

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

**19th-20th Kislev, 5752**



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

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## Talk of Motza'ei Chag HaGeulah, the 19<sup>th</sup>-20<sup>th</sup> Kislev, 5752

### – *At the Collective Yechidus* –

– *Translated from Hebrew* –

1. The content of the “Chag HaGeulah (Festival of Redemption)” of the 19<sup>th</sup> of Kislev, [known as the] “festival of festivals,”<sup>1</sup> is emphasized in the verse<sup>2</sup> “He redeemed my soul in peace” – as understood from the words of the Ba'al HaGeulah [the Alter Rebbe] in his known letter,<sup>3</sup> “When I read in the book of Tehillim the verse ‘He redeemed my soul in peace’ I went out in peace by Hashem of peace.”

And by way of preface – that in addition to the meaning of the words of the Ba'al HaGeulah that [the words] “He redeemed my soul in peace” refers to *his* redemption (“When I read... ‘He redeemed my soul in peace’ *I went out* in peace”), it also includes the meaning and content of “He redeemed my soul in peace” as it was said *in the Scripture*:

“He redeemed my soul in peace from the war waged against me, due to [prayer] among many [on my behalf, indeed], they were with me” – *King Dovid* said this about the victory in his wars in the merit of the many who helped him

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<sup>1</sup> Letter of my revered father-in-law, the Rebbe – reprinted in the introduction to “Hayom Yom.” His Igros Kodesh, vol. 7, pg. 30. And more. See also Likkutei Sichos vol. 5, pg. 436 *ff*.

<sup>2</sup> Tehillim 55, 19 (see also *infra*, note 25 and note 36).

<sup>3</sup> “Hayom Yom” 19 Kislev. His Igros Kodesh, section 38. *Ref. a.l.*

by praying for him,<sup>4</sup> to the extent that even Avshalom's men were praying for Dovid's victory.<sup>5</sup>

And this also (and mainly) includes "He redeemed my soul in peace" of *the King Moshiach [the exemplifier of] Dovid* – the victory of "a king from the house of Dovid" ("from the house of Dovid and from the seed of Shlomo"<sup>6</sup>) that "he will fight the wars of Hashem" ("the war of the house of Dovid") until [the state of] "he won"<sup>7</sup> – as the Mittlerer Rebbe explains<sup>8</sup> that the true perfection of the phenomenon of "He redeemed my soul in peace" will be in the Days of Moshiach (in a higher way than how it was in the days of Dovid and Shlomo).

And in addition to the simple meaning of the verse there is also the meaning [of the verse] as the words of our Sages<sup>9</sup>: "Hashem said"<sup>10</sup> 'Everyone who occupies himself with Torah

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<sup>4</sup> Rashi's commentary on the verse. And similarly in Rashi's commentary on Brachos, beg. 8a.

<sup>5</sup> Yerushalmi, Sotah chapter 1, end of law 8.

<sup>6</sup> Sefer Hamitzvos of the Rambam, Negative Mitzvah 362. Pirush Hamishnayos, Sanhedrin beg. chapter Cheilek in the 12<sup>th</sup> Yesod. Iggeres Teiman.

<sup>7</sup> Rambam, Laws of Kings end of chapter 11.

<sup>8</sup> Sha'arei Teshuvah part 1, s.v. Padah Veshalom, chapter 11 (55d).

<sup>9</sup> Brachos cited in note 4.

<sup>10</sup> And we may reconcile the explanation in the exposition of our Sages with the simple meaning of the verse, that King Dovid said it\* – since "Dovid said it... stating what the Divine Presence said, 'he redeemed My Soul in peace with Mikrav – an idiom of 'Krovim' [those who are close] – to Me,' meaning the Jewish People" (Chiddushei Aggados Maharsha on Brachos *a.l.*).

and kind deeds and prays with the congregation – I consider him as if *he redeemed Me and my children*<sup>11</sup> from among the nations of the world” – which refers to the redemption of the Divine Presence and the Jewish People, who are both together in Exile and are redeemed together.<sup>12</sup> [Namely, “Dovid said it... stating what the Divine Presence said, ‘he redeemed My Soul in peace with Mikrav – an idiom of ‘Krovim’ [those who are close] – to Me,’ meaning the Jewish People.]

And we may add in [this with] the explanation of the continuation of the verse “for among many, they were with Me” – that “*among many*” (“(prays with the) *congregation*”) the state of “*with Me*” is more emphasized, as the saying of our Sages<sup>13</sup> “Wherever there are ten, the Divine Presence rests” [“even if they are not speaking words of Torah,”<sup>14</sup> and most

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*\*) And according to this we may say that the explanation of our Sages is (not only by way of deeper explanation, rather) also by way of simple meaning.*

<sup>11</sup> Note, the known explanation regarding the Mitzvah of the “Redemption of the Firstborn Son” (“redeemed... the Jewish People”) – that Hashem must redeem and does redeem every single Jew and Jewess (“My firstborn son Israel”), and in a way that “the father of the son recites two blessings” (end of Pesachim), as explained at length elsewhere the detailed aspects of this (Likkutei Sichos vol. 11, pg. 42 ff.).

<sup>12</sup> See Megillah 29a: “Wherever the Jewish People were exiled, the Divine Presence is with them... and also when they will be redeemed in the future the Divine Presence will be [redeemed] with them.”

<sup>13</sup> Sanhedrin 39a.

<sup>14</sup> Tanya, Iggeres Hakodesh section 23.

certainly when they are occupied<sup>15</sup> in matters of Torah and its Mitzvos,<sup>16</sup> “Ten who are sitting and occupied in Torah<sup>17</sup> – the Divine Presence rests among them”<sup>18</sup>], and automatically, the idea of “he redeemed Me and my children” is more emphasized, that the Redemption of the Divine Presence is together with the Redemption of the Jewish People, with “M’Krav Lee,”<sup>18]</sup> the ones who are close to Me, who are “Imadee, with Me.”

2. And in explaining the connection of all the meanings [of the verse] (the Redemption of the Alter Rebbe, the Redemption of King Dovid and the King Moshiach [the exemplifier of] Dovid, and the Redemption of the Divine Presence with the Jewish People) – we may say:

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<sup>15</sup> As the beginning of the saying: “Everyone who occupies himself with Torah...”

<sup>16</sup> And all the Jewish People are assumed to act correctly – that every single Jew, men women and children, is constantly occupied with matters of Torah and Mitzvos, in action, in speech and most certainly in thought, in which there are no limitations from outside [i.e. a person has full control of].

<sup>17</sup> Including also “occupation with (the Torah and) *the Mitzvos*\* among ten specifically” (Iggeres Hakodesh ibid (at the beginning). See also Likkutei Sichos vol. 5, pg. 423 note 11. Pg. 428 note 14).

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*\*) And especially acts of kindness, which are the essence of all the Mitzvos (see Tanya chapter 37 e.p.).*

<sup>18</sup> Avos 3:6.

<sup>[18]</sup> [Simply meaning – from the battle against me, can also mean “close to Me” [Krovim (close), from the same root as Krav, battle, “Lee” literally means “to me”.]

The content of the Redemption of the Alter Rebbe on the 19<sup>th</sup> of Kislev is spreading the wellsprings [of Chassidus] outward, as it is known<sup>19</sup> that the main “spreading of the wellsprings outward” started after [his redemption from his imprisonment in] Petersburg. And since through spreading the wellsprings outward the master, King Moshiach comes,<sup>20</sup> therefore the Redemption of the Alter Rebbe (“When I read... ‘He redeemed my soul in peace’... I went out in peace”) is connected to the “He redeemed my soul in peace” of the King Moshiach [the exemplifier of] Dovid, and automatically also to the [phenomenon of] “he redeemed My soul in peace” of Hashem and the Jewish People, “he redeemed Me and My children from among the nations of the world.”

And in a deeper sense, the spreading of the wellsprings outward is the content of the coming of Moshiach and the Redemption of the Divine Presence and the Jewish People, because the meaning of ‘spreading the wellsprings’ outward is that the knowledge of G-dliness becomes revealed in the world, and the more the revelation of G-dliness in the world increases, the closer we get to “that time (the Days of Moshiach)... (during which) the entire world will not be occupied in anything besides for knowing Hashem alone... as it says<sup>21</sup> ‘for the earth will be filled with knowing Hashem as

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<sup>19</sup> Sefer Hasichos Toras Shalom, end of pg. 112 *ff.*

<sup>20</sup> Holy letter of the Baal Shem Tov – printed in the beginning of Kesser Shem Tov. *E.p.*

<sup>21</sup> Yeshayah 11, 9.

the waters cover the sea,”<sup>22</sup> meaning, not only will the world not conceal G-dliness (the exile of the Divine Presence), rather on the contrary, that the world will be *completely covered* with “knowing Hashem” (the ultimate perfection of the Redemption of the Divine Presence), and most certainly the Jewish People, who “will be great wise people and know the hidden matters and grasp the knowledge of their Creator as much as is humanly possible”<sup>22</sup> (the ultimate perfection in the closeness of the Jewish People to Hashem, “Mikrav [‘close’] to Me... they were with Me”).

3. And we may say, that the coming of Moshiach through “spreading the wellsprings outward” is hinted to in the continuation of the verse (that the reason that “He redeemed my soul in peace,” [namely] the coming of the King Moshiach [the exemplifier of] Dovid, is) “*for* (because) among many, they were with me”:

“Among many” – means that the Jewish People (have not yet been gathered and united as one, one entity, rather) they are in a state of “many”, “scattered and divided among the nations”<sup>23</sup> (although even then they are “one<sup>23</sup> nation”<sup>24</sup>).

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<sup>22</sup> Rambam at the end and conclusion of his book Mishneh Torah.

<sup>23</sup> The wording of the verse – Esther 3, 8.

<sup>24</sup> And especially through fulfilling the Mitzvah of Loving a Fellow Jew, as the Alter Rebbe wrote in his Siddur “It is correct to say before prayer ‘I hereby accept upon myself the positive Mitzvah of ‘and you shall love your fellow as yourself’” (see also Likkutei Sichos vol. 25, pg. 374. *Ref. a.l.*)



And even so “they were *with Me*” – that each and every one of the “many” were “*with me*” – with the King Moshiach [the exemplifier of] Dovid and with Hashem, through the *Yechidah*<sup>25</sup> [lit. only one; highest level of the soul] within every Jew’s soul, a spark of the soul of the King Moshiach [the exemplifier of] Dovid, [who has] the collective *Yechidah*,<sup>26</sup> and “*Yechidah*, the only one to proclaim You one,”<sup>27</sup> is connected and united<sup>28</sup> with Hashem, “*Yechido [the Only One]* of the world,” in a way that “the Jewish People (through Oraisah [Torah]) and Hashem are all *one*.”<sup>29</sup>

Moreover, they draw down and reveal Hashem’s Oneness in the world (“among many” in the simple sense, the public domain) – through being occupied in learning and spreading the Torah, and especially the inner part of the Torah as it is explained in the Torah teachings of Chassidus, the [dimension of] *Yechidah* within the Torah,<sup>30</sup> in which the “light” within the Torah is revealed and illuminates, as emphasized in the wording “*Oraisah*” (“the Jewish People

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<sup>25</sup> Note that this verse is in psalm *nun-hei* [55] – the letters of [the word] “*hein*”, which represents the level of *Yechidah* and even [represents] the Essence of the Soul, which is even higher than *Yechidah* (see also Dvar Malchus Toldos II, 5752, ch. 8 . *Ref. a.l.*)

<sup>26</sup> Rama”z on Zohar II, 40b and on Zohar III, 260b. And more.

<sup>27</sup> Wording of Hosha’anos for the 3<sup>rd</sup> day of the holiday of Sukkos.

<sup>28</sup> See Likkutei Torah, Parshas Re’eh 25a. 27a.

<sup>29</sup> See Zohar III, 73a.

<sup>30</sup> See at length Kuntres Inyanah Shel Toras Hachassidus.

Oraisa [Torah] and Hashem are all one”), “Ohr Yeisa” [light coming],<sup>31</sup> that the “Ohr [light]” itself (not only a revelation and extension from it) comes and is revealed everywhere, and not only in the Holy Tongue, rather also in the language of translation [Aramaic], “Yeisa” [‘coming’ in Aramaic], which is the intermediary between the Holy Tongue and the seventy languages, through which [the Torah] is drawn forth into all seventy languages,<sup>32</sup> which is the idea of spreading the wellsprings outward.

And since “*among many they were with me*,” that even as they are in a state of “scattered and separated among the nations” (“among many”) they have within them the Yechidah (both the Yechidah in their souls and the Yechidah in the Torah), which is connected to the Yachid [Only One] of the world (“with Me”), and through it [the Yechidah] we reveal the Oneness of Hashem in the world (“among many... with Me”) – the phenomenon of “*he redeemed my soul in peace*,” the true and complete Redemption (“he redeemed Me and My children from among the nations of the world”) brought by the righteous Moshiach.

4. And [there is] a special emphasis on the phenomenon of “He redeemed my soul in peace” – on the 19<sup>th</sup> of Kislev of this year:

First of all – because the 19<sup>th</sup> of Kislev [this year] comes out on the same day of the week as the first 19<sup>th</sup> of Kislev (in the year 5559), on the third day of the week, about which [it is

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<sup>31</sup> Sefer Hasichos 5704, beg. pg. 116.

<sup>32</sup> See Torah Ohr, Mishpotim 77c *ff*.

written that Hashem said] ‘that it was good’ twice<sup>33</sup> (and its continuation on the 20<sup>th</sup> of Kislev<sup>34</sup> on the fourth day [of the week], on which the luminaries were suspended [in the heaven]<sup>35</sup>) – and in the portion of Tehillim of the third day [of the week] (as it is divided among the days of the week) the verse “He redeemed my soul in peace” is said, as emphasized in the words of the Ba’al HaGeulah, “When I read in the book of Tehillim in the verse ‘He redeemed my soul in peace’... I went out in peace from Hashem of peace.”

And we may add, that the connection of the verse “He redeemed my soul in peace” to 19-20 Kislev is also from the perspective of the days of the month,<sup>36</sup> because in the division of the Tehillim among the days of the month this verse is part of the portion of the *tenth* – the letter *Yud* of the month, and the perfection of *Yud* (*Yud* in its full spelling) is 20 – *Chof* ([namely] the numerical value of *Yud Vav Dalet* is 20), two times ten, “a tenth, indeed a tenth, I will give of it to You,”<sup>37</sup> which represents the level of *Kesser* [Crown]<sup>38</sup>

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<sup>33</sup> Rashi’s commentary on Bereishis 1, 7 (from Bereishis Rabbah 4:6).

<sup>34</sup> See Likkutei Dibburim vol. 1, 29a. 37b. Vol. 4, 750b.

<sup>35</sup> Rashi’s commentary on Bereishis 1, 14.

<sup>36</sup> Note that the verse “He redeemed my soul in peace” is verse 19 – and according to this we can truly appreciate the precise wording of the Ba’al Hageulah in emphasizing the division of the verses: “When I read... *in the verse* ‘He redeemed my soul in peace,’ *before I started the next verse*, I went out in peace...”

<sup>37</sup> Vayitzei 28, 22.

<sup>38</sup> Torah Ohr, Vayitzei 22d. *E.p.*

(Chof stands for Kesser, and [the Hebrew word] Esrim [twenty] has the same numerical value as [the word] Kesser<sup>39</sup>), which is connected to the concept of Kingship (as is known that the beauty of the king, “a king in his beauty your eyes shall behold,”<sup>40</sup> is through the kingly crown) – the ultimate kingship of the House of Dovid through the King Moshiach [the exemplifier of] Dovid, and the ultimate kingship of Hashem in the world, as it says<sup>41</sup> “and the kingdom will be for Hashem.”

And also and mainly – the special advantage of the 19<sup>th</sup> of Kislev in this year even over the [other] years in which the 19<sup>th</sup> of Kislev was on the third day of the week, like the first one – since the 19<sup>th</sup> of Kislev in this year is after the completion of the 89<sup>th</sup> year [of the life of the Rebbe King Moshiach Shlita], which is the numerical value of “Padah” [“He redeemed”], when there has already been completed the redemption from all things that prevent and delay the coming of the King Moshiach [the exemplifier of] Dovid, “[those] who mocked the heels [advance] of Your Moshiach,” as the end and culmination of Psalm *Padah*-89 of Tehillim, and we are already in the year *Tzaddik* [90], which is connected to the third Redemption and the third Bais

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<sup>39</sup> Likkutei Torah, Shir Hashirim 35c. *E.p.*

<sup>40</sup> Yeshaya 33, 17.

<sup>41</sup> Ovadyah 1, 21 – end and culmination of the Haftorah of Parshas Vayishlach, from which the Chag Hageulah 19-20 Kislev is blessed (in this year).

Hamikdash,<sup>42</sup> in a manner of “and may there be the pleasantness... and the work of our hands – establish it,” as the end and culmination of Psalm Tzaddik [90] of Tehillim,<sup>43</sup> which is the beginning of the portion of Tehillim of the 19<sup>th</sup> day of the month, the 19<sup>th</sup> of Kislev.

5. And we may add regarding the special advantage of Yud-Tes Kislev of this year, due to the advantage that this entire year has:

This year is a *Shleimah [complete]* year, in which Cheshvan and Kislev are both complete [months of 30 days], and also a *Temimah [perfect]* year, for it has the extra month of a leap year,<sup>44</sup> and with the combination of both [unique qualities] the year then has 385 days, the greatest and most complete [possible] number of days – greatness and completeness in a number regarding matters that are connected to the Jewish People and to Torah and Mitzvos, which is not only greatness and completeness *in quantity*, rather also greatness and completeness *in quality*, and on the contrary, the main thing is the greatness and completeness in quality, and this brings about also the greatness and completeness in quantity.<sup>45</sup>

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<sup>42</sup> And with a greater emphasis when Yud-Tes Kislev (of the year of Tzaddik) occurs on the third day [of the week] – “on the third day He will raise us up and we will live before Him” (Hosheia 6, 2 and in the commentaries).

<sup>43</sup> See Midrash Tehillim on the verse.

<sup>44</sup> Arachin 31a – in the Mishnah.

<sup>45</sup> See also Likkutei Sichos vol. 17, pg. 48. And more.

And from this it is understood that all aspects of this year are in a manner of *completeness*, including and especially regarding Yud-Tes Kislev, that the phenomenon of “He redeemed my soul in *peace*” (Shalom [peace] also as an idiom of Shleimus [completeness]<sup>46</sup>) is at ultimate perfection.

This and more:

It is known the acronym of the [Hebrew letters for the] number of this year (as it was set by the Jewish People) – “it will surely be a year of wonders (in it) *Bakol, in everything*” [in all aspects, starting and especially with the phenomenon of Redemption, ‘a year of redemption it will be for the land,’<sup>47</sup> and a year of Redemption it will be for every single Jew and Jewess], which also hints to the perfection of the blessing of the forefathers<sup>48</sup> “*Bakol Mikol Kol, in everything, from everything, everything*”<sup>49</sup> (as it is written in the Blessing after Meals), which has the numerical value of “*Kabetz [Gather]*.”<sup>50</sup>

And this emphasizes the idea of “He redeemed my soul in peace, for among many, they were with me” – that Hashem

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<sup>46</sup> See Likkutei Torah Parshas Re’eh, beg. pg. 30c. *E.p.*

<sup>47</sup> According to the wording of the Scripture – Behar 25, 24.

<sup>48</sup> All of whose matters come in a way of *inheritance* to every single Jew and Jewess (regardless of his state), and most certainly with the combination of several Jews and all of them together, due to their unity through fulfilling the Mitzvah of loving a fellow Jew (as mentioned above, note 24).

<sup>49</sup> Wording of the Blessing after Meals. See also Bava Basra, end of 16b *ff.*

<sup>50</sup> See Chidushei Chasam Sofer on Bava Basra *ibid.*

gathers<sup>51</sup> all the Jewish People from all the places where they are scattered (“scattered and divided among the nations,” “among many”), as it is written,<sup>52</sup> “and you will be collected one by one, o Jewish people,” and brings them all together, as one entity (“congregation”), to one place, to “a land which... the eyes of Hashem your G-d are on it from the beginning of the year until the end of a year,”<sup>53</sup> to Jerusalem the holy city, to the holy mountain, to the Bais Hamikdash and the Holy of Holies, where there is found the “Foundation Stone,” “from which the world was founded,”<sup>54</sup> the essential point of unity of the entire world with the Only One [Yechido] of the world.

And in addition to this, there are several more advantages in this year, and as everyone knows and sees himself from several occurrences that he was already part of during this year, and is preparing to continue and add with advanced vigor and greater strength, as in all aspects of Torah and holiness, in which “we ascend in holiness,”<sup>55</sup> “they will go from strength to strength,” to the point that “he will be seen to Hashem in Jerusalem,”<sup>56</sup> as every single Jew and Jewess requests from Hashem and hopes and is certain (“I wait every

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<sup>51</sup> Note that Yud-Tes Kislev this year is the 193<sup>rd</sup> Yud-Tes Kislev (5559-5752), the numerical value of “*Akabeitz [I will gather].*”

<sup>52</sup> Yeshaya 27, 12.

<sup>53</sup> Eikev 11, 12.

<sup>54</sup> Yoma 54b.

<sup>55</sup> Brachos 28a. *Ref. a.l.*

<sup>56</sup> Tehillim 84, 8.

day for him to come”<sup>57</sup>) that Hashem will fulfill the requests of his heart, and most certainly when he requests together with several Jews, ten Jews (“among many, they were with me”), certainly Hashem fulfills the requests of their heart, and redeems them (“He redeemed my soul in peace”) from the exile to the true and complete Redemption.

6. And may it be Hashem’s will that every single one of us, among the entire Jewish People, will take on a good resolution to add more in Torah, Service and acts of kindness (“who occupies himself with Torah and kind deeds and prays with the congregation”), an addition even compared to the addition that one took upon oneself during this day, and constantly adding from day to day.

And as is especially emphasized in the holiday that is at the end and culmination of the month of Kislev (after and in continuation to 19-20 Kislev) – the days of Chanukah<sup>58</sup> – on which “the first day one lights one; from then on he *constantly adds*”<sup>59</sup> [as the conduct of the “most scrupulous of the scrupulous”<sup>59</sup> in Talmudic times, which in our [later] generations, and especially in our generation, has become “a widespread custom” of every single Jew<sup>60</sup>], that from day to day there is a constant increase in all aspects of “a Mitzvah is

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<sup>57</sup> Wording of the 12<sup>th</sup> principle of the 13 Principles [of Faith].

<sup>58</sup> And in these days already begin the preparation for the Service of the days of Chanukah, starting from learning the laws of Chanukah, both regarding oneself and regarding one’s fellow.

<sup>59</sup> Shabbos 21a.

<sup>60</sup> Rem”a Orach Chaim 671:2.



a candle and Torah is light,”<sup>61</sup> and not only in a Jew’s home, rather also “on his doorway *on the outside*,”<sup>59</sup> and on the contrary, the main influence is drawn down and comes outside, since the lighting of the Chanukah light is from the outset for “publicizing the miracle.”<sup>62</sup>

And we should begin this immediately – through adding in Shlichus-Mitzvah<sup>[62]</sup> *for Tzedakah* (as usual at such occasions), in addition to the giving of Tzedakah that they gave already during the day (as on every day, and in an additional manner on this day), an auspicious day,<sup>63</sup> since in the Mitzvah of Tzedakah (which “brings the Redemption close”<sup>64</sup>) the phenomenon of “He redeemed my soul in peace” is especially emphasized.<sup>65</sup>

7. And furthermore and this is the main thing – that immediately there is literally and actually “He redeemed my

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<sup>61</sup> Mishlei 6, 23.

<sup>62</sup> Rashi’s commentary on Shabbos *ibid*.

<sup>[62]</sup> *[Giving out money and thereby making people messengers to do the Mitzvah of Tzedakah.]*

<sup>63</sup> See responsa Min Hashamayim, section 5.

<sup>64</sup> Bava Basra 10a. See also Tanya, chapter 37.

<sup>65</sup> See Tanya Iggeres Hakodesh, section 4 (at the end). – See also notes of the Tzemach Tzedek (Yahel Ohr, end of pg. 200 *ff.*) that there is a greater advantage in the merits of acts of kindness compared to other merits because they have both types of good, good to Heaven and good to the creations.\*

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\*And there [it says], that this is also the meaning of “among many, they were with me,” “it does not say ‘many’ rather ‘among many,’ because of the many... that he was good to many.”

soul in peace... for among many, they were with me,” that every single Jew and Jewess is “*with me*,” with the King Moshiach [the exemplifier of] Dovid, and with Hashem, “he redeemed Me and my children from among the nations of the world.”

And especially in these days of ours – *the days of Moshiach* – in which we are found now,<sup>66</sup> and we need only “to open our eyes,” and then we see that the true and complete Redemption is already literally here, and all the Jewish People, “with our young and with our old... with our sons and with our daughters,”<sup>67</sup> are ready in all the details and details of details “to come and sit at the table,” a table set with all delicacies and everything good, starting with matters of the Redemption, Leviathan fish and the wild ox<sup>68</sup> and the guarded wine,<sup>69</sup> and also and mainly, “knowing Hashem,” “the earth will be filled with knowing Hashem as the waters cover the sea.”

And simply – that *literally* immediately there is the continuation of all of these things in our Holy Land, “they will fly with the clouds,”<sup>70</sup> and constantly increasing in our Holy Land itself, “they shall go from strength to strength; he shall appear before Hashem in Zion,” to Jerusalem the holy

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<sup>66</sup> As spoken several times by the leader of our generation, my revered father-in-law the Rebbe, that already a long time ago all the appointed times have passed, and all the matters and preparations have been finished, even the buttons etc.

<sup>67</sup> Bo 10, 9.

<sup>68</sup> See Bava Basra 75a. Vayikra Rabbah 13:3. And more.

<sup>69</sup> Brachos 34b. And more.

<sup>70</sup> Daniel 7, 13.

city, to the holy mountain, to the third Bais Hamikdash, “a sanctuary that Hashem, Your hands established it”<sup>71</sup> (that spiritually is already “built and complete,”<sup>72</sup> and we need only that “it will be revealed and come”<sup>72</sup> actually and literally), and to the Holy of Holies (the essence – “Tzion” – of Jerusalem and of the Bais Hamikdash), and there – “the upright ones will sit<sup>73</sup> before You”<sup>74</sup> (“he will be seen... before Hashem your G-d”<sup>75</sup>), that the request of Ya’akov (every single Jew and Jewess<sup>76</sup>) “to dwell peacefully”<sup>77</sup> will be fulfilled.

And the main thing – that “He did not delay them even for the blink of an eye,”<sup>78</sup> and immediately “everyone points with his finger”<sup>79</sup> and says “here he (the King Moshiach) comes,”<sup>80</sup> and “behold this is our G-d, we hoped for Him and He will save us, this is Hashem, we hoped for Him, we will

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<sup>71</sup> Beshalach 15, 17.

<sup>72</sup> Commentary of Rashi and Tosfos, Sukkah, end 41a. And more.

<sup>73</sup> Tehillim 140, 14.

<sup>74</sup> Which we say at the end and culmination of each prayer – 3 times each day, “with three times it becomes a Chazakah (it is strong and will endure).”

<sup>75</sup> Parshas Re’eh 16, 16.

<sup>76</sup> See Tanya Iggeres Hakodesh, section 7.

<sup>77</sup> Beginning of our Parshah (Vayeishev) and in Rashi’s commentary.

<sup>78</sup> Mechilta and Rashi’s commentary, Bo 12, 41. And more.

<sup>79</sup> See end of Ta’anis. Shmos Rabbah, end of chapter 23. Rashi’s commentary, Beshalach 15, 2.

<sup>80</sup> Shir Hashirim 2, 8. And in Shir Hashirim Rabbah *a.l.*

rejoice in His salvation,”<sup>81</sup> twice [it says] “this”<sup>82</sup> (“double for salvation”<sup>83</sup>), imminently and literally immediately.

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<sup>81</sup> Yeshaya 25, 9.

<sup>82</sup> Shemos Rabbah *ibid*.

<sup>83</sup> See Shemos Rabbah, beg. chapter 46.