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Lubavitcher Rebbe King Moshiach Shlita

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From the Talks of Shabbos Parshas Noach, the 4th of Mar-Cheshvan, 5752

- Translated from Hebrew -

1. Shabbos Parshas Noach is an all-encompassing Shabbos, being *the first* Shabbos upon which is completed the Service of the six days of action following Shabbos Bereishis (the final point and culmination of the Holidays of Tishrei, after which begins the main Service in the world, the heaven and earth and all that is in them) – as emphasized in the name of the Parshah: “Noach”, an idiom of Menuchah (rest), “Naycha¹ Derucha (at ease), which is the concept of rest as a person rests from his work, and as the verse says,² “and He rested on the seventh day” and the Targum translates it “VeNach” on the seventh day,”³ namely, that in the name of the Parshah is emphasized the general content of the day of Shabbos.

And the explanation of this:

Among the reasons for the fact that “Shabbos Bereishis” is an all-encompassing Shabbos, as the saying of our Rebbes, our leaders⁴ “as one conducts himself on Shabbos Bereishis so continues the whole year” – since “from it is blessed all the days,”⁵ all the days of the first week of actual Service in the

¹ Torah Ohr, beg. our Parshah.

² Bereishis, 2, 2.

³ And more specifically: “Noach, Noach” twice, “rest for the upper realms and rest for the lower realm,” which are the two aspects in Shabbos, the lower level of Shabbos (rest of the lower realms*) and the higher level of Shabbos (rest of the higher realms*) – Torah Ohr *ibid*.

*) *In plural, which include numerous levels with no end, only that in general they are divided into 2 levels, the lower level of Shabbos [Shabbos of the present time] and the higher level of Shabbos [of the Time to Come].*

⁴ See Dvar Malchus Bereishia ch. 1. Ref. *a.l.*

⁵ Zohar vol. 2, 63b. 88a.

world, which includes in it also the days of the week of all the weeks throughout the year,⁶ since every week the same seven days repeat themselves, from Sunday through the day of Shabbos,⁷ the seven day cycle which include the entire duration of time.

And from this is understood that also “Shabbos Noach” is an all-encompassing Shabbos – being that it is the first Shabbos in which is completed the Service of the six days of creation (“and He finished the heaven and the earth and all that is in them”⁸) of the first week, which includes all the weeks throughout the year,⁶ and therefore it is emphasized in it the general content of Shabbos whose content is rest, “Noach”, “at ease... resting, as a person rests from his work.”

Hence, Shabbos Bereishis includes the Service of all the days of the week (of the whole year) as it is “*in potential*”, and Shabbos Parshas Noach (after the Service in actuality during the six days of action) includes and acts as a determinator for the Service of all the days of the week (of the whole year) as it is “*in actuality*.”⁹

2. And we may explain the connection also to the content of the Parshah of the week¹⁰:

⁶ And we may say, that this is related also to the years that follow it, since “Shanah (year)” is an idiom of Shoneh (repeat), for in it is repeated those same matters that were in the year before it, which include all the Shinuyim (Shanah an idiom of Shinui (changes)) that time has.

⁷ Which therefore “we count “today is the first day of the week,” “the second day” and so forth until the day of Shabbos,” even though “tens of thousands of days have already passed since the 6 days of creation until now” (Likkutei Torah Shir Hashirim end 25a. *e.p.*).

⁸ Bereishis 2, 1.

⁹ Comparable to the difference between the Shabbos that is before the creation and the Shabbos at the completion and end of the creation (see Dvar Malchus Nitzavim Vayeilech 5752 ch. 7. *ref. a.l.*).

¹⁰ In addition to what was said above regarding the *name* of the Parshah – “Noach.”

Among the common points that the Parshahs of Bereishis and Noach share (and in them is emphasized the addition and virtue that the Parshah of Noach has in comparison to the Parshah of Bereishis) – the creation and enduring of the world: in the Parshah of Bereishis it speaks about the creation of the world, “in the beginning Hashem created the Heaven and the earth,”¹¹ “these are the works of the heaven and the earth when they were created,”¹² and in the Parshah of Noach it relates the promise (and oath¹³) that the world will endure, “the days of the earth will continue... and will not cease,”¹⁴ “this is the sign of the agreement that I am making between Me and you... for all generations, My rainbow I have placed in the cloud and it will be a sign of agreement between Me and the earth.”¹⁵

And among the differences between them¹⁶ - that in the Parshah of Bereishis it speaks about the completeness of the world (“the world was created complete”¹⁷) as it is *a creation of Hashem*, and therefore, when the world descends from its level that it should be from perspective of the will of Hashem the world cannot remain in existence, as related in the end of the Parshah of Bereishis “and Hashem saw that the evil of man on the land is vast... and Hashem retracted from His decision... and Hashem said I will erase...”; and in the Parshah of Noach it speaks about the completeness of the world as it is *in itself*, that also in a low state there is the power to refine the world (through Teshuvah), and therefore, “when I will bring clouds

¹¹ Bereishis 1, 1.

¹² Ibid 2, 4.

¹³ As it says “I will not again... and I will not once more,” “He repeated it so it will be an oath” (8, 21 and in Rashi’s comm.).

¹⁴ Ibid, 22.

¹⁵ Ibid 9, 12-13.

¹⁶ Regarding the following – see also Likkutei Sichos vol. 15 pg. 51 ff.

¹⁷ See Bereishis Rabbah ch. 12, 6. 13, 3. 15, 7.

on the earth (when it will enter My thought to bring darkness and destruction to the world) and the rainbow will be seen in a cloud... and I will see it to remember an everlasting agreement...”¹⁸ which is the content of the agreement with Noach,¹⁹ that through his Service in refining the world which is a low place of which there is no lower than it, this accomplishes “a feeling of tranquility,” that the will of Hashem in creating the world is fulfilled, namely, that Hashem desired to have a dwelling for His Blessed Self in the lowest realms.²⁰

And in other words: in Parshas Bereishis is mainly emphasized the state of the world as it is from the perspective of the Divine intention (“in potential”), and in Parshas Noach is mainly emphasized the state of the world with the Service of man (“in actuality”), that also in the world which is a low place of which there is no lower than it (to the extent of the ultimate descent “the world is full of theft”²¹), a state of refining is accomplished (to the extent of purity²²) – “he saw a new world.”²³

3. And more in depth – that through the Service in actuality (in Parshas Noach) a much higher virtue is attained in comparison to the state as the world was originally created (in Parshas Bereishis), as hinted in the end of Parshas Bereishis

¹⁸ 9, 14-16 and in Rashi’s comm.

¹⁹ Note the connection of Noach to the Souls of the Jewish people, as written in the verses of Remembrances of Rosh Hashanah “and also Noach, with love, you remembered” (see Hemshech 5672, vol. 1 pg. 408).

²⁰ See Tanchuma Naso 16. And more. Tanya beg. ch. 36. *e.p.*

²¹ 6, 13.

²² Note that the Great Flood came to purify the world, similar to the purity of a Mikvah which its measurement is 40 Se’ah, and therefore the rain of the Great Flood was for 40 days (Torah Ohr *ibid*).

²³ Bereishis Rabbah our Parshah ch. 30, 8.

regarding the virtue of Noach, “and Noach found favor in the eyes of Havaye’h”:

Regarding the creation of the world it says “in the beginning *Elokim* created the heaven and the earth,” the name *Elokim* is said 32 times in the passage of the creation of the world²⁴ - since the creation of the world is through the name *Elokim*, which means “the All capable and All powerful,”²⁵ which refers to the level of G-dliness that is related to the world, “*Elokim*” is the numerical value of “Hateva, nature.”²⁶

And also what is written in the continuation of the Parshah¹² “on the day *Havaye’h Elokim* made the earth and the heaven” – indeed it is in a manner that the name *Havaye’h* is *vested and hidden* in the name *Elokim*, namely that although the power of creation is from the name *Havaye’h* (*Havaye’h* an idiom of *Mehaveh* (create)²⁷), nevertheless, the actual creation is through the vesting of the name *Havaye’h* in the name *Elokim*, and therefore, the name *Havaye’h* (the power of creation) is not revealed in the creations, and the revelation is from the name *Elokim* alone.

And the innovation that is through the Service of Noach – who “found favor in the eyes of *Havaye’h*” – which through this is revealed *in the world* (which was created by (the vestment in) the name *Elokim*) the name *Havaye’h* *that is above the world*,²⁸

²⁴ See Zohar vol. 3, end 216b. Zohar Chadash 94b. 86b. 112c.

²⁵ Shulchan Aruch Orach Chayim, end sect. 5. And see Tur and Shulchan Aruch of the Alter Rebbe *ibid*.

²⁶ Pardes, Shaar 12, ch. 2. Reishis Chochmah, Shaar HaTeshuvah ch. 6. The sources cited in Sefer Hamaamorim Melukat vol. 2, pg. 93, note 67.

²⁷ Zohar vol. 3, end 257b. Pardes Shaar 1, ch. 9. And more.

²⁸ And more specifically – not only the name *Havaye’h* that is related to the world (the nucleus of the name *Elokim*), the lower level of *Havaye’h*, rather also the name *Havaye’h* that is above the world, the supernal level of *Havaye’h*.*

namely that the name Havaye'h is revealed in the existence of the world as it is created through the name Elokim (as the verse says²⁹ “and the truth of Havaye'h permeates the world”^[29]), to the extent that it is clearly evident that “Havaye'h is Elokim,”³⁰ that also the concealment (Elokim) is in truth the name Havaye'h, through the phenomenon that the revelation of the name Havaye'h is revealed and permeates the existence of the world that is created through the name Elokim, and then is drawn and revealed a higher level of the name Havaye'h³¹ (the supernal level of Havaye'h), and continuously adding higher and higher, as explained regarding *the seven times* “Havaye'h is Elokim” that we says at the end of the Ne'ilah prayer of Yom Kippur.³²

4. And we may say, that this matter (that in the world that was created with the name Elokim is revealed the name Havaye'h) is hinted in the content of the Parshah of Noach regarding the endurance of the world in a manner of “it will not cease,” and the promise of “My rainbow I placed in the cloud”:

**) And based on this we can better appreciate the accurate words of our Sages “he saw a new world” – a literal innovation, due to the revelation of the name Havaye'h that is above the world.*

²⁹ Tehilim 117, 2.

^[29] [See *Likkutei Sichos* vol. 26, *Shemos* I, pg. 6 ff.]

³⁰ Va'eschanon 4, 35. 39. Melachim I, 18, 39.

³¹ And alluded in the accurate wording “Havaye'h is Elokim” (and not “Elokim is Havaye'h”), that in comparison to a higher level the name Havaye'h of the previous level is deemed to be like the name Elokim. – And in the terms of Kabbalah: Havaye'h is Za and Elokim is Malchus, and when Za (Havaye'h) goes up to Atik, it is compared to Elokim (Likkutei Torah Derushei Shabbos Shuvah, beg. 65d – from Mishnas Chassidim, end of Tractate Yoma).

³² See Sefer Hamaamorim Melukat vol. 1, pg. 349. *Ref. a.l.*

“Will not cease” — as explained in several places³³ that in the conduct of the world in a continuous manner with no change or interruption, as the sun and the moon and the stars and all the orbits in their continuous orbit (“it will not cease”), is recognized and revealed the infinite power that is above the limitations of the world (since from the perspective of the limitations of the world there has to be change and interruption) — “I am *Havaye’h* I do not change.”³⁴

And “My rainbow I put in the cloud” — that the “rainbow” is the from the reflection of the rays of the sun in the cloud, namely, that *the cloud* that comes up *from the ground* (“and mist will rise from the ground”³⁵) becomes refined to the degree that it reflects the light of “the sun [which symbolizes] *Havaye’h*.”³⁶

³³ See Akeida Parshas Bo Shaar 38. Brought and explained in Ohr Hatorah Bereishis 18, 2 *ff.* beg. of *s.v.* Hachodesh 5654. Hemshech 5666 pg. 156. And more.

³⁴ Malachi 3, 6.

³⁵ Bereishis 2, 6.

³⁶ And this will be more appreciated in light of the explanation of the Midrash (Bereishis Rabbah our Parshah ch. 35, 3) that “Kashti (My rainbow)” is “an entity that is Mukash (deeply connected) to Me,” namely that it is analogous to the honor of Hashem, as the verse says (Yechezkal 1, 28) “as the appearance of the rainbow that will be in the cloud on a rainy day so is the appearance of the glow around which is the appearance of the image of the glory of Hashem” (and see Sefer Hallikutim (Da”ch of the Tzemach Tzedek) entree, Keshes (pg. 278 *ff.*). *ref. a.l.*).

And based on this we may say, that “the sun [symbolizing] *Havaye’h*” that is in the “rainbow” includes also the supernal level of the name *Havaye’h*, that also it is drawn and is revealed in the world (in the cloud that rise from the ground), and through this is made the agreement and promise that the world will endure in a manner of “it will not cease,” which in this is revealed the strength of “I am *Havaye’h* I do not change,” which is mainly regarding the supernal level of the name *Havaye’h*, since the true phenomenon of infinite and beyond limits is specifically regarding the Essence of Hashem (see Likkutei Sichos vol. 5, pg. 98).

And these 2 matters are connected to one another, that the endurance of the world is emphasized through the rainbow, as the verse says “this is the sign of the agreement that I made between Me and all the flesh that is on the land” – which in this is hinted that in the existence of “all flesh that is on the land” is evident and revealed the power of the Creator Who enlivens and creates it, which this is the content of the name Havaye’h, an idiom of Mehaveh (creates), including the name Havaye’h that is above the world, “Was, Is and Will Be as one,”²⁷ the name of Hashem [referring to His] Essence,³⁷ including the power of the Essence of Hashem that is in the creation of something from nothing, from “the Essence of Emanator Blessed be He, Whose existence is from Himself and is not brought into existence by any existence that preceded Him, Heaven forbid, and therefore He alone has the power and ability to create something from literally nothing,”³⁸ that it is evident in the physical existence that its existence is from the True Existence [Hashem].³⁹

5. And we may add, that the virtue that is accomplished through the Service in actuality (Parshas Noach) in comparison to the state at the beginning of the creation (Parshas Bereishis) – is hinted in Parshas Lech Lecha which we begin to read in the Minchah prayer of Shabbos Parshas Noach, at the end and culmination of the first week of Service in the world:

“*Lech Lecha (go for yourself)*” denotes the true going forward which is incomparable to his previous place (state),⁴⁰ to the degree that through this his true virtue is revealed, as the

³⁷ Kessef Mishnah Hilchos Avodah Zarah, 2:7. Pardes Shaar 19. Moreh Nevuchim vol. 1, ch. 61 *ff.* Ikrim Maamar 2, ch. 28.

³⁸ Tanya Iggeres Hakodesh sect. 20.

³⁹ See Biurei Hazohar of the Mitler Rebbe Beshalach 43c. and more.

⁴⁰ See Likkutei Sichos vol. 20 pg. 58. *Ref. a.l.*

meaning of “I will show you,” “I will reveal and make seen you yourself.”⁴¹

And the content of this – that through the Service in actuality in this low world is revealed the true existence of each and every Jew, that in every state (even when he is in a lowly world) he is connected and united with G-dliness, moreover, that through his Service he refines the world and draws and reveals G-dliness in the world.

And we may say, that through this is accomplished the phenomenon of “going forward” also in the levels of G-dliness (so-to-say), that it is revealed the true phenomenon of the unity of Havaye’h – that “Havaye’h is Elokim,” that also the name Elokim that is connected to the creation of the world, its true existence is the name Havaye’h that transcends the world.⁴²

*

6. Based on the above that in the week of Parshas Noach is included the Service of the whole year as it is in actuality, it is understood, that the day of the holy Shabbos Parshas Noach is the appropriate time *for a righteous accounting* of the Service in actuality of the new year that we now find ourselves in⁴³ - to inspect all the details of the Service of the six days of creation and of the day of Shabbos⁴⁴ (which include all the days of the

⁴¹ Torah Ohr, beg. Parshas Lech Lecha.

⁴² Note what is written in the continuation of the Parshah (12, 7) “And Havaye’h appeared to Avram... and he built an altar there for Havaye’h.”*

*) *And more in detail “for Havaye’h that appeared to him,” and higher than this, “for Havaye’h” undescribed (ibid, 8) – which are two levels in the name Havaye’h (Sefer Hamaamorim 5702 pg. 99 ff.).*

⁴³ After the conclusion of the month of Tishrei תשרי, the letters of Reishis רשית (Baal Haturim Eikev 11, 12).

⁴⁴ And especially on the day of Shabbos after noon, the time of Minchah, close to the end of the day of Shabbos.

week of the whole year), in order to correct and complete all aspects of the Service in actuality at the height of perfection.

And we may say that the righteous accounting on Shabbos Parshas Noach regarding the first week of Service in actuality, must be in manner that befits the content of the Service in actuality – which its main aspect and focus is to reveal in the world the level of G-dliness that is above the world, “Havaye’h is Elokim.”

And note, that this matter is emphasized also in the Service of Teshuvah, Return ⁴⁵ (after first making a righteous accounting) – “return o’ Jewish people to *Havaye’h Elokecha*,”⁴⁶ that the Return is in a manner that Havaye’h becomes Elokecha,⁴⁷ including the completeness of Teshuvah on Yom Kippur which concludes with the recitation 7 times of “Havaye’h is Elokim,” and in line with this, the righteous accounting is done also in a higher manner, as will be explained.

7. And by way of introduction:

The rule that “every Jew is assumed to be Kosher”⁴⁸ is (mainly) regarding someone else (as we find in Jewish law regarding testifying and the like), however, regarding oneself,

⁴⁵ Note the connection to the Parshah of the week – that “he made him toil in this building (building the ark) so that the people of the generation of the great flood will see him busy with it for 120 years... maybe *they will return*” (Rashi’s comm. our Parshah 6, 14), moreover, “when He made them [the rain] come down, He made them come down with mercy, if *they return* they will be rain of blessing” (ibid 7, 12).

⁴⁶ Hoshe’ah 14, 2.

⁴⁷ And with both meanings of this – that the name Havaye’h becomes the name Elokim, and a higher name Havayah is drawn and revealed (Likkutei Torah cited in note 31).

⁴⁸ Rambam Hilchos Kiddush Hachodesh 2:2. And see also Hilchos Yesodei Hatorah end ch. 7.

one cannot rely on the “assumed status of being Kosher”⁴⁹ rather he must evaluate (from to time) his state through making a righteous accounting of all the details of his thought speech and action, and to take upon himself to correct and complete the matters that need correction and perfecting, moreover and mainly, to correct and fix them in actual action, for “action is the main thing.”⁵⁰

And the correction in actual action is pertinent to the Return itself – for although “the main Return is in the heart,”⁵¹ and as the ruling in the Talmud⁵² that through a thought of Return he becomes Righteous (moreover: “completely Righteous”⁵³), indeed this is since the thought of Return in the heart is as such that it includes (in potential) the continuation after this, including actual action (which is the main thing).

And this matter is emphasized even more in the Return for matters that are between a person and his friend⁵⁴ (which in them is emphasized even more the effect of the Torah *on the world*) – that “it is he not forgiven ever until he gives his friend what he owes him and appeases him,”⁵⁵ as the verse says⁵⁶ “and he shall return the stolen item that he stole.” And for example, in a case of stealing in a minor form, that “one says to him (Shalom) and he does not reply to him (Shalom)... this is

⁴⁹ Note the words of our Sages “do not be sure of yourself...” (Avos 2:4).

⁵⁰ Avos 1:17.

⁵¹ Tanya ch. 29. Ibid Igerres Hakodesh sect. 10.

⁵² Kiddushin 49b.

⁵³ Ohr Zarua sect. 112.

⁵⁴ And note that the main punishment of the great flood was for matters that are between man and his friend, as the words of our Sages (Rashi’s comm. on our Parshah 6, 13) “their decree was not sealed only because of theft.”

⁵⁵ Rambam Hilchos Teshuvah 2:9.

⁵⁶ Vayikra 5, 23.

considered stealing from a pauper,”⁵⁷ even when the reason why he did not reply to him “Shalom” is because he was busy with a Mitzvah⁵⁸ (and it is possible that for this reason he did not notice him), and most certainly he did not intentionally try to hurt him Heaven forbid, nevertheless, since in actuality his friend was let down,⁵⁹ he must appease him.

[And note, that this matter can (and must) be also on the day of Shabbos, and especially that the day of Shabbos is an appropriate time and very opportune to add in love of your fellow Jew and unity of the Jewish people,⁶⁰ as we find in Jewish law regarding partnering in a meal with his friend on the day of Shabbos, and emphasized also in the Jewish custom of hosting guests on the day of Shabbos⁶¹].

And since the righteous accounting is in a manner that he analyzes the details of his actions, and tries and is busy in correcting them *in literal action* — indeed he is (at that time) in a state of limits, befitting the limits of the details of his actions

⁵⁷ Brachos end 6b.

⁵⁸ And especially that “one who is occupied in a Mitzvah is exempt from the [other] Mitzvah” (Sukkah end 25a. *ref. a.l.*), and as known the reason since from the perspective of the fact that all the Mitzvahs are interconnected, in each Mitzvah there is some form of the other Mitzvahs (see Likkutei Sichos vol. 26 pg. 237 note 64. *Ref. a.l.*).

⁵⁹ And the fact that *he attained* the Mitzvah of responding Shalom (not stealing) due to the fact that the Mitzvahs are interconnected (as in the previous note), does not help to remove the letdown *of his friend*, as simply understood.

⁶⁰ And in a manner of “and Moshe gathered,” “make for yourself great assemblies... every Shabbos” (Yalkut Shimoni beg. Parshas Vayakhel).

⁶¹ And we may say that the reason that the main obligation of inviting guests is on Yom Tov more than on Shabbos (see Ohr Hatorah beg. Parshas Chaye Sarah. *e.p.*), is, since the hosting of guests on the day of Shabbos is in a manner that the guest does not feel himself as a “guest,” rather equal to the host, due to the great love between them.

that he is involved in the correction of them, every single detail as its specific need.

And there is an even higher manner – that instead of analyzing his actions indeed *he rises up* to a higher level and “world,” to be completely involved in Prayer and Torah etc. *and automatically* the undesirable matters will be pushed away and nullified, since a little light pushes away a lot of darkness, and most certainly *a lot* of light; however on the other hand, in this manner is not emphasized the correction and the completeness of his personal matters, being that he is not involved in them.

And the true completeness is in the uniting of both qualities as one – that the righteous accounting, the correction and perfecting of the specific matters through being involved in them, is, along with an ascent to a higher level, to draw it down and reveal it in the limits of every single detail as its specific need, that it be in a manner that befits the high level – similar to and befitting the drawing and revelation of the name Havaye’h in the name Elokim, which is being done in the actual Service⁶² in the Parshah of Noach.

And we may add, that this matter is pertinent also to the negating of a feeling of pain and being embittered as a result of the righteous accounting (when he sees that there are matters

⁶² After and through the empowerment (in potential) of Shabbos Shuvah (“Shuvah (return) o’ Jewish people until Havaye’h Elokecha”) and of Yom Kippur* (which at its end we announce “Havaye’h is Elokim” seven times).

*) *And also on Shmini Atzeres and Simchas Torah (the absorbing of all the G-dly matters of the Holiday of Sukkos in which is revealed the G-dly matters of Rosh Hashanah and Yom Kippur), that before Hakkofof we announce the verse “You have shown us to know that Havaye’h is Elokim,” and three times (as the Chabad custom), at all 3 times of Hakaffos, the night of Shmini Atzeres and the night and day of Simchas Torah.*

that need correction) – since what he mainly feels is (not the lack in his personal matters, rather) the ascent to a higher level, to draw it down and reveal it in his personal matters; and on a deeper level, that he feels that the descent to a state that needs correction is in order to have the completeness that is accomplished through the Return, *that it should be revealed in actuality*⁶³ the strong connection of a Jew to Hashem also when he is in a low state, similar to the completeness of the name Havaye’h when it is drawn and revealed in actuality also in (contraction and descent in) the name Elokim, and therefore, the righteous accounting and the Return is done out of a feeling of joy⁶⁴ and pleasure.⁶⁵

8. And this matter is emphasized also in the manner of the Service of the day of Shabbos – the content of the (Parshah of) Noach, peace and rest of the day of Shabbos:

The content of the day of Shabbos – as the verse says⁶⁶ “and the seventh day is Shabbos *for Havaye’h Elokecha*,” that the name

⁶³ Whereas for a Tzaddik indeed this is in potential however not in actuality.

⁶⁴ Note that the Holiday of Sukkos “the time of our joy,” is called “the first for the calculation of sins” (Vayikra Rabbah 30:6. Tur Orach Chayim sect. 581), that we may say, that in this is hinted also that the accounting must be with joy (and see the following note).

⁶⁵ And we may say, that this matter is emphasized in the righteous accounting and the Return that is on Shabbos Parshas Noach more than the righteous accounting and the Return of Elul and Tishrei.

And among the reasons for this – simply – since the righteous accounting of Elul and Tishrei, being that it is at the end of the Service in actuality of the whole year, it is mainly *the correcting of the past* (although it is also a preparation for the coming year), whereas the righteous accounting that is on Shabbos Parshas Noach, being it is at the end of the Service in actuality of the first week *which includes* (in potential) the weeks of the whole year, it is mainly *the resolutions for the future* regarding the actual Service that will be during the weeks following.

⁶⁶ Yisro 20, 10.

Havaye'h is drawn and revealed in the name Elokim, and as explained in the Chassidic Discourses⁶⁷ in the explanation of the verse² “and Elokim finished on the seventh day,” that “the aspect and level of the attribute of contraction and concealment of the name Elokim is finished and the revelation of the name Havaye'h is drawn forth, Shabbos for Havaye'h.”

And this matter is emphasized also in the Teshuvah of the day of Shabbos, “Shabbos שבת is the letters of תשב Tasheiv”⁶⁸ – that the Teshuvah (Return) of Shabbos is the supernal Teshuvah⁶⁸ which is with immense joy,⁶⁹ since it is not in a manner of occupation with negating and correcting the undesirable matters (the lower level of Teshuvah which its time is before Shabbos), rather in a manner of ascending to a higher level,⁷⁰ through being occupied in the study of Torah⁷¹ (the revealed part of the Torah and especially the deeper part of the Torah⁷²) at the height of completeness, in a manner of “cleaving breath

⁶⁷ Likkutei Torah Behar 42c. Balak 72a. *e.p.*

⁶⁸ Tanya Iggeres Hateshuvah end ch. 10.

⁶⁹ Ibid end ch. 11.

⁷⁰ See Likkutei Torah Balak ibid: “in the weekdays... the name Elokim... hides... therefore there must be the crying out in Prayer to go out of the concealment... but on Shabbos it is written “and Elokim finished”... we go out of the concealment... there is no crying out, only on the contrary, the pleasure in Hashem from the revelation that is revealed on Shabbos.”

⁷¹ “The Supernal Teshuvah is being occupied in Torah study with fear and love” (ibid end ch. 8).

⁷² Note the custom of the Arizal that “he would analyze 6 ways of understating a Law corresponding to the 6 days of creation, and one way of understanding of the secrets of the Torah corresponding to the day of Shabbos” (Taamei Hamitzvos by Rabbi Chayim Vital Parshas Va'eschanon), which from this it is understood, that in the weekdays his main study was of the revealed part of the Torah, and on the day of Shabbos his main study was of the hidden part of the Torah. And see Igros Kodesh of the Rebbe Maharash (pg. 26): “on the day of the Holy Shabbos, two thirds the hidden part of the Torah and one third the revealed part of the Torah.”

with breath,”⁷³ with an “amazing union that there is no union comparable to it,”⁷⁴ and furthermore, that his whole existence is “dissolved” and completely covered in the Torah, similar to the state of the Time to Come (which is connected to the day of Shabbos, “for the day that is Shabbos and rest for life everlasting”⁷⁵), as the Rambam writes at the end and the final statement of his work⁷⁶ that “at that time” the study of Torah will be in manner of “like water (“water”⁷⁷ refers to the Torah”⁷⁸) covers the sea.”

And we may add, that on Shabbos Parshas Noach is exceedingly emphasized the Teshuvah with joy⁷⁹ - since we are now coming from the month of Tishrei, which has “many holidays in it,”⁸⁰ that we do not say Tachanun (from Erev Yom Kippur) until the end of the month,⁸¹ and when we begin to say Tachanun in the month of Marcheshvan (after Rosh Chodesh) we are not yet that used to saying Tachanun (and even deeper

⁷³ Ibid beg. ch. 10.

⁷⁴ Tanya ch. 5.

⁷⁵ Tomid at the end.

⁷⁶ And exceedingly emphasized coming now from the conclusion of the eighth cycle (and the beginning of the ninth cycle) of the study of the entire Rambam by a vast amount of Jewish people.

⁷⁷ Bava Kamma 17a. *ref. a.l.*

⁷⁸ Note what is says in the daily portion of Rambam for this day (Laws of Torah study 3:9) – “the words of Torah are compared to water.”

⁷⁹ And also the completeness of the study of Torah that is in the Supernal Teshuvah (“as the waters cover the sea”) is emphasized in the Parshah of Noach – since the content of the great flood in the good sense (as it is in the Torah) alludes to the completeness of “as the waters cover the sea” (explained at length in Likkutei Sichos vol. 30 Noach I).

⁸⁰ Shulchan Aruch of the Alter Rebbe Orach Chayim 492:2.

⁸¹ Hashlamah to the Shulchan Aruch of the Alter Rebbe (by Rabbi Nechemyah of Dubravna) 131:8.

– that the influence of the Holidays is still continuing⁸²), and therefore, it is emphasized more the joy that is in the Service of Teshuvah (even in the lower level of Teshuvah that is before Shabbos).

9. And all the above is exceedingly emphasized- regarding the righteous accounting of Shabbos Parshas Noach this year:

And by way of preface – that since my revered father-in-law the Rebbe leader of our generation testified that we already completed all aspects of Service [necessary in the time of exile], also the polishing of the buttons, and we stand prepared (“all should stand prepared”) to accept Moshiach, indeed, the conclusion of the righteous accounting (a *righteous* accounting specifically, a true accounting) that we make in these days is, that *literally* immediately the true and complete Redemption comes in literal actuality!

And more specifically:

Even when a person knows about himself his state that he has matters that need correction, this is not a contradiction, Heaven forbid, to the testimony of the leader of our generation that the Service is already complete and we stand prepared to accept Moshiach, since the Service *of the Jewish people as a whole* throughout the generations that must be done in the time of exile in order to come to the completeness of the Redemption (which is dependent on “our deeds and our Service (of) the whole duration of the time of exile”⁸³) – *is finished and completed*, and there is no explanation at all for the delay of the Redemption, indeed this is a *matter of the individual* which

⁸² And especially before the 7th of Marcheshvan – when “it was in their eyes as if they were still in Eretz Yisroel busy in the matters of the Holiday” (Shach on Choshen Mishpat, sect. 43, comm. 147).

⁸³ Tanya beg. ch. 37.

certainly must be corrected and completed, however, this does not take away Heaven forbid from the completeness “of our deeds and Service” of the Jewish people in general who are standing prepared for the Redemption, and being this is so, also the correction and completing of the individual is simpler, and with joy, knowing that *literally* immediately the true and complete Redemption comes.

And in other words: the Jewish people in general who are “one complete edifice”⁸⁴ are in a state of a “complete person” with all 248 limbs and 365 sinews, both spiritually (248 positive Commandments and 365 negative Commandments) as well as in the physical sense, and the lack of completeness in the individual is like an ache or minor illness, on the outer part of a person in a certain limb which is resolved through a simple and quick remedy, as the verse says⁸⁵ “and he will surely heal,” “that permission was given to a doctor to heal,”⁸⁶ including and especially the healing through Teshuvah (“great is Teshuvah that it brings healing to the world”⁸⁷), including the completeness of healing which is (not only from now and on, rather) it uproots the sickness *retroactively*.⁸⁸

And if this is the case in the time of my revered father-in-law the Rebbe leader of our generation, most certainly after many tens of years have passed, more than forty years which “Hashem gave you a heart to understand eyes to see and ears to hear.”⁸⁹

⁸⁴ Likkutei Torah beg. Parshas Nitzavim.

⁸⁵ Mishpatim 21, 19.

⁸⁶ Brachos end 60a. *ref. a.l.*

⁸⁷ Yoma end 86a.

⁸⁸ See Tzafnas Paneach on the Rambam Laws of Teshuvah 2:2. And more.

⁸⁹ Savo 29, 3.

And most certainly this year – 5752 – which the acronym of the Hebrew letters for the year are (after and in addition to the previous year, 5751, acronym for the Hebrew words meaning “it will be the year I will show them wonders”) “it will be the year of miracles in it,” and “miracles in everything,” “in everything, from everything, everything”⁹⁰ (the numerical value of “Kabeitz”⁹¹) which includes truly all matters⁹² (in addition to the fact that the letter Beis is the prefix for all matters), and first and foremost the “wonders” of the true and complete Redemption, “just as the days you left Egypt I will show them wonders.”⁹³

And especially after the first month of the year was already completed, “Tishrei,” the letters of “Reishis,”⁹⁴ which include the whole entire year, and we are presently on the first Shabbos of the completeness of the Service in the world, in which is emphasized the general content of Shabbos that is connected to the Redemption, and especially the day of Shabbos after noon, the time for the third meal which is connected to Yaakov, the third of the forefathers corresponding to the third Redemption and the third Beis Hamikdash⁹⁵ (“on the third day He will stand us up and we will live before Him”⁹⁶), and we are preparing for the reading of the Torah: “go for yourself... to the land that I will show you,” a command and empowerment to each and every Jew and the Jewish people as a whole (through Avraham,

⁹⁰ See Bava Basra end 16b *ff.*

⁹¹ See Chiddushei Chasam Sofer *ibid.*

⁹² Including also the transformation of the undesirable matters that are hinted in the word “Kol (everything)” (see Hemshech 5672 vol. 1, ch. 90) – through the (righteous accounting and the) Teshuvah.

⁹³ Michah 7, 15

⁹⁴ As mentioned above in note 43.

⁹⁵ See Likkutei Sichos vol. 15, pg. 231. *Ref. a.l.*

⁹⁶ Hosheia 6, 2 and in the commentaries.

the first Jew, “Avraham was one”⁹⁷) to go from the exile to the Redemption, and in a manner of double going (“לך לך”⁹⁸) which also alludes to *the quickness* of the going, that the completeness in this is in a manner of “here”⁹⁹ with the clouds of the heaven”¹⁰⁰ – so indeed most certainly all the Keitzes have ended, and they have already done Teshuvah, and now *the matter is only dependent on Moshiach himself!*

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⁹⁷ Yechezkal 33, 24.

⁹⁸ Note the connection of repetition to the Redemption, as the explanation of our Sages (Yalkut Shimoni beg. Parshas Lech Lecha. And more) “five letters are double, and they all are terminology of Redemption” (and see *s.v.* Lech Lecha 5627. 5630. And more). – And based on this we may say that also the repetition of “Noach Noach” (which is connected also to the repetition of Shabbos, as *supra* note 3) alludes to the Redemption.

⁹⁹ Daniel 7, 13.

¹⁰⁰ And we may explain the precise wording “clouds of *the sky*” – that although clouds come *from the ground* (“and mist will rise from the ground”), nevertheless they become “clouds of the *heaven*,” similar to the content of the “rainbow,” which comes from the reflection of the rays of the *sun* in the clouds (as *supra* ch. 4). – And note the connection of the “rainbow” to the Redemption, as it says in the Zohar (our Parshah 72b) “right when the Jewish people will leave exile the rainbow will adorn itself... with bright colors*... and then await Moshiach, how do we know this, as the verse says, “and I will see it to remember the everlasting promise... Hashem will remember that covenant that she is in exile and lift her up from the dust, that is what it says, and they will search out Hashem their G-d and Dovid their king”** (and see *s.v.* Es Kashti Nasati Be’anan 5654).

*) And as for it says “לדרת עולם” (for all generations), “is written missing the *Vav* vowels, since there are generations that did not need a sign since they were complete Tzadikim” (Rashi’s *comm.* 9, 12) – refers to a **regular** rainbow which is a sign that “there will never again be a great flood” (as the simple meaning of the verse), and in the words of the Zohar “when it appears **with dark colors** it is appearing as a reminder that a great flood will not come.”

**) And he concludes, “and this is what is written (in the Haftorah of Parshas Noach) which I swore not to make the waters of Noach ever again on the earth so I swore not to get mad and angry at you.”

10. In continuation to what was spoken earlier regarding a righteous accounting, and especially in connection with the Redemption — it is correct to arouse regarding the addition in being careful and glorifying the fulfillment of *Kiddush Levanah* (*blessing on the new moon*), which is connected especially to the content of the above-mentioned matters, as we shall explain.

And by way of introduction:

The existence of the world in a manner of “day and night will not cease” (after the great flood¹⁰¹) is dependent on the orbit of the sun and the moon, who orbit in a constant cycle as Hashem set at the beginning of their creation, as the verse says¹⁰² “there should be luminaries in the sky of the Heaven to separate between the day and the night... and for the holidays¹⁰³ days and years,” and as we say in the Blessing of Kiddush Levanah: “a law and time you set for them so they do not change from their job,”¹⁰⁴ “law is a set matter for the sun in the day and the moon at night, and “time he gave for them” namely the amount of time for the complete orbit of the moon in 29 days 12 hours and 793 1/1800 of an hour and the complete orbit of the sun in 365 and a ¼ days,”¹⁰⁵ including and especially the set order of the renewal of the moon, which is not full all the days of the month, only in the middle of the month, and it gets smaller and smaller until it disappears completely, and then it repeats and

¹⁰¹ Whereas before the great flood when there was the possibility for an interruption and a change, as when the great flood took place, that “the celestial orbits were not occurring and it was not evident whether it was day or night” (Rashi’s comm. on the verse).

¹⁰² Bereishis 1, 14.

¹⁰³ That the Jewish people will be commanded later regarding the Holidays and they count by the birth of the moon (Rashi’s comm. on the verse).

¹⁰⁴ Sanhedrin 42a.

¹⁰⁵ Chiddushei Aggados Maharsha *a.l.*

becomes new – which on this we make the special blessing of Kiddush Levanah.

And the explanation of the great high virtue of Kiddush Levanah, as the words of our Sages¹⁰⁴ “whoever blesses on the moon in its correct time it is as if he greets the Divine Presence,” and as we say in the blessing of Kiddush Levanah “had the Jewish people not merited to greet their Father in Heaven even only one time a month it would suffice... therefore we should say it standing” – “since the Jewish people in their exile do not merit to see the Divine Presence and are far from greeting It, however the renewal of the moon is a sign for the Jewish people that they will be renewed like it to glorify their Maker with greeting the Divine Presence... and therefore when we bless on the moon in its prescribed time which is a sign that we are destined to be renewed like it, indeed we are as if we greet the Divine Presence.”¹⁰⁵ And this is also among the reasons why we say in Kiddush Levanah “Dovid the king of the Jewish people is alive and well,”¹⁰⁶ “that his kingship is compared to the moon,”¹⁰⁷ and is destined to be renewed like it, and the Jewish people will return to cleave to its “Husband” namely Hashem similar to the moon that renews with the sun, as the verse says¹⁰⁸ “the sun and its shield [is analogous to] Hashem,” and therefore they make joy and dances at Kiddush Levanah similar to the joy of a wedding.”¹⁰⁹

¹⁰⁶ Rosh Hashanah 25a.

¹⁰⁷ Compared to the moon for about him it says, his throne is like the sun before Me, as the moon it is established forever” (Rashi’s comm. *a.l.*).

¹⁰⁸ Tehillim 84, 12.

¹⁰⁹ Rama Orach Chayim 426:2.

11. And more in depth – in the wording of Kabbalistic and Chassidic teachings¹¹⁰:

The moon – denotes the Attribute of Malchus, “which has nothing at all on its own,”¹¹¹ and receives its light from the sun, that aspect of Z”a, “the sun [symbolizes] Havaye’h,” which from it is drawn the revelation in the name Elokim, “the sun and its sheath is Havaye’h Elokim.” And based on this, the changes in the light of the moon in the manner of the receiving of the light of the sun denote the manner of the drawing forth and revelation of the name Havaye’h in the name Elokim, and in the Time to Come, when the imperfection of the moon will be filled in, and it will not have any deficiency and the light of the moon will be like the light of the sun,¹¹² there will be the complete union¹¹³ and revelation of the name Havaye’h in the name Elokim, “Havaye’h is Elokim.”

And we may say, that in “Kiddush Levanah” (after it gets smaller and smaller and again is renewed) hints to our general deeds and Service throughout the entire time of exile (the waning of the moon) which through this we come to the true and complete Redemption (the renewal of the moon), which the intention in this is to make Hashem a dwelling in the lowest realms, that also in the lowest world of which there is no lower than it from the perspective of the concealment of the light of

¹¹⁰ See Shaar Hateshuvah of the Mitler Rebbe vol. 2 (Chinuch) end 27b *ff.* and more.

¹¹¹ Zohar vol. 1, 32b. 249b. vol. 2, 215a. and more.

¹¹² As we say in the blessing of Kiddush Levanah.

¹¹³ See Likkutei Levi Yitzchok on Zohar vol. 3, pg. 333: “the three times we say Shalom Aleichem at Kiddush Levanah, (1) is the uniting of the ‘giver’ Z”a to [connect with] the “receiver” Malchus, from above to below, (2) is the uniting of the “receiver” Malchus to the ‘giver’ Z”a, from below to above, (3) is the combining of both ways as one, as is explained in Likkutei Torah end *s.v.* Vesamti Kodkod, the first discourse, analyze there.”

Hashem, due to it being created by the name Elokim (similar to the waning and imperfection of the moon), will be drawn and revealed the light of Hashem, the name Havaye'h, which is the name of Hashem [referring to His] Essence, a dwelling for the Essence of Hashem,¹¹⁴ and through this is accomplished “Naycha Derucha, a feeling of tranquility,” since the will of Hashem is completed that Hashem desired to have a dwelling in the lowest realms (as supra ch. 2).

12. Based on this it is understood, that when we make a righteous accounting at the end of the first week of Service in the world in the year 5752, Hei Tav Shin Nun Beis, [acronym of the Hebrew words meaning] “this shall be the year of wonders in it,” and we come to the conclusion *that the matter is only dependent on Moshiach himself* (as supra ch. 9) – this matter must express itself in the addition in being careful and glorifying the fulfillment of Kiddush Levanah, “which they are destined to be renewed like it,” in the true and complete Redemption through the King Moshiach [descendant of] Dovid, “Dovid the king of the Jewish people lives and endures.”

And more in detail:

First and foremost – to be careful and place greater effort in Kiddush Levanah, [to recite it] with dignified and nice clothing, in the street and with “a vast nation [which] glorifies the king,”¹¹⁵ also in those places who were not careful with this until now (since they live among the non-Jews¹¹⁶), including also being cautious regarding *the time* for Kiddush Levanah – for we find regarding this difference in customs: after three days

¹¹⁴ See Sefer Hamaamorim Melukat vol. 2, pg. 241. *Ref. a.l.*

¹¹⁵ The details of the laws of Kiddush Levanah – see Tur and Shulchan Aruch Orach Chayim sect. 426, and in the commentaries there.

¹¹⁶ See Magen Avraham ibid, comm. 14.

following the “birth” of the moon,¹¹⁷ after 7 days following the “birth” of the moon,¹¹⁸ and on Motzei Shabbos,¹¹⁹ “if the night of Motzei Shabbos is before 10 days into the month... however if it is after this¹²⁰ you do not wait until Motzei Shabbos, maybe there will be 2 cloudy nights or 3 or 4 and they will not see the moon and the time will pass,”¹²¹ and especially in the countries that it is more common that the sky is covered with clouds, and especially in the winter months¹²² - and each place as its custom, and each and every place according to its unique nature (and in a place that there is a question and doubt they should do according to the ruling of the authoritative Rabbi there).

Furthermore and mainly – Kiddush Levanah with a special intention to hasten and accomplish immediately the coming of the King Moshiach [descendant of] Dovid, through the addition in the demand and request for the Redemption, as the concluding words of Kiddush Levanah: “and they will *search out* Hashem their G-d and Dovid their king, Amen.”

¹¹⁷ See Taz ibid, comm. 3.

¹¹⁸ Shulchan Aruch ibid, 4. And in the Siddur of the Alter Rebbe “*according to Kabbalah* one should not do Kiddush Levanah until after 7 days from the “birth” of the moon” (and see at length the glosses of the Rebbe Rashab (in Siddur Torah Ohr 245a-b. and in the Siddur with Chassidic discourses 321a-b). Shaar Hakolel 33:2. *Ref. a.l.*).

¹¹⁹ Shulchan Aruch ibid, 2.

¹²⁰ As in the case of this month, that Motzei Shabbos (which is after 7 days from the “birth” of the moon*) is the 11th day of the month.

*) *And maybe if we are not particular in this and we make the Kiddush Levanah Blessing after 3 days (see also note 122) – we can recite the blessing this Motzei Shabbos, which is the 4th day of the week.*

¹²¹ Rama ibid.

¹²² See the glosses of the Rebbe Rashab and Shar Hakolel ibid, that for this reason the Tzemach Tzedek was not particular (in the winter) to wait until after 7 days. However, it is obvious that this is different if one lives in a country that (many of) the months of the winter are not cloudy.

13. And may it be the will of Hashem that already *before* Kiddush Levanah of the month of Cheshvan – and especially this year that since Cheshvan and Kislev are both complete months [having 30 days], there are three complete months (Tishrei Cheshvan and Kislev) one after the next, which through this a “Chazakah” is accomplished in the beginning of the year for the completeness of the months, which alludes to the completeness of the Jewish people who are “destined to be renewed like it” – “it should be fulfilled in us the verse that is written, and they will search out Hashem their G-d and Dovid their king, *Amen*,” the coming of the King Moshiach [descendant of] Dovid *literally* immediately.

And simply – that *immediately* is fulfilled the command that we read momentarily in the time of Minchah: “go for yourself... to the land that I will show you,” to our Holy Land, since “to your children *I gave* this land from the river of Egypt until the great river, the Euphrates river, the Keini, the Kenizi and the Kadmoni...”¹²³ a land of ten nations,¹²⁴ and in our holy land itself – “going and travelling to the south,”¹²⁵ “to the side of Jerusalem... the mountain of Moriah,”¹²⁶ and there itself – “to the place of the Altar,”¹²⁷ which “its place is very accurate.”¹²⁸

“And there before You we will do... as the command of Your will,” including also the completeness of Kiddush Levanah in a manner that we greet the Divine Presence – “appearing to

¹²³ 15, 18-19.

¹²⁴ Rashi’s comm. on the verse.

¹²⁵ 12, 9.

¹²⁶ Rashi’s comm. on the verse.

¹²⁷ 13, 4.

¹²⁸ Rambam Hilchos Beis Habechirah, beg. ch. 2. – and there: “and it is the place that Noach built there [an altar] when he went out of the Ark” (which in this is emphasized the connection to Parshas Noach).

Elokim in Tzion,”¹²⁹ moreover, “appearing... before the Master *Havaye’h*,”¹³⁰ including also the union of the name *Havaye’h* and the name *Elokim* which is emphasized in Kiddush Levanah (as supra ch. 11), “*Havaye’h* is *Elokim*,” and ascent after ascent, 7 times “*Havaye’h* is *Elokim*” that we say in Ne’ilah of Yom Kippur (following the recitation of “Hear o’ Israel “*Havaye’h* is *Elokeinu*, *Havaye’h* is one” one time, and “blessed is the Name of the glory of His Kingship forever and ever” 3 times) – (the Rebbe Shlita announced in the customary tune:) *Havaye’h* is *Elokim*, *Havaye’h* is *Elokim*, *Havaye’h* is *Elokim*, *Havaye’h* is *Elokim*, *Havaye’h* is *Elokim*, *Havaye’h* is *Elokim*, *Havaye’h* is *Elokim*, next year in Jerusalem!

¹²⁹ Tehilim 84, 8.

¹³⁰ Mishpotim 23, 17.