup>47</sup> (therefore Torah is not a condition in the choice of the Essence of Hashem in the body)<sup>48</sup>].

4. Based on this it is understood the innovation in the explanation of our Sages of “Bereishis” – “for the Torah that is called Reishis and for the Jewish people that are called Reishis”:

The main innovation in this is not as the Torah and the Jewish people are “Reishis” in essence (on their own), completely higher than the creation, rather also as they are found in the creation, including in the material body of a Jew, is revealed how they are “the beginning” of the entire creation (that for them the world was created).

And this is the reconciling of the two seemingly opposite meanings of “Bereishis” (the beginning of the creation, and the Torah and the Jewish people who are called “beginning” that are above the creation) – that the aspect of the Torah and the Jewish people being above the creation (Reishis) becomes a part of the creation itself; since Torah and the Jewish people become a *part* of the creation (“in the beginning Hashem created the heaven and the earth” in its simple meaning), to the extent that the material body (of the Jewish people) is “similar in its

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<sup>47</sup> See Tanna Devei Eliyahu Rabbah “two\* things preceded the world: the Torah and the Jewish people and I do not know which one came first, when it says “command the Jewish people” “speak to the Jewish people” this implies that the Jewish people came first.”

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<sup>\*</sup>) *So is brought in a number of places in Chassidic Discourses (Sefer Hamaamorim 5700 pg. 61. And similarly, Sefer Hamaamorim 5705 pg. 12. And more) from Tana Dvei Eliyahu Rabbah. And in our editions of Tana Dvei Eliyahu Rabbah (ch. 14) – there is a little different wording. And see Bereishis Rabbah 1, 4. And see infra pg. 154 ff. (note 20; 24).*

<sup>48</sup> See Dvar Malchus Savo 5751, ch. 6.

materialistic sense to the body of the nations of the world” (and had there not been the phenomenon of choice there is no difference between them) – and in this level itself (in the creation) is revealed and recognized in the whole world that they are “the beginning” of the world (as the exposition explanation).

And therefore Rashi precedes the explanation (“...demands an exposition”) “for the Torah... and for the Jewish people” – since not only is this not a contradiction to the existence of the world (the simple meaning of “in the beginning He created”), rather on the contrary: this is the content of *the completeness of the world itself*, and this reveals the inner intention in the existence of the world – that the whole creation of “the heaven and the earth” is in order to bring out the virtue of choice of the Jewish people (and Torah), to the extent that in the world it should be evident and obvious the virtue that Torah and the Jewish people are “the beginning” in comparison to all other parts of the creation.<sup>49</sup>

And we may connect this also with the concluding words of Parshas Bereishis (their beginning is wedged in their end and their end is wedged in their beginning<sup>50</sup>) – “and Noach found favor in the eyes of Hashem”: finding favor in the eyes of Hashem is above the entire concept of reason etc.<sup>51</sup> similar to the phenomenon of choice. And based on what is known that the remembering of Noach “and also Noach with love You remembered” (in the verses of Zichronos on Rosh Hashanah) is

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<sup>49</sup> See Toras Chayim brought in note 26 (7c) that also according to the second explanation in Rashi’s comm. (“in the beginning of the creation of the heavens and the earth... there shall be light”) is hinted that this is “for the Torah... and for the Jewish people,” which this is the content of “and there was light” – the light of Torah and Mitzvahs.

<sup>50</sup> Sefer Yetzirah 1:7.

<sup>51</sup> See Likkutei Sichos vol. 5, beg. pg. 46. *Ref. a.l.*

“from the perspective of the essential virtue of the Souls of the Jewish people”<sup>52</sup> (above reason and understanding etc.), we may say that this is connected to the beginning of the Parshah “Bereishis,” “for the Jewish people who are called Reishis.” And this is revealed in this way in the world – that due to the fact that “Noach found favor in the eyes of Hashem” Hashem saved him from the great flood. To the extent that this also brought to “these are the children of Noach, Noach,”<sup>53</sup> *Naycha* (tranquility) for the upper realms and tranquility for the lower realms,<sup>54</sup> that also in the lowest realms (the physicality and materiality of the world) there was tranquility.

5. With this we can also understand the connection to the first explanation of Rashi on “Bereishis” – “the Torah did not need to begin only from “this month will be for you”... and what is the reason that He began with Bereishis because “the power of His actions He told His nation in order to give them the land of the nations,” they tell them the whole land belongs to Hashem, He created it and gave it to who is pleasing in His eyes, He decided to give it to them and then He decided to take it from them and gave it to us”:

The innovation in this is, not that Torah and the Jewish people are above the world (as this is emphasized in the Mitzvahs of the Torah beginning with “this month is for you,” which was given specifically to the Jewish people), rather even as the Jewish people are found in this physical and material world together with the nations of the world (which “Hashem created” everyone *the same* in the materialistic sense, “the whole world belongs to Hashem” equally), and there is room for a challenge “you are thieves for you conquered the land of the

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<sup>52</sup> Hemshech 5672 vol. 1, pg. 408.

<sup>53</sup> Beg. Parshas Noach.

<sup>54</sup> Bereishis Rabbah 30, 5. And see also Zohar vol. 1, 58b.



seven nations,” being “the land of the *nations*” which *Hashem* “decided to give to them” – becomes revealed there that “You chose us from all the nations,” and “the power of His actions He told His nation to give them the land of the nations,” for just as Hashem chose the Jewish people, He also chose – “He decided to take it from them and gave it to us” to give Eretz Yisroel,<sup>55</sup> the chosen land (from all the lands)<sup>56</sup> to His chosen nation.

And to add, that through the fact that “He gave it to us” (willingly and with His choice) the physical Eretz Yisroel, it is evident clearly in this physical and material world, the choice of Hashem of the Jewish nation (also as they are in the materialism of the world).

And we may connect this also with the continuation of the Parshahs: after Parshas Bereishis and Parshas Noach (as supra end ch. 4), we then have Parshas Lech Lecha, where it speaks about how Hashem tells Avraham “go for yourself out of your land, your birth place and your father’s house to the land that I will show you.” Even though Avram is found in the physicality and materialism of the world – “your land,” “your birthplace” and “your father’s house” – he must leave there and go away and separate himself from there and go “to the land that I will show you.” And Hashem after this gives him Eretz Yisroel (the land of the seven nations and the Keini Knizi and Kadmoni<sup>57</sup>) as an eternal inheritance<sup>58</sup> for the Jewish people. And through this transpires “I will show you” also in the deeper meaning<sup>59</sup> – “I will show you and reveal you yourself,” that through this that

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<sup>55</sup> See Toras Chayim brought in note 26.

<sup>56</sup> Mechilta at the beginning.

<sup>57</sup> Lech Lecha 15, 18 *ff*.

<sup>58</sup> As written before this (13, 15) “to you I will give it and your children forever.”

<sup>59</sup> Torah Ohr Lech 11b. And see Sefer Hasichos 5749 vol. 1, pg. 39 *ff*.

he had an incomparable advance “going”, Hashem reveals – through the choice of the Jewish people – the true existence of Avraham and of every Jew (whoever and whatever he is).

6. Based on the above it is also understood the virtue of Shabbos Bereishis (when we read in the Torah the whole Parshah of Bereishis), that the way we act then so will it go:

We may say that these two virtues in the Jewish people mentioned above (as they are (from the perspective of their souls) above the world, and their virtue in the world from the perspective of “You chose us”) are expressed (in general) in the time of the year in the difference between the month of Tishrei and the other months of the year: in the month of Tishrei, full of Holidays, it is clearly manifested (mainly) how the Jewish people are above the conduct of the world. And especially in Shmini Atzeres and Simchas Torah (the culmination of the Holidays) – when there is the state of “it will be for you alone and there will be no foreigner with you,”<sup>60</sup> “me and the King alone,”<sup>61</sup> and we see how the Jewish people rejoice with the Torah, standing “above” everything; and in the other months of the year – is (mainly) the Service in the world.

And in Shabbos Bereishis (the end of Tishrei and the beginning of the months of the year, beginning with Shabbos when we bless the month of Cheshvan) we have both aspects: the virtue of the Torah and the Jewish people as they are “first” in essence (above the world), and as they are “first” of the world. And therefore we get then the power, that before we leave the month of Tishrei to do the Service in the world, each person in his individual mission in his daily life, we read in the

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<sup>60</sup> Mishlei 5, 17. Shemos Rabbah 15, 23.

<sup>61</sup> See Zohar III, 32a. And see Zohar I 208b. – And see Sefer Hamaamorim Melukat vol. 1, pg. 363. *Ref. a.l.*

Torah “in the beginning Hashem created the Heaven and the earth,” that “Bereishis” means “for the Torah that is called “first” and for the Jewish people that are called “first”” – which gives the power that as one acts on Shabbos Bereishis so will it go the whole year, that also in the Service of weekday activities in the physicality and materialism of the world, there should be evident the virtue of the Jewish people as the chosen people, “You chose us from all the nations.”

7. Based on the above – that the virtue of the Jewish people as the chosen people comes out in a revealed way also (moreover – specifically) being in this physical and material world – we have a practical conclusion, which is a fundamental matter in the way a Jew must do his Service in exile:

Being that everything – the whole world – is created “for the Jewish people,” and this is manifested in this physical and material world in the “You have chosen us” the material body of a Jew “which is similar in its physicality and materialism to the bodies of the nations of the world” – it is understood that in every state, in every time and every place, even in a most materialistic state, even in the time of exile – the Jewish people are on the level of “first,” *higher* than all matters, and on the contrary – for them everything was created, being the chosen nation which Hashem chose (which in this choice it is not possible for there to be any changes).

[If the entire virtue of a Jew as “beginning” would be consisting of only the virtue of the Soul and in the virtue of his makeup of his Soul and body in comparison to the nations of the world – there would then be room to say, that this is only in a state and on condition when his Soul is shining openly, however not in a state of concealment over the revelation of the Soul, as in the time of exile; however since the “You have chosen us from all nations and languages is the material body which is

similar in its materialistic sense to the bodies of the nations of the world,” the choice is present always].

From this it is understood, that even when the Jewish people are found in exile under the dominion of the kingdoms, “due to our sins we were exiled from our land”<sup>62</sup> – nevertheless the physical and material body of a Jew is on the level of “first,” due to the choice of Hashem in the body – and therefore it is understood, that not only that the Jews are then not under the dictation of the nations of the world Heaven forbid (not only from the perspective of their Souls rather also from the perspective of their bodies<sup>63</sup>), rather on the contrary: they are (also in the time of exile) “first” of the whole creation, and for them all the nations of the world were created, as well as all the other parts of the world. [To the degree that the greatness of the nations of the world is actually dependent on the Jewish people, as it says,<sup>64</sup> that “in every generation and in every time, the nation that Jewish people are under them in exile becomes greater than all the nations”].

And although in the time of exile the Jewish people are “subjugated to the empires,”<sup>65</sup> and we have the command of “the law of the country is the law,”<sup>66</sup> and “they cannot rebel

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<sup>62</sup> The wording of the Mussaf prayer of Yom Tov.

<sup>63</sup> And what my revered father-in-law the Rebbe said that “only our bodies were put in exile and subjugation of the nations” (the talk of the 3<sup>rd</sup> of Tammuz 5687 – Sefer Hamaamorim 5687 pg. 196. *E.p.*) – the explanation in this is regarding the matters that apply “the law of the country is the law” and the like, and regarding the fact that in the time of exile a part of the eliciting of the kindnesses to the Jewish people come to them by means of the nations of the world, as *infra* in the Talk.

<sup>64</sup> Toras Chayim Lech 92a. and see Chagigah 13b. Mechilta Beshalach 14, 5. Zohar vol. 2, 7a.

<sup>65</sup> See Brachos 34b. *ref. a.l. And more.*

<sup>66</sup> Gittin 10b. *ref. a.l.* and see at length Encyclopedia Talmudis, under this title (vol. 7, pg. 295 *ff.*). *ref. a.l.*

against the nations,”<sup>67</sup> “do not aggravate the gentiles,”<sup>68</sup> and the like – the reason for this is not because the Jewish people have a *fear* of the nations of the world (in the time of exile) Heaven forbid, since on the contrary: Jews are on the level of “first” which for them the nations of the world were created, only the meaning in this is similar to the command “do not distress Moab and do not enrage them and do not wage war against them”<sup>69</sup> (and similarly regarding Amon<sup>70</sup>), that this is not (as if good advice) since the Jewish people need to have fear (due to their strength) and we need them, rather as the verse<sup>69</sup> says explicitly the reason: “since I will not give to you from his land an inheritance for I gave Ar to the children of Lot as an inheritance” namely, that so did Hashem set it up, that just as Eretz Yisroel “He decided to give it to us”, similarly “He decided to give to them” the lands of Amon and Moab, and not to the Jewish people, and therefore “do not wage war against them.”<sup>71</sup>

And similarly, regarding do not enrage the nations and the law of the country is the law (and the like), that this is not because of fear<sup>72</sup> Heaven forbid, rather because Hashem set up and dictated that so has to be the order in the time of exile;

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<sup>67</sup> Kesubos beg. 111a.

<sup>68</sup> See Pesachim 113a.

<sup>69</sup> Devorim 2, 9.

<sup>70</sup> Ibid, 19.

<sup>71</sup> And based on this it understood why “Hashem did not prohibit them regarding Moab only war however they can infuse fear in them... however regarding the people of Amon it says to not enrage them in any way as reward for...” (Rashi’s comm. *ibid*, 9). And also that “Amon and Moab were purified by Sichon” (Gittin 38a) – since the prohibition is due to the command of Hashem “do not enrage them in war,” however in a permitted manner “they can infuse fear in them,” to the degree that it is possible to conquer them (through Sichon).

<sup>72</sup> And note the words of our Sages (Brachos 7b): Rabbi Yochanan said in the name of Rabbi Shimon Bar Yochai: it is permitted to enrage the wicked in the pre-messianic era...

however it is self-understood that this does not affect whatsoever the fact that the Jewish people are (also in the time of exile) the chosen nation, “first” of the whole world and all the nations of the world.

Namely that in addition to the fact that “the law of the country is the law” is only regarding certain physical matters (money matters, taxes and dues<sup>73</sup> and the like), however not regarding matters of Torah and Mitzvahs about which we have clear instructions in the Torah<sup>74</sup> [and in the words of my revered father-in-law the Rebbe<sup>75</sup>: our Souls were not sent into exile, and were not given over to the subjugation of the nations] – indeed also regarding the bodies and physicality (and materialism) of a Jew, he remains always “first” and above the nations of the world, and the fact that “the law of the country is the law” is not because he is under the subjugation and rule of the nations of the world,<sup>76</sup> rather that so Hashem set up the order in exile (“due to our sins”).

From this is also understood regarding the kindnesses which we receive through the pious of the nations of the world in the time of exile, which therefore we have to thank them, to the extent that “you should seek the peace of the city... since with

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<sup>73</sup> See Shulchan Aruch Choshen Mishpat 369:8. Shulchan Aruch of the Alter Rebbe, Hilchos Gezeilah Ugneivah, 19. Sources cite in the next note.

<sup>74</sup> See Sefer Hasichos 5703 pg. 83 (and there, that this is the case regarding Jewish customs, which is Torah). And see Vayikra Rabbah end ch. 33, brought in Rashi’s comm. Daniel 3, 16 (regarding taxes and dues). And in Bachye beg. Parshas Matos (regarding all Torah and Mitzvahs).

<sup>75</sup> The talk of the 3<sup>rd</sup> of Tammuz 5687 (Sefer Hamaamorim 5687 pg. 196. *E.p.*).

<sup>76</sup> As the verse says “You are My servants,” “and not servants of servants” (Behar 25, 42. Bava Metzia 10a). and as known the words of the Maharal (Gevuros Hashem ch. 61) that at the redemption from Egypt the Jewish people received an essential virtue of being free people, and the lot of exile after this does not nullify this at all.

its peace you will have peace”<sup>77</sup> – that this is not because the Jewish people need their kindnesses Heaven forbid, for on the contrary: “kindness for the nations is a *sin*”<sup>78</sup>; and when we get kindnesses from them which help the Jewish people in Torah and Mitzvahs – this is not “kindness of the nations,” rather kindness of *Hashem* (which He draws to the Jewish people through the nations of the world, since so desires Hashem that the order be in the present time), as a result this is not a “sin” Heaven forbid.

8. And to add, that the above-mentioned content of Shabbos Bereishis is even more emphasized and clear in the this year – 5752, which the Jewish people made note that its acronym is: “it will be the year of wonders in it,” and “wonders in everything” (“Bakol Mikol Kol”)<sup>79</sup>.

“Niflaos, wonders” – Nun Plaos (50 wonders)<sup>80</sup> – expresses a completeness in the revelation of the level of Pele (wonder), which even one wonder is above and beyond all other matters, and most certainly 50 wonders. And to add that 50 is also connected to Jubilee, 50 years, which is called “Olam, forever”<sup>81</sup> (eternity).

And “it will be the year of wonders in it,” hints to the fact that in addition to “I will show them wonders” in the past year – which certainly in this [itself] there is [an ascent] “ascend in matters of holiness”<sup>82</sup> this year – there is added this year, that the year will be (in a manner of “will be” and in a manner of

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<sup>77</sup> Yirmiyah 29, 7. And see Avos 3:2: you should pray for the peace of the government... And more.

<sup>78</sup> Mishlei 14, 34. And see Bava Basra 10, 2. And see Tanya end ch. 1.

<sup>79</sup> See Dvar Malchus Nitzavim 5751, Rosh Hashanah, Vayeilech, 5752 ch. 10.

<sup>80</sup> Zohar vol. 1, 261b.

<sup>81</sup> Kiddushin 15a. Mechilta and Rashi’s comm. 21, 6.

<sup>82</sup> Berachos 28a. *e.p.*

“Behavyasah Tehei, it shall be in its set way,”<sup>83</sup>) “wonders in it” – the wonders will be (not only a detail in the year, rather) the *content* of the year, and “wonders in everything,” in all matters.

And we may say that the revelation of “wonders in it” (wonders that are completely above and beyond) expresses itself also in the revelation of the choice of Hashem of the Jewish people (which choice is the idea of a wonder, beyond all matters, as explained above).

And as we have already seen clearly the wonders in the beginning of this year – in continuation to the wonders of the past year – especially in connection with the fact, that “that country” (Russia) is giving permission to Jews to leave and is helping thousands upon thousands of Jews to ascend to Eretz Yisroel (and other places), where they can live in full freedom in their personal lives – the revelation of the virtue of the Jewish people, in a manner that also the nations of the world recognize this and assist.

And by way of preface, that the revelation and the recognizing in the world and of the nations of the world of the virtue of the Jewish people is getting stronger from generation to generation, as we come nearer to the true and complete Redemption, when it will be fulfilled “and the nations will go by your light,”<sup>84</sup> “and kings will be your caretakers and their mistresses your nurses,”<sup>85</sup> etc.

And as a preparation for this, throughout the generations – also in the time of exile – we find that even the nations of the world recognized that the Jewish people are the chosen nation. As seen in several Midrashim of our Sages [for example: the

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<sup>83</sup> See Berachos 13a. Megillah 9a. *ibid* beg. 17b. Bechoros 4b. *e.p.*

<sup>84</sup> Yeshayah 60, 23.

<sup>85</sup> *Ibid* 49, 23.



Gemara in Zevachim,<sup>86</sup> that a king of the nations of the world helped a Jew to be dressed “for honor and glory,” “I will fulfill in you “the kings will be your caretakers,” *and more*].

And as known also, that the nations of the world call the Jews in their language (also when they speak among each other) – the “chosen nation.”

And in this was added even more in the recent generations,<sup>87</sup> and especially – in the country of the United States (and other countries), which is a country of kindness, which allows Jewish people to do their Service with peace of Soul and tranquility of the body, and even assists in this, and assists the Jewish people in Eretz Yisroel etc.

And in this itself – even more was added in the recent years, and especially in the past year (the year “I will show them wonders”) and the beginning of this year (the year “wonders in it”) – regarding permitting to leave and assistance of “that country” in the ascent of our brethren the Jewish people to Eretz Yisroel, as mentioned above.

And we may say that the path for all this was paved through the accomplishments of the Jewish Greats throughout the generations with the nations of the world, and especially – of the Rebbes our leaders [beginning with the Alter Rebbe, who interceded regarding matters of the world, as known his effort in the victory of Alexander over Napoleon for the good of the Jewish people (for their spiritual benefit). And we may say, that now is manifested the good for the Jewish people of “that

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<sup>86</sup> Beg. 19a.

<sup>87</sup> And as known a number of stories of the Rebbes our Leaders that the nations of the world showed them respect (see for example regarding the Rebbe Maharash – Sefer Hamaamorim Melukat vol. 4, pg. 26).

country” also physically, through assistance of “that country” that the Jewish people should leave there, as mentioned above].

And may it be the will of Hashem, that in this there should be even more and more in a manner of continually adding in light, until it will nullified all the limitations in the providing of kindness to the Jewish people and in recognizing the virtue of the Jewish people and in their ownership of Eretz Yisroel [which every Jew – also in the present time – has a portion in Eretz Yisroel],<sup>88</sup> befitting the words of Rashi in the beginning of our Parshah: the power of His actions He told His nation to give them the portion of the land of the nations, that if the nations of the world will say to the Jewish people “you are thieves since you conquered the land of the seven nations,” they say to them, “the whole land belongs to Hashem, He created it and gave it to the one He sees just, by His will He gave it to them, and by His will He took it from them and gave it to us” [and as they have in these days literally, announced at a gathering of the nations of the world, that Eretz Yisroel and especially Chevron, belongs to the Jewish people, as it says in the Torah, and in their language – in the “Bible,” which even they consider it to be a Holy Book].

9. From all the above is understood *simply* how much it is completely out of question the announcement that was announced recently – that the Jewish people in Eretz Yisroel have to give into the pressure of nations of the world in connection with Eretz Yisroel due to “do not enrage the nations,” since they (the Jewish people) are found under the dominion of the nations of the world and are dependent on their kindnesses, to the extent – moreover: that the saving and

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<sup>88</sup> See Likkutei Sichos vol. 20 pg. 309. Sefer Hasichos 5749 vol. 2, pg. 442. *The references are cited there.*

existence of the Jews in Eretz Yisroel is (was) dependent on the nations of the world, Heaven forbid, truly impossible!...

Firstly (1): Heaven forbid to say that the continuation of the Jewish people is in doubt, Heaven forbid, truly impossible. The Jewish nation is eternal since they are Hashem's nation and Hashem is eternal (as the verse says<sup>89</sup> "I Hashem have never changed and you the Jewish people I have not wiped out," and more and more).

Secondly (2): every Jew knows simply, that the beginning and the opening statement of the entire Torah is: "*Bereishis*," and Rashi explains this: "for the Torah which is called *Reishis* and for the Jewish people that are called *Reishis*"!

It is understood *literally simply* that not the nations of the world are the manager of the Jewish people Heaven forbid!

And being that the beginning and opening statement of the entire Torah – both the written Torah as well as the oral Torah ("the explanation" of the Written Torah which was given together with the Written Torah<sup>90</sup>) which this includes "all that a veteran student is destined to innovate,"<sup>91</sup> the Torah that is being learned and enhanced by the Jewish people throughout all the generations – it is understood, that "*Bereishis*, for the Torah that is called *Reishis* and for the Jewish people who are called *Reishis*," is a foundation of the entire Torah.

[As understood simply, and a fortiori and most certainly this is the case since every detail in Torah – also the order in Torah<sup>92</sup> – is at the height of precision, and most certainly this is so

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<sup>89</sup> Malachi, 3, 6.

<sup>90</sup> The intro. of the Rambam to Sefer Hayad, at the beginning.

<sup>91</sup> See Megillah 19b. Yerushalmi Peah 2:4. Shemos Rabbah, beg. ch. 47. The sources cited in Likkutei Sichos vol. 19, pg. 252, notes 20-21.

<sup>92</sup> See the sources cited in Likkutei Sichos vol. 24, pg. 629 in the note.

regarding “Bereishis,” the *beginning* of the *whole Torah*. Which the beginning of every matter, even in the speech of people, is with the most precision, most certainly Torah<sup>93</sup>].

And notwithstanding this — a Jew stands up to announce in public in front of many tens of Jewish people who came to hear a Torah speech — that the continuation of the Jews is dependent on the nations of the world!...

The wonder in this is even stronger coming now from the Holidays in the month of Tishrei when Jews said in their prayers “You have chosen us from all the nations”!

To the degree this is so simple — that no one would have ever thought that this needs to be clarified. And especially to a Jew...

Even the nations of the world recognize the fact that Jews are the chosen people. And throughout the generations this was the simple truth. To the extent that even in the generations when there were concealments etc. (as in the time of the “enlightenment” movement and the like), a rabbi with Semichah would not stand up and announce such a thing!

And (3) the “challenge” of “do not enrage the nations” etc. and the kindnesses that we receive from the nations of the world — have nothing to do with this, since it is self-understood, that “do not enrage the nations” etc. does not change at all Heaven forbid the “Bereishis, for the Jewish people” and the “You have chosen us” — as spoken above (ch. 7).

Furthermore and mainly (4): it is simple understood, that when speaking of Torah and Mitzvahs — it is not possible to say

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<sup>93</sup> And especially that the beginning of the Torah with Bereishis (“begins with Bereishis”) is *surprising*, for “the Torah did not need to begin only with “this month is for you”...” (Rashi’s comm. beg. Parshas Bereishis).

regarding it “do not enrage” etc. and most certainly in our case – when the matter discussed is life threatening through returning part of land, as the ruling in Shulchan Aruch Orach Chayim sect. 329 (as spoken many times), that “non-Jews that invaded Jewish cities... if they came to murder... and even if they did not yet come only they are on their way we go out to them with weapons and desecrate the Shabbos... and regarding a city that is on the boundary even if they are only attempting to take straw we desecrate the Shabbos to [fight] them, lest they conquer the city and from there it will be easy for them to conquer the land.”

10. And may it be the will of Hashem that he retrack from his words. Even King Dovid said<sup>94</sup> “who can avoid mistakes” [and most certainly that he will not greaten the mistake, through explanations and excuses etc. opposite of the truth, and in any case this will not help, rather only make it worse, since “truth flourishes”<sup>95</sup>].

Furthermore, and mainly – that we should not need in general to speak and negate such matters, and from now on – only speak about the praise and virtue of every Jewish person,

And especially – through them adding in Torah study and fulfillment of Mitzvahs, including and especially – in the daily studies of Chitas, acronym of Chumash Tehilim and Tanya (as customary to mention in this time when we begin studying the Torah from the beginning on Simchas Torah),

And more and mainly: there should be addition in the recognizing in the whole world including of the nations of the world of the virtue and praise of the Jewish people – “Bereishis, for the Jewish people,” and – that Eretz Yisroel belongs to the

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<sup>94</sup> Tehillim 19, 3.

<sup>95</sup> Ibid, 85, 12.

Jews, including – the completeness of the manifestation of this, in the true and complete Redemption, when we will have in addition to the 7 lands also the Keini Kenizi and Kadmoni,<sup>96</sup>

And *literally* immediately, on Shabbos Bereishis of “it shall be a year of wonders in it” – the revelation of the wonders of Hashem, including the main wonders – “just as the days you left Egypt I will show them wonders,”<sup>97</sup> in the true and complete Redemption through Moshiach,

And we go immediately into “these are the progeny of Noach Noach,” Naycha (tranquility) for the upper realms and Naycha for the lower realms, and afterwards – “go for yourself from your land and from your birthplace and from your father’s house to the land that I will show you,” that all the Jewish people – also those that are found presently outside of Eretz Yisroel [including the fathers of the Chabad Chassidic movement – the Alter Rebbe, the Mitler Rebbe and the Tzemach Tzedek (who are found in “your land,” “from your birthplace” and “your fathers’ house”: Hoditch, Nyezin, Lubavitch), and all the Rebbes our Leaders and all the Tzaddikim and Jews throughout all the generations], go to the Holy Land, into Yerushalayim the holy city, to the holy mountain, in the third Beis Hamikdash, in the Holy of Holies, and *literally* immediately.

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<sup>96</sup> Rashi’s comm. Lech Lecha 15, 19. And more.

<sup>97</sup> Michah 7, 15.