

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

Vayechi 5752



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

Long Live the Rebbe King Moshiach Forever!

Published and copyrighted

www.LivingMoshiach.com

Please buy this and other books on the
topic of Moshiach

Alive!

The real superhero: Moshiach

Bilingual Dvar Malchus 5751-2 (5 vol.)

What Moshiach Does

Moshiach Coloring book

The Laws of Moshiach of the Rambam

Open Your Eyes: Moshiach!

Moshiach Daily

And more!

**From the talks of the night and day* of the third day of
the week of Parshas Vayechi, the 10th of Teives (it
should be transformed to joy) and Shabbos Parshas
Vayechi, the 14th of Teives, 5752**

- Translated from Hebrew -

1. Parshas Vayechi is the culmination of the *first* book ([first] also in virtue¹) of the five Books of the Torah, the book of Bereishis (also an idiom of Rosh, head), which is called “Sefer HaYashar,” “the Book of Avraham, Yitzchak, and Yaakov, who are called Yesharim, upright”² – “the actions of the *Forefathers* are a sign *for the children*”³ – which act as an instruction and empowerment for the general Service of the “children” (all the Jewish People) which begins with [the following Chumash] “and these are Shemos, names, of the *children* of Yisroel [Yaakov],” and continues throughout the four books after this, and in all the 24 sacred books of the Torah, Prophets, and Writings, culminating with “Divrei

*) The night of the tenth of Teives – following the Maariv prayer, and the day of the Tenth of Teives – in the “Divrei K’vushin” following the Minchah prayer (and see infra note 40).

¹ As known that *the order* in the Torah is of ultimate accuracy.

² Avodah Zarah beg. 25a. And see at length Toras Chayim Vayeitzei 32c.

³ See Tanchuma Lech Lecha, 9. Bereishis Rabbah, 40:6. Ramban, Lech Lecha, 12, 6. And see Likkutei Sichos vol. 15, pg. 76. *Ref. a.l.*

Hayamim,” the history of the Jewish People of all generations.

And emphasized in the name and content of the Parshah with which we conclude the first Book of the Torah:

The name of the Parshah – “*Vayechi Yaakov, and Yaakov lived*”⁴ – that since “Yaakov” is “the choicest”⁵ of the forefathers,”⁶ the life of Yaakov is the essence of “Sefer Hayashar,” “the book of Avraham, Yitzchak and Yaakov,” and through him all matters of the forefathers that are in “Sefer Hayashar” are drawn forth to all the Jewish People⁷ (and the drawing forth itself is in a manner of “*Yashar, the upright*”⁸ they will see His face”⁹), to the extent that the state of

⁴ As it is called in several places (not only “Vayechi,” rather) “Vayechi Yaakov” (Rambam, at the end of Seder Teffilos Kol Hashanah).

⁵ Shaar Hapesukim Toldos 27, 25. And see Bereishis Rabbah beg. ch. 76. Zohar vol. 1, 119b. 147b.

⁶ Who includes also Avraham and Yitzchok – as known that Yaakov is the attribute of Tifferes (splendor), which includes Chessed (kindness) and Gevurah (severity), Avraham and Yitzchok (see Ohr Hatorah, our Parshah (vol. 5) end 993b *ff.*).

⁷ As known that Yaakov includes “all the souls of the Jewish people of all times” (Tanya Igeress Hakodesh sect. 7), to the extent that they are all called by his name – “Yisroel” and “Yaakov.”

⁸ And especially through Yaakov – whose attribute is the attribute of Tifferes, the middle path, the straight path, as the words of the Mishnah (Avos, beg. ch. 2) “which is the straight path...? the one that is Tifferes [beautiful]...” And see Likkutei Levi Yitzchok, our Parshah, pg. 248: “and similarly in Tanya ch. 45 ‘there is also a straight path... through the attribute of

“Vayechi Yaakov” becomes the state of all the Jewish People throughout all generations.

And the content of the Parshah – the blessing of Yaakov to his children¹⁰ (and before this also his blessing to the children of Yosef,¹¹ “Ephraim and Menashe will be for me like Reuven and Shimon”¹²) –drawing forth (Brochah (blessing) an idiom of [Mavrich meaning] drawing forth¹³) the matters of Yaakov to all his children, the 12 tribes,¹⁴ which include all the Jewish People for all generations.

Yaakov our forefather, peace be upon him, which is the attribute of mercy...’ indeed the attribute of Yaakov, mercy Tifferes, is called straight, and the verse says ‘for Hashem has made Adam (man) straight,’ and Adam is Tifferes the Name Ma”h [Mah is the numerical value of Adam] (and note that this is discussed in ch. Ma”h (45) of Tanya). And what is stated there in ch. 46 ‘and there is a straight path... which is the love of the reflecting face in the water...’ is also related to Tifferes, in vein of what is written ‘the upright will see Him face to face.’”

⁹ Tehillim 11, 7. And see Sefer Hallikutim (Da”ch of the Tzemach Tzedek) entree, Yashar. *Ref. a.l.*

¹⁰ 49, 1 *ff.*

¹¹ 48, 20.

¹² Ibid, 5.

¹³ Torah Ohr Mikeitz 37c. *e.p.*

¹⁴ And beginning with the division into the two general manners of the Service of Reuven and Shimon* (“Efraim and Menasheh will be for me like Reuven and Shimon”) – *seeing and hearing* (see Torah Ohr, beginning of our Parshah. *E.p.*) and following them there is the division of the detailed manners of Service of the 12 tribes, which this division is also based on the

And in the wording of our Sages¹⁵: “Yaakov our forefather did not die,” “just as his children are alive, so too he is alive”¹⁶ – that the life of Yaakov is eternal life through it being drawn to his children and children’s children for all generations, “his children are alive,” true life through

closeness and distance to one of the two main manners of Service of seeing and hearing (and see also Sefer Hasichos 5750 vol. 1, pg. 232-3).

*) *And based on this we may say, that in the counting of **Reuven and Shimon** in Parshas Va’eira (“since He needed to write the lineage of the tribe of Levi until Moshe and Aharon” (Rashi’s comm. on Va’eira 6, 14)) all the Jewish people are included.*

¹⁵ Taanis 5b. Zohar our Parshah, beg. 235b. 248b. Rashi’s comm. on our Parshah 49, 33.

¹⁶ And based on this we may explain the connection of the name of the Parshah with its content (for indeed the name of the Parshah is not only as a result of necessity* being the first word of the Parshah, rather also and mainly since it is connected to and denotes the content of the Parshah) – since the content of most of the Parshah is regarding the life of *the children* (and grandchildren) of Yaakov (as emphasized in the blessings of Yaakov to his children – “he blessed them, each person as befits him,” “the blessing that is destined to come for each one” (49, 28 and in Rashi’s comm.) during their life and the life of their descendants in the following generations), and nevertheless it is named after the life of *Yaakov* (“and Yaakov lived”) – since the true life of Yaakov, eternal life, is expressed in the life of his children, “just as his children are alive so too he is alive.”

*) *“For everything even if it is seemingly involuntary, is all deliberately so with a special intention and a Mitzvah from Hashem” (Tzafnas Pane’ach on the Torah, beg. Parshas Masei).*

studying and fulfilling the *Torah*, “our life and length of our days,¹⁷” the concept of *Yaakov*, as it says¹⁸ “and He established a testimony in *Yaakov* and *Torah* he placed in *Yisroel*.”

And at the end of the reading of Parshas *Vayechi* with which we conclude the first book of the *Torah* we announce “strong, strong and be strengthened”¹⁹ (as the Jewish custom²⁰) – that “*Vayechi Yaakov*” is the strength for the Service of the Jewish People throughout all the generations.

And based on what is known that the *Torah* portions have a special connection to the times in which we read these Parshahs²¹ – we may explain also the connection of Parshas *Vayechi* (the culmination of the first Book of the *Torah*, *Sefer HaYashar*, which is an empowerment and strength for the Service of the Jewish People of all generations) to the 10th of *Teives*, especially in the calendar layout of this year, that the 10th of *Teives* occurs on the third day of the week of Parshas

¹⁷ Wording of the Brachah of *Ahavas Olam* in the Maariv Prayer – based on the wording of the verse (*Nitzavim* 30, 20) “for it is your life and the length of your days.”

¹⁸ *Tehillim* 78, 5.

¹⁹ 3 times – three times makes a *Chazakah* (*Bava Metzia* beg. 106b. *ref. a.l.*), hence the strength itself is in a manner of strong [*Chazakah*].

²⁰ See *Shulchan Aruch Orach Chayim* end sect. 139, and in the comm. *a.l.* *Likkutei Sichos* vol. 25, pg. 474. *Ref. a.l.*

²¹ “The Holidays throughout the year... they all have a connection to those Parshahs in which they occur, since everything is ingeniously set by Hashem” (*Sheloh*, *Chelek Torah Shebichsav* beg. Parshas *Vayeishev* (297a)).

Vayechi hence the Holy Shabbos of Parshas Vayechi upon which the elevation and the completion (“Vayechulu²²”) of the tenth of Teives is accomplished is on the 14th day of Teives, the day ushering in the 15th of Teives (that begins in the Minchah of Shabbos²³), upon which “the²⁴ moon (of the month of Teives) is complete [full],”²⁵ including and especially the completeness of the tenth of Teives, as we will explain.

2. And by way of preface the explanation of the unique quality of the 10th of Teives,

The 10th of Teives, one of the 4 fast days which are a Rabbinical obligation²⁶ has a stringency surpassing the other fast days (even in comparison to Tisha B’Av which “its night is like its day,”²⁷ unlike the other Rabbinic fast days which are only in the day and not in the night²⁸) similar to the fast of

²² Bereishis 2, 1. And see Likkutei Torah Behar 41a. Ohr Hatorah on the verse.

²³ As obvious from the fact that we don’t say Tzidkascha VTzidkascha in Minchah of a Shabbos that is Erev [the day leading up to] a day upon which we do not say Tachanun (Shulchan Aruch of the Alter Rebbe, Orach Chayim, end sect. 292).

²⁴ Zohar vol. 1, beg. 150a. Vol. 2, beg. 85a. And more. And see Shemos Rabbah 15, 26.

²⁵ And especially since the full and complete moon – “half of 29 days, 12 hours and 793 Chalakim” (Beis Yosef Orach Chayim sect. 426) – begins between the 14th and the 15th.

²⁶ See Rambam Hilchos Taniyos 5:4.

²⁷ Rambam ibid law 7. Tur Shulchan Aruch Orach Chayim 553:2.

²⁸ Rambam ibid 1:8. Tur Shulchan Aruch ibid beg. sect. 564.

Yom Kippur which is a Biblical obligation – that “even if it would occur on Shabbos (in the time that they would sanctify the month based on seeing [a new moon],²⁹ including for some time after the destruction of the Beis Hamikdash, when there was [still] a Beis Din Samuch³⁰ who were sanctifying it based on seeing [the new moon]) they would not be able to postpone it to a different day because regarding it the verse says³¹ *on this very day*, just like regarding Yom Kippur.”³²

And we may say the explanation of this³³:

The four fast days were established due to four catastrophes that were connected to the destruction which occurred *as a series of events* and in the order that they occurred: on the tenth of Teives – “the king of Babylon surrounded... Jerusalem and besieged it,” on the 17th of

²⁹ Whereas in the present time when we sanctify [the new months] based on a calculation – the 10th of Teives will not occur on Shabbos.

³⁰ *[A Beis Din Samuch is a Jewish court that has the higher level of Semichah]*

To the extent that we find that also after quite a number of generations there was a Beis Din Samuch – the Beis Din of the Rif (Maggid Mishneh on Hilchos Shofar 2:9. *E.p.*), and there is the possibility that they would sanctify the [new months] based on seeing [the new moon] (see at length the talk of Shabbos Parshas Bereishis (the second Farbrengen) 5745).

³¹ Yechezkel 24, 2.

³² Abudraham laws of fasts – brought in Beis Yosef, Orach Chayim sect. 550.

³³ See also Likkutei Sichos vol. 25, pg. 267. *Ref. a.l.* – And see similarly in Shaalos Veteshuvos Sho’el Umeishiv, Mahadura Kama, vol. 3, sect. 179.

Tammuz – the “walls of Jerusalem were breached,” on the 9th of Av – “The 1st and 2nd Beis Hamikdash were destroyed,” and on the 3rd of Tishrei – “Gedalyah ben Achikam was killed and the final coal of the Jewish People was extinguished...”³⁴

And since on the 10th of Teives there was *the beginning* (of the series of events of) the *destruction*, and a beginning has more strength than the continuation after it and sometimes even more than the culmination of the matter therefore it has a greater severity than the other fast days which are connected to the continuation and culmination of the destruction.

And from this it is understood also regarding the good aspect of the fast days³⁵ – that the 10th of Teives is *the beginning and opening* of the good aspect of all the fast days (as we shall explain), so therefore this [the good aspect] is *with advanced vigor and great strength* more than the other fast days (including also Tisha B’Av when Moshiach was born,³⁶ the beginning of the Redemption), as the opening of all new matters of holiness.³⁷

³⁴ Rambam ibid, 5:2-3.

³⁵ And most certainly so and a fortiori – since “the good measure is much greater [than the opposite]...” (Sotah 11a. *ref. a.l.*).

³⁶ Yerushalmi Brachos 2:4. And more. – And note that the time of pregnancy is (a minimum of) seven months prior to the birth, and based on this we may say that the time of the pregnancy of Moshiach is the tenth of Teives, 7 months before Tishah B’av (the day of Moshiach’s birth). And see infra note 114.

³⁷ See Likkutei Sichos vol. 20, end pg. 74 *ff. ref. a.l.*

3. And the explanation of this:

A fast day is (as the verse says)³⁸ – “a favorable day for Hashem,” as the Alter Rebbe explained in Iggeres Hateshuvah³⁹ that, “the desired fast is a favorable day” – “an auspicious time” for *Teshuvah*,⁴⁰ through which we eliminate the destruction and exile and we bring the *Redemption* – “The Jewish People are redeemed only through Teshuva, and the Torah already promised that eventually the Jewish People are destined to due to Teshuvah... and immediately they will be redeemed.”⁴¹

And this matter (the intention in the fast [namely] for Teshuvah which eliminates the destruction of the exile and

³⁸ Yeshayah 58, 5.

³⁹ Tanya, III, end ch. 2.

⁴⁰ And in the wording of the Rambam (ibid, law 1) – “to arouse the hearts to open the ways of Teshuvah... that through remembering these things we will return to do better.”

And this is also the content of the custom of saying a [sermon known as] “Divrei *Kivushin*” on a fast day (see Likkutei Sichos vol. 20, pg. 352. *Ref. a.l.*) – idiom of “*Yichbosh [grab]* our sins and cast them into the depths of the ocean...” (Michah 7, 19) – which are not words of rebuke, Heaven forbid, rather, words regarding the merits of the Jewish people, including also regarding arousal to Teshuvah – which “there is nothing that can block Teshuvah” (Rambam Laws of Teshuvah, end ch. 3), what more that even before the Teshuvah is actually done “one wants to be a Jew and he wants to do all the Mitzvahs and distance himself from sins...” (Rambam Hilchos Gerushin, end ch. 2 – the daily portion of [Rambam] of the night following the tenth of Teives). – And see at length the Talk of Parshas Vayechi (and the 10th of Teives) 5751, ch. 4 *ff.*

⁴¹ Rambam Laws of Teshuvah 7:5.

brings the Redemption) is emphasized in the 10th of Teives more than other fast days.

When the “king of Babylon.... besieged Jerusalem” – it still did not *affect* Jerusalem itself (the houses in it, and certainly not the main house, the Beis Hamikdash) and even not its *walls* which surround and guard Jerusalem, for even the wall was *complete*, and the King of Babylon remained *outside* the wall (whereas in the catastrophes after which due to them the other fast days were established).

[Only that mere fact that he was able to surround the wall and besiege Jerusalem, in a manner that “no one can go out and no one can go in,”⁴² which as a result they were not able to bring food into the city etc. – is an undesirable matter⁴³ to the extent of establishing a fast].

And the intention in this catastrophe (a siege on Jerusalem, however a siege alone, without affecting Jerusalem itself, not even the wall of Jerusalem) was in order to arouse the Jewish People to *return with Teshuva immediately*,⁴⁴ which

⁴² Wording of the verse – Yehoshua 6, 1.

⁴³ To the extent that this could be the “beginning” for all the following catastrophes after it (as took place actually, since they did not take advantage of the arousal to Teshuvah).

⁴⁴ Especially since there is no need for a long duration of time, since Teshuvah is “in one hour, in one day, in one moment” (Zohar I, end 129a), and as the ruling of the Gemara (Kidushin 49b) that through “a thought of Teshuvah” one becomes “a Tzaddik (and even a Tzaddik) Gamur [complete]” (as the version in Ohr Zarua sect. 112). Moreover, “fortunate are Chasidim* *every single day*... they do complete Teshuvah” (Zohar *our Parshah*, end 220a) and “it says in Tikkunim that

through this the undesirable matter *will be eliminated from the beginning* (and automatically the continuation of the undesirable events will not occur.)

Hence, on the Tenth of Teives there is emphasis on the “auspicious time” for the service of Teshuvah which eliminates the destruction and brings the Redemption *more* than the other fast days⁴⁵ – since *it did not have in it* any form

even if one Tzaddik** would return with complete Teshuvah, Moshiach would come in his generation” (Ma’amarei Admor Hazakein Haketzarim pg. 403).

*J) Which includes all the Jewish people – “and Your nation are all Tzaddikim” (Yeshayah 60, 21. Sanhedrin beg. ch. Chelek).

**J) And not only a Tzaddik (Gamur) “in its true meaning and virtue and not a borrowed term,” rather also one “who is judged based on the majority [of his actions] and he is called Tzaddik with regard to a ruling, being that he is meritorious in the verdict” (Tanya ch. 1), since through “one Mitzvah... he tips the scale for him and the entire world to the meritorious side and he causes him and them salvation” (Rambam Laws of Teshuvah 3:4).

⁴⁵ And we may say, that on the tenth of Teives this matter is even more emphasized in *the night* of the tenth of Teives – for the tenth *day* of Teives has already begun which begins the night before (“and it was evening and it was morning”), and nonetheless the *fast* of the tenth of Teives does not begin till Alos Hashachar [dawn]* – which in this time it is exceedingly emphasized *the empowerment* (“favorable time”) to utilize the time *for the Service of Teshuvah* which brings the *Redemption*, which through this *the fast* of the tenth of Teives *will be nullified* even before it begins.

*) Rambam and Tur Shulchan Aruch cited in note 28. – And note the discussion regarding one who sleeps a Shinas Keva

of destruction *in actuality* (since indeed also the wall of Jerusalem remained complete), rather only a matter that would *arouse to Teshuva*, which through this Jerusalem and the Beis Hamikdash will remain complete (*elimination of the destruction*).

4. And we may add [additional points] in the unique aspect of the 10th of Teives – both regarding the beginning of the destruction of the Beis Hamikdash and also and mainly regarding the beginning of (the Redemption and) the building of the Beis Hamikdash:

Regarding the siege of Jerusalem (on the 10th of Teives) we find in the prophecy of Yechezkel,⁴⁶ “and you shall take an *iron* pan and place it [as an] *iron* wall between you and the city...and it will be *besieged*... and it will be a sign for the Jewish People” (“that so Jerusalem will be besieged”⁴⁷).

And we may say, that “*iron*” being the sign for the siege also alludes to the *destruction of the Beis Hamikdash* – since, “*iron*” is out of question for the Beis Hamikdash,⁴⁸ as the

(deliberate sleep) if he is permitted to eat and drink before Alos Hashachar (see the comm. etc. on Tur Shulchan Aruch ibid).

⁴⁶ 4, 3.

⁴⁷ Rashi's comm. on the verse.

⁴⁸ And emphasized especially *regarding the Altar* – the main part of the Beis Hamikdash, “a house for Hashem prepared to offer on it the Karbon offerings” (Rambam beg. Hilchos Beis Habechirah) – “and if you will make a stone altar for Me do not use Gazis stones (which were chiseled and hewn with iron) to

verse says⁴⁹ “and when the House [of Hashem] was being built complete stones [were used]... and hammers and saws, any iron tools were not heard in the House during its construction,”⁵⁰ being that it is associated with the *destruction of the Beis Hamikdash*, as it says in the Midrash,⁵¹ “and this is the donation... gold silver and copper⁵²... however *iron* is not written here not in the Mishkan and not in the Beis

build it, for your sword you have lifted upon it and disgraced it,” since “the alter was created to lengthen the days of man and iron was created to shorten the days of man, it is not correct the shortener will be lifted upon the lengthener, in addition, since the alter makes peace between the Jewish people and their Father in Heaven, therefore upon it should not come a severer and destroyer” (Yisro 20, 22 and in Rashi’s comm. – from the Mechilta. And see at length in the comm. of the Ramban. Torah Shleimah (sect. 554-5)).

⁴⁹ Melachim I, 6, 7.

⁵⁰ And the use of iron to carve the stones (“stones... Gozis Meguroros Bemigra,” “cut with a Migra” “an iron tool full of grooves [a saw]...” (ibid 7, 9, and in Metzudos)) was *outside* – “that he would carve it outside and then bring it inside” (Sotah 48b*).

*) *And according to the opinion of Rabbi Yehudah – about which “Rabbi said that the words Rabbi Yehudah seem to be the case regarding the stones of the Beis Hamikdash” – even outside they did not use iron tools, rather they used the “Shamir [worm]” (Sotah ibid).*

⁵¹ Shemos Rabbah 35, 5.

⁵² Terumah 25, 3.

Hamikdash⁵³ why? since Edom *who destroyed the Beis Hamikdash* is compared to it.”⁵⁴

And the correction of it through *Iron of holiness*⁵⁵:

Our Sages said⁵⁶: “any Rabbi that is not hard like iron is not a Rabbi... as it says⁵⁷ ‘a land that Avaneha [lit. its stones] are iron,’ don’t read it Avaneha, but rather Boneha (its builders^[57])” which this is the concept of “stubbornness” in a good sense,⁵⁸ the strength and power (iron) of the Essence of the Soul,⁵⁹ through which we nullify the iron of negativity which is (the stubbornness of the) evil inclination.⁶⁰

⁵³ And “iron” that is mentioned in Divrei Hayomim – see infra ch. 6.

⁵⁴ And see Brachos 32b: “from the day the Beis Hamikdash was destroyed a wall of iron separates... as the verse says ‘and you, take for yourself a pan of *iron*...’”

⁵⁵ See Sefer Hallikutim (Dach of the Tzemach Tzedek) entree, Barzel. *Ref. a.l.*

⁵⁶ Taanis, 4a. And see also ibid 7a: “what is [the meaning of] what is written ‘iron with iron together,’ to teach you that just as in the case of iron, one sharpens the other, so too two Torah scholars sharpen each other in Halachah [knowledge].”

⁵⁷ Eikev 8, 9.

^[57] *[Torah scholars are called builders since they fortify the world’s existence.]*

⁵⁸ See Shemos Rabbah end ch. 42. Likkutei Torah Balak 67d. Ohr Hatorah Tetzaveh pg. 1717. Megillas Esther pg. 2400-2401 (in the print of 5750 – pg. 216-217).

⁵⁹ Note that “Barzel” has the numerical value of “Gorel (lots),” which symbolizes the Essence of the Soul (Ohr Hatorah ibid).

⁶⁰ See Sukkah 52b: “if this despicable one bothers you pull him into the Beis Hamidrash if he is iron he will burst into

And this is especially associated with the 10th of Teives – since, the intention of the siege (only a siege, without any damage even of the wall of Jerusalem) was an arousal to do Teshuvah in order that also the *wall of Jerusalem* will remain and be *complete* (as mentioned before), and this idea in the service of Hashem – guarding the completeness of the Torah, “I am a wall’ refers to Torah,”⁶¹ in a manner of strength and power of “iron” of holiness, “Avaneha (Boneha, Torah scholars) iron.”

Moreover – also the intention and goal of the continuation of the events of the siege including the use of iron in the destruction of the Beis Hamikdash (since they did not do Teshuvah etc.), is, in order that there be the completeness of “iron” of holiness in the building of the third Beis Hamikdash:

It says in the Midrash⁶² that “gold, silver and copper” correspond to the three forefathers Avraham, Yitzchak and Yaakov – “gold refers to Avraham... silver refers to Yitzchak... and copper refers to Yaakov.” And based on what is known⁶³

pieces...” And see Midrash Mishlei (ch. 27. Brought in Bachye, Bo 12, 23): “‘iron with iron together,’ this is Moshe the Tzaddik and the wicked Pharaoh who were verbally wrestling with each other... you say ‘I don’t know Hashem’?! eventually you will...!” namely that the nullification of Pharaoh, iron in the negative sense, is accomplished through Moshe, iron in the holy sense (Ohr Hatorah Megillas Esther ibid).

⁶¹ Pesachim 87a. And see Ohr Hatorah on our Parshah 404a.

⁶² Shemos Rabbah end ch. 49.

⁶³ See Chiddushei Aggados Maharsha and Iyun Yaakov on Pesachim 88a. Likkutei Torah Matos 83c. *e.p.*

that also the [three] Beis Hamikdashos correspond to Avraham, Yitzchak, and Yaakov, “in reference to Avraham it says ‘mountain’... in reference to Yitzchak ‘field,’... Yaakov who called it ‘House,’”⁶⁴ we may say that gold, silver, and copper correspond to the three Beis Hamikdashos: gold corresponds to the first Beis Hamikdash, silver corresponds to the second Beis Hamikdash, and copper corresponds to the Third Beis Hamikdash. And the explanation of this⁶⁵ – that through Yaakov, who’s concept is Torah (as mentioned above in ch.1), also the refinement of copper is accomplished ([copper - Nechoshes] an idiom of NaChaSh (snake),⁶⁶ the primordial snake, namely Klipah (negativity), which is refined through “Nechoshes” of holiness⁶⁷), which is mainly and in the complete sense in the third Beis Hamikdash corresponding to Yaakov.

And we may add, that “Nechoshes” alludes also to the state of the time of exile (following the destruction of the

⁶⁴ Pesachim ibid.

⁶⁵ See Ohr Hatorah Sisa pg. 1888.

⁶⁶ See Chukas 21, 9 and in Rashi’s comm.

⁶⁷ And note, that “Nechoshes” is the acronym of Novlos Chachmah Shelima’alah Torah (appendix to Torah Ohr Sisa 111d. *e.p.*). And the connection to Yaakov – see Ohr HaTorah on our Parshah 408a.

[Novlos Chachmah Shelima’alah Torah means the Torah is the “shriveled fruits” that fall off the “tree” namely, the supernal wisdom of Above. Meaning the Torah we comprehend is incomparable to the Essence of the Torah, the wisdom of Above that transcends our understanding, the source of the Torah that we comprehend. – See Tanya Iggeres Hakodesh sect. 19]

second Beis Hamikdash), whereas the completeness of the third Beis Hamikdash is alluded in (the refining of “iron” of negativity which is even lower than “copper,”⁶⁸ which through this we reach) the completeness of “iron” of holiness:

Gold, silver, and copper are listed in descending order – that gold is the most valuable, silver is lower than gold, and copper is lower than silver. And alluded also in their acronym: “Zahav (gold)” acronym of “Zeh Hanoaisin Bari” (“the one who is giving is healthy”) “Kesef (Silver)” acronym of “K’sheyeish Sakanas Pachad” (“when there is a danger”), and “Nechoshes,” acronym of “N’sinas Cholah Sh’amar T’nu” (“giving to an ill person who says ‘give’”).⁶⁹

And based on this we may say that “gold” symbolizes the (Mishkan and) the first Beis Hamikdash which was complete (“the one giving is *healthy*”), and “silver” symbolizes the Second Beis Hamikdash which was missing five things⁷⁰ (therefore “there is a fear” maybe again there will be the absence Heaven forbid of the entire Beis Hamikdash), and “copper” (which is lower than gold and silver) symbolizes the state of the time of exile, which due to the absence of the Beis Hamikdash, the Jewish People are in a state of “*an ill person*”

⁶⁸ See Zohar II, beg. 228a. Ohr Hatorah Terumah pg. 1413.

⁶⁹ See Rabboseinu Baalei Hatosafos beg. Parshas Terumah. Rosh’s comm. *a.l.* Iggeres Hatiyul (by the brother of the Maharal) Chelek Haremez, 7. Torah Shleimah on the verse, Terumah 25, 3 (38). And see Sefer Hasichos 5749 vol. 1, end pg. 263 *ff.* (at length). See the Talk of Parshas Terumah 5751, note 87 and in the asterisk.

⁷⁰ Yoma 21b.

that says give,” which this is the request and demand from Hashem to give (“whoever gives, gives with a good eye⁷¹”) the *Third Beis Hamikdash* which will be at the height of perfection (even in comparison to the Mishkan and the First Beis Hamikdash) – “The Mikdash, o Hashem, Your hands have established,”⁷² “the building of Hashem,”⁷³ an *eternal* edifice (which will never be destroyed).

And we may say, that the virtue of the *eternity* of the Third Beis Hamikdash (that after the destruction of the first and second Beis Hamikdash an eternal Beis Hamikdash will be built which will not be followed by destruction) – is hinted to in the strength of the “Iron” of holiness.

5. And in the terminology of Kabbalistic and Chassidic teachings:

It is known⁷⁴ that the acronym of Barzel is Bilha Rachel Zilpa Leah, the four wives of Yaakov who are the mothers of the twelve tribes and opposite them there are also four aspects in the feminine aspect of negativity, as it says regarding Og⁷⁵ “his bed is a bed of iron,” which is the antithesis of our four matriarchs of the realm of holiness.

⁷¹ See Bava Basra beg. 53a. *ref. a.l.*

⁷² Beshalach 15, 17.

⁷³ Zohar III, 221a.

⁷⁴ Sefer Hallikutim by the Arizal *our Parshah* 49, 11 (and see *infra* note 141). Likkutei Torah and Shaar Hapesukim Va’eschanon 4, 20. Eikev 8, 9. And more.

⁷⁵ Devarim 3, 11.

And to add, that also the order of the four matriarchs who are [hinted to] in the world “Barzel, “(Bilha before Rachel and Zilpah before Leah, maidservant before her mistress) is in the order of negativity – “when⁷⁶ a maidservant will inherit her mistress.”⁷⁷

And we may say, that also in holiness there is the order of “Barzel” – the maidservant before her mistress in *the positive sense*:

And by way of preface [regarding] the virtue of the Matriarchs surpassing the Patriarchs, as it says regarding Avraham “whatever Sarah tells you listen to her voice,” “Avraham was secondary to Sarah with regard to prophecy”⁷⁸ – similar to the state of the Time to Come that “the female will transcend the male,”⁷⁹ “the woman of valor is the crown of her husband,”⁸⁰ that the Sefirah of Malchus will ascend above all the Sefiros (what ends up in action was first in thought⁸¹), which our Patriarchs had a foretaste of this, as the words of our Sages,⁸² “Hashem gave three people a taste of

⁷⁶ Mishlei 30, 23.

⁷⁷ See Ohr Hatorah Tetzaveh pg. 1692 *ff.* 1737 *ff.* Likkutei Levi Yitzchok Igros Kodesh pg. 417.

⁷⁸ Vayeira 21, 12 and in Rashi’s comm.

⁷⁹ Yirmiyah 31, 21.

⁸⁰ Mishlei 12, 4.

⁸¹ Hymn of “Lecha Dodi.”

⁸² Bava Basra, end 16b.

the World to Come in this world, Avraham, Yitzchak and Yaakov, as it says ‘BaKol, Mikol Kol [they had everything].’⁸³

And likewise regarding the virtue of the *maidservants* surpassing the mistresses (Bilha before Rachel and Zilpa before Leah⁸⁴), as it says about Rachel who gave her maidservant (Bilha) to Yaakov “and I will build also myself from her⁸⁵” – that the Matriarchs⁸⁶ are the level of Malchus of Atzilus, and the maidservants are the level of Malchus *as it descends to Briah, Yetzirah, Asiyah*, and about this it says,⁸⁷ “The stone that the builders despised became the head cornerstone,” that the Forefathers who build Malchus^[87] through their marriage with the Matriarchs,⁸⁸ did not want (on their own) to marry the maidservants since they despised the descent to Briah, Yetzirah, and Asiya (the aspect of the

⁸³ Likkutei Torah Shir Hashirim 15c, Ohr Hatorah Chaye Sarah 123b.

⁸⁴ In addition to the precedence of Rochel, the Sefirah of Malchus, before Leah, the Sefirah of Binah.

⁸⁵ Vayeitzei 30, 3.

⁸⁶ Regarding the following – see Likkutei Torah, end Parshas Brachah. Siddur (with Chassidic explanations) 21d.

⁸⁷ Tehillim 118, 22.

^[87] *[Malchus is the source of the physical world and building Malchus means revealing G-dliness that transcends the physical world into the physical world, this is accomplished by refining and elevating the physical world – see the source cited in the following note and more.]*

⁸⁸ As emphasized in the marriage of Yitzchok and Rivkah which is the concept of the union of Mah and Ban (Likkutei Torah Brachah end 96c. e.p.) *[Mah – G-dliness and Ban (Malchus) – physicality – see Dvar Malchus Chaye Sarah 5752.]*

maidservants), nevertheless, specifically through marrying the maidservants (the level of Malchus as it descends to Bria, Yetzirah, and Asiya) the building and elevating of Malchus at the height of perfection is accomplished (“the maidservant when she will inherit her mistress” in a good sense).⁸⁹

And likewise, we may explain also regarding the Beis Hamikdash:

It is explained in Chassidic discourses⁹⁰ why the Beis Hamikdash was *made of stones* specifically (not like the Mishkan which was made of cedar wood), to the extent that “they do not build in it protruding wood”⁹¹ (whereas covered over [wood was in the Beis Hamikdash]⁹²) – being that it had in it a *foretaste* of the perfection of the Time to Come when the Sefirah of Malchus will be higher than Z”A (a woman of valor is the crown of her husband) and therefore it was constructed of stone, inanimate, which corresponds to the Sefirah of Malchus, and not cedar wood, vegetation, which

⁸⁹ And emphasized regarding the kingship of Dovid, since his birth [conceiving] was as such that his father (Yishai) thought that he had relations with his maid, in [correlation with] the secret of ‘a maidservant when she will inherit...’ (see Likkutei Torah and Siddur cited in note 86).

⁹⁰ Torah Ohr and Toras Chayim beg. Parshas Vayigash. Likkutei Torah and Siddur *ibid.* *e.p.*

⁹¹ Rambam Hilchos Beis Habechirah 1:9.

⁹² Radvaz, *ibid.* and more. – And we may say *similarly* regarding iron, that “all iron tools *were not heard* in the house when it was built,” *openly* specifically (like protruding wood), whereas concealed, [i.e.] outside of the Beis Hamikdash (like covered wood).

corresponds to Z”A (however *not made of iron*⁹³ which is lower than stone, which corresponds to the Sefirah of Malchus as it descends to Briah, Yetzirah, and Asiya).

And we may say, that in the Beis Hamikdash of the Time to Come⁹⁴ there will be the manifestation of the virtue of Malchus (not only as it is in Atzilus, rather also and mainly) *as it descends to Briah, Yetzirah, and Asiya*, which will be expressed in the strength and power (not only of stone, rather also) *of Iron* which is stronger than stone, “a land (the Sefirah of Malchus) which *its stones are iron*,” similar to the virtue of the maidservants over and above the Matriarchs (the

⁹³ And iron that we find regarding the making of the Menorah, “he doesn’t have gold, we use even [a Menorah made] of silver, of copper, [Or] of *iron*...” and the Menorah that the Kings of the Chashomonean dynasty made was of *iron* (Menachos 28b) – yet: (1) since the iron was *in place* of silver and gold indeed it is “iron” as it has relation to the level of silver and gold,* (2) “they were skewers made of iron *and they covered them* with wood,” that the iron was not seen when looking at it (like covered wood). And Amah Kalya Orev [on the roof of the Beis Hamikdash], an *iron* plate like a sword, height of an Amah, on top of the fence all around, so that the ravens do not sit on it (Moed Katan, beg. 9a. *ref. a.l.* Rambam Hilchos Beis Habechirah 4:3) – was on the roof of the Beis Hamikdash, which the roofs were not sanctified (Pesachim, end 85b. *Ref. a.l.* Rambam ibid, 6:7), like *the outside* (and see infra note 102).

*) *Similar to what is explained regarding stones and bricks, that “if they do not find stones they build it with bricks” (see Likkutei Sichos vol. 6, pg. 23, note 76).*

⁹⁴ In which will have the perfection of the Time to Come literally, not only a mere foretaste, as was in the first and second Beis Hamikdash.

completeness of the building and elevation of Malchus) which is alluded to in the acronym of “Barzel.”⁹⁵

6. And possibly we may say, that the perfection of iron of holiness that is in the third Beis Hamikdash will be (not only in the *strength* of eternity, rather) also in the fact that *it will be built* (not only from stones,) rather also *from iron*, that the iron itself will be a *part of the building* of the Beis Hamikdash itself:

“Iron is not written... regarding the Mishkan and Mikdash... since it destroyed the Beis Hamikdash” – refers to the first and second Beis Hamikdashos which were destroyed by iron; whereas in the future Beis Hamikdash, an eternal edifice that is not possible to be destroyed – there is no worry of any form of iron in the negative sense since in the Time to Come the existence of iron of negativity will be nullified,⁹⁶ and automatically there can and must be iron as well used in

⁹⁵ [The following will further explain the connection of the wives of Yaakov to the third Beis Hamikdash.] Note the connection to “an iron wall” – since, “woman” is connected to (Torah and) “a [protective] *wall*”, as it says ‘the female will surround the male’ (Yevamos 62b [see also supra pg. 167]), and the 4 wives of Yaakov (acronym of Barzel) are “the iron wall” of holiness (which through this we transform the “iron wall” in the prophecy regarding the siege of Jerusalem, as infra ch. 7).

⁹⁶ Which then there will not be the existence of iron which shortens the life of man, heaven forbid, as the verse says (Yeshayah 2, 4) “and they will beat their swords...” moreover – the opposite of life will be no more. And see Tanchuma end Parshas Yisro: “in the pre-messianic era the years are shortened due to the evil inclination, however in the time to Come ‘death will be eliminated forever and Hashem will erase tears from all faces.’”

its building, in order to emphasize the virtue and perfection of *transforming* the iron⁹⁷ *that destroyed* the Beis Hamikdash into iron which becomes part of the *building* of the Beis Hamikdash.

And we may say, that what is written in Divrei Hayamim⁹⁸ (regarding the accomplishment of *Dovid* in preparing everything necessary for the building of the Beis Hamikdash) “I prepared for the House of My G-d the gold for the gold, the silver for the silver, and the copper for the copper, and the *iron for the iron...*” “*and iron one hundred thousand Kikars*” – its completeness and perfection is in the Beis Hamikdash of the future⁹⁹ which will be built by King

⁹⁷ See Avos Derebbi Nasan ch. 16: “the evil inclination is similar to iron that was placed in the fire, as long as it is in the fire *one can make all tools that he desires out of it*, so too regarding the evil inclination...”

⁹⁸ Divrei Hayomim I, 29, 2; 7 (and ibid 22, 14 (16): “and as for the copper *and the iron* no weight (number [a vastly great amount])).

⁹⁹ In the commentary of the Ramban, end Parshas Yisro: “and the iron that Dovid dedicated for the Beis Hamikdash which its number was not calculated was to make of it tools to cut the wood and carve the stones,” however regarding the Mishkan and the Beis Hamikdash itself iron is completely out question, see there. And see the discussion regarding this in Torah Shleimah ibid. Resolving is also necessary regarding the Amah Kalya Orev which “was a necessity for the structure of the Beis Hamikdash” (Moed Katan ibid), and it was (not only in the Beis Hamikdash, rather also) *on the outer Alter* of the Mishkan (Braysa of Mileches Hamishkan ch. 11. Yalkut Shimoni Tetzaveh Remez 385 and in the comm. Zayis Ra’anan).

And in the comm. of Maharzu (on Shemos Rabbah cited in note 51): “and what it says at the end of Divrei Hayomim I ‘and

Moshiach [exemplifier of] Dovid¹⁰⁰ that its building will be (not only from gold, silver, and copper at the height of perfection,¹⁰¹ rather) also from iron.¹⁰²

the iron for iron... 100,000 Kikar of iron,' it is likely that this was in the courtyards, however not inside" – that the iron was in the Beis Hamikdosh itself (not like the opinion of the Ramban that it was only for the tools to cut the wood and carve the stones), however in the courtyard and not inside. And research is needed as for where we find that they used such a great amount of iron in the courtyard of the first Beis Hamikdash (whereas in the Beis Hamikdash which is destined to be built – "although it is written in Yechezkel it is not duly clear," and there is room to say that it will be built also with iron, as in the talk).

¹⁰⁰ And based on this we can truly appreciate why "iron" is mentioned only (1) in the preparations for the Beis Hamikdosh by *Dovid* (and not in the building of the Beis Hamikdosh by Shlomah), (2) *In Divrei Hayomim* (and not in Melachim) which is mainly "for the ancestry of *King Dovid*" (Rashi's comm. beg. Divrei Hayomim. Intro. of the Radak to Divrei Hayomim. analyze there), Moshiach [exemplifier of] King Dovid, which through him there will be the building of the third Beis Hamikdosh.

¹⁰¹ In addition to the completeness of gold that was in the Beis Hamikdoshos before it – "seven types of gold" (Yoma end 44b).

¹⁰² *And a foretaste of this* was in the second Beis Hamikdosh (which is connected to the third Beis Hamikdosh*) – since, the iron in the Menorah was in the time of the Chashmonaim in the second Beis Hamikdosh, and likewise the iron in the Amah Kalya Orev which was in the second Beis Hamikdash, whereas in the first Beis Hamikdosh that due to the immense holiness that it had in it, it did not need the Kalya Orev (Aruch, entree, Kol. And see Tosafos Moed Katan ibid. Tosafos s.v. Kegan, Erchin 6a). And we may say the explanation of this – that in the second Beis Hamikdosh there was the *involvement* in the refinement and transformation of the opposing realm [to

7. Based on this we may say that the concept of the 10th of Teives is the beginning of the building of the future Beis Hamikdash in the future Redemption:

Although the siege of the 10th of Teives was the beginning of the catastrophes of the destruction of the Beis Hamikdash, nevertheless, being that the intention in it is that after it and through it the future Beis Hamikdash will be built,¹⁰³ an eternal House, indeed the beginning of the catastrophes of the destruction of the Beis Hamikdash is also (and mainly) the beginning of the future Beis Hamikdash.

holiness]** (whereas in the first Beis Hamikdash which due to its immense holiness the negativity was pushed away), and therefore we find also iron in it, however, only the iron of the Menorah which was in place of silver and gold and was covered with wood, and the iron in the Amah Kalya Orev on the roof of the Beis Hamikdash which is like outside (as supra note 93), whereas in the third Beis Hamikdash there will be an abundance of iron (“one hundred thousand Kikar”) in the building itself, since there will be the refinement and transformation of iron *at the height of perfection*.

*) *As understood from the fact that the verse “great will be the honor of this latter house than the first one” (Chagai 2, 4) was said about the second Beis Hamikdash (Bava Basra, end 3a) and also and mainly about the third Beis Hamikdash (Zohar I, 28a).*

) *And likewise, in the Mishkan that was in the **desert in order to refine the negativity (Likkutei Torah Bamidbar 3d ff. e.p.) – there was a need for the Amah Kalya Orev.*

¹⁰³ And in the wording of our Sages (regarding the destruction of the Beis Hamikdash on Tishah B'av) – “the lion ascended... and destroyed the Beis Hamikdash... *in order that the Lion... and build the Beis Hamikdash*” (Yalkut Shimoni, beg. Yirmiyah (Remez 259)).

And this matter is alluded to in the sign that was given for the siege of the 10th of Teives – “and you shall take for yourself *an iron* pan and you shall place it as an *iron* wall... a sign for the Jewish People” – that the intention and purpose of (the beginning) of the destruction through iron of negativity, is, in order that after that the completeness of “iron” of holiness will be revealed in the future Beis Hamikdash.¹⁰⁴

8. And this will be appreciated more – since the connection to the future Redemption is alluded to also in the content of the date of the 10th of Teives:

The month of Teives is the *tenth* month¹⁰⁵ (“The tenth month is the moth of Teives”¹⁰⁶) counting the months from

¹⁰⁴ And this will be appreciated even more based on the exposition of our Sages (Gittin beg. 56b) regarding the destruction of the Beis Hamikdash “and the Levanon (Beis Hamikdash) will fall by the hands of an Adir (a mighty one),’ Adir refers to a king, as the verse says ‘and its Adir will be from them...” – which in the simple meaning the verse “and the Levanon will fall by the hands of an Adir” was said regarding *the fall of Sancheirev by Chizkiyahu** (“in the merit of Chizkiyahu who is the Adir and ruler of the Jewish people as it says ‘and its Adir will be from them” – Rashi’s comm.), which Hashem wanted to make *Chizkiyahu be Moshiach* and Sancheirev be Gog Umagog (Sanhedrin 94a), as emphasized in the continuation of the verses “and a staff will come forth from the trunk of Yishai...” which is speaking about *Moshiach*.

*) *And the beginning of the verse: “and the strong branches of the forest will be chopped down **with iron**” – the breaking of the Klipah (Sancheirev) through “iron” of holiness.*

¹⁰⁵ Both in a leap year as well as in a regular year.

the month of Nissan (“The month of Redemption”¹⁰⁷) and in the tenth month itself, the 10th day, ten within ten – “The tenth shall be holy¹⁰⁸” – which alludes to the perfection of the future Redemption in which there will be the completeness of ten (“on a ten [stringed harp]¹⁰⁹”, the tenth song,¹¹⁰ the 10th red heifer and the tenth counting [of the Jewish people],¹¹¹ and likewise regarding Eretz Yisroel – not only a land of seven nations, but rather of ten nations¹¹²).

This and more: the month of Teives (including and especially the 10th day in it) is “the month¹¹³ that the body has pleasure from the body”¹¹⁴ – that the body, so to say, of

¹⁰⁶ Esther 2, 16.

¹⁰⁷ Shemos Rabbah 15:11.

¹⁰⁸ Bechukosai 27, 32.

¹⁰⁹ Tehillim 92, 4. Erchin 13b.

¹¹⁰ Including also the virtue of “Shir Chadash (a new song),” in masculine terminology, a Redemption with no exile following it (Mechilta Beshalach 15, 1. Tosafos s.v. Hachi Garsinan Venomar, Pesachim 116b).

¹¹¹ Mechilta ibid. Rambam Hilchos Parah Adumah end ch. 3. Tanchuma Sisa 9. And more.

¹¹² Lech Lecha 15, 19 and in Rashi’s comm.

¹¹³ Megillah 13a.

¹¹⁴ Note that “a body having pleasure from a body” is the concept of *the union* from which there is the pregnancy and birth, and especially connected to the tenth of Teives, the beginning of the destruction – similar to the Cherubim who were lovingly united when the non-Jews entered the Heichal (since a man is obligated to be together with his wife when he is about to travel (see Sefer Hamaamorim Melukat vol. 2, pg. 269. Ref. a.l.)), and therefore indeed this was the beginning of the Redemption,

Above, The Essence of Hashem blessed be He, has pleasure (so to say) from the body (of below) of each and every Jew,¹¹⁵ which refers (mainly) to the state of the Time to Come, which then the soul receives nourishment from the body,¹¹⁶ moreover, the pleasure of the essence of Hashem, so to say, from the body.

And with greater emphasis in the calendar layout of this year – that the 10th of Teives occurs on the third day of the week upon which “that it is good” was repeated twice¹¹⁷:

The second time (double) of “for it is good” is regarding the creation “pastures of grass, *seeds that produce* its kind and trees producing fruit *which its seeds* are in it of its kind”¹¹⁸ – that the planting of the seed includes and is (also) the *beginning of the sprouting* of the fruit.

And similarly on the third day of the week upon which occurs the 10th of Teives – that it is exceedingly emphasized in this calendar layout that the beginning of the destruction

through the pregnancy and birth of Moshiach (see supra note 36).

¹¹⁵ See Likkutei Sichos vol. 15, 382 ff.

¹¹⁶ See Hemshech Vekacha 5637, ch. 88 ff. Sefer Hamaamorim 5659, pg. 97 ff. Hemshech 5666 pg. 528. Sefer Hamaamorim Kuntreisim vol. 2, 413b. Sefer Hasichos Toras Shalom, pg. 127 ff.

¹¹⁷ In addition to the fact that the day of Shabbos upon which the ascent and completeness of the tenth of Teives transpires is the day ushering in and the beginning of the 15th of Teives upon which “the moon is full,” the completeness of “the month that the body gains pleasure from the body.”

¹¹⁸ Bereishis 1, 12.

and the exile is *the beginning of the Redemption*, similar to planting which includes and is *the beginning of the sprouting*, as is known¹¹⁹ that exile is compared to planting, as it says¹²⁰ “and I will plant her in the land for me,” which through this there is the sprouting in a much greater abundance, as the words of our Sages¹²¹ “a person plants a Se’ah obviously in order to gather in many Koor,” including the ultimate abundant amount to the extent of *beyond limits*, “fruit¹²² and fruit of fruits until the end of the entire world [i.e. forever].¹²³”

And through this the completeness of good¹²⁴ is brought about and revealed – “that it is good was repeated¹²⁵ on it” – the good of the true and complete Redemption and the building of the Beis Hamikdash, the eternal Redemption and eternal Beis Hamikdash, the third Redemption and Third

¹¹⁹ Torah Ohr and Toras Chayim, beg. Parshas Beshalach. *E.p.*

¹²⁰ Hoshe’a 2, 25.

¹²¹ Pesachim, 87b.

¹²² Wording of our Sages – Kesubos, beg. ch. 9. Zevachim 37b. And more.

¹²³ Including also the deeper meaning that we accomplish an “end” to all the matters of concealment (“Olam (world) and idiom of He’elem (concealment)).

¹²⁴ Note that “*Teives*” is also an idiom of “Tov (good).”

¹²⁵ Note the connection of “double” to redemption (see Pirkei DeRebbi Eliezer, ch. 48. Yalkut Shimoni beg. Parshas Lech Lecha. *S.v.* Lech Lecha 5627. 5630. And more).

Beis Hamikdash, as it says¹²⁶ “on the third day He will lift us up and we will live before Him.”

9. Based on this we may explain also the connection to Parshas Vayechi – the culmination of the first book ([The Book of] the Upright) of the Torah, and the strength (strengthen, strengthen and be strengthened) for all the books that follow it:

Being that the culmination of the first book of the Torah is when the Jewish People are situated in *the Land of Egypt* (“and Yaakov lived in the land of Egypt,” “and he was in a coffin in Egypt”), which turned into *the initial stage of the exile* [as emphasized in the continuation of the Book of Shemos¹²⁷ (which we read in Minchah of Shabbos Parshas Vayechi) “and these are the names of the Children of Yisrael *who came to Egypt*,” and its continuation with the beginning of servitude in Egypt after “Yosef passed away... and he was placed in a coffin in Egypt”¹²⁸] – there is a need for *strength* for all the time of exile including for the ascent from exile to the Redemption [and in the language of our Sages,¹²⁹ “Reuven and Shimon *descended*, Reuven and Shimon *went*

¹²⁶ Hoshe’a 6, 2 and in the comm. *a.l.*

¹²⁷ “We immediately begin upon concluding” (wording of the Reshus for Chasan Bereishis).

¹²⁸ Since “as long as Yosef was alive they did not have the burden of the Egyptians, [once] Yosef passed away the burden was place on them, therefore it says ‘*they came*’ (after and in continuation to the passing of Yosef), as if that very day they entered Egypt” (Shemos Rabbah 1:4).

¹²⁹ Vayikra Rabbah 32:5. *Ref. a.l.*

out,” that the descent of exile is in order so that there should be the *ascent* of the Redemption], as it says at the conclusion and end (of all the 24 Holy books) “Hashem the G-d of the Heavens... commanded me to build for Him a House in Jerusalem... Who among you [anyone] from His whole Nation, [may] Hashem be with him *and ascend*,” the ascent from exile to the Redemption to build an even greater Beis Hamikdash, as it is written, “the honor of this House will be greater than the final one,” referring (also and) mainly to the 3rd Beis Hamikdash.¹³⁰

And the content of the strength for the whole time of exile is – “*and Yaakov lived*:”

Yaakov, whose realm is Torah, he is the middle path, the innermost pole that reaches from one end to the other, from the highest of levels until the lowest of levels,¹³¹ namely, that it draws forth and descends below just as it is Above with no change, and through this the strength of his existence is revealed, a *true* existence (“give truth to Yaakov”¹³²) and *eternal one* (“Yaakov our forefather did not pass away”), and therefore, from him and through him strength is drawn to all the Jewish people for the whole duration of exile, that even when they descend into exile they experience a state of “*and Yaakov lived*,” true life according to the Torah, which in this

¹³⁰ See *supra* in the first asterisk in note 102.

¹³¹ Tanya end ch. 13. Ibid Iggeres Hakodesh sect. 6. *Ref. a.l.*

¹³² Michah at the end. And see Iggeres Hakodesh *ibid*.

is emphasized *the true strength and eternity* of the Jewish people, as is revealed in the virtue and completeness of the true and complete Redemption, an eternal Redemption and an eternal Beis Hamikdosh, connected to (the third of the forefathers) Yaakov¹³³ (as supra ch. 4).

And more in detail:

The strength for the whole durance of exile until the true and complete Redemption is accomplished through “*his children are alive*”¹³⁴ – since the *eternity* of Yaakov is emphasized and revealed in “*his children*,” the continuation and enduring of his children and children’s children for all generations to come, in them conducting themselves in a [manner of] ‘alive’ in their daily life in the ways of Yaakov, and through this the eternity of the future Redemption and

¹³³ Note the relevance to what is stated *in our Parshah* in the blessing of Yaakov to Yosef: “the blessings of your father far pass the blessings of my parents as far as the heights of the world” (49, 26), “an open blessing with no limits reaching the 4 ends of the world, as the verse says ‘and you will spread forth strongly to the west and to the east...’ which was not said to Avraham our forefather nor to Yitzchok... this is what Yeshayah said ‘and I will give you to eat the portion of Yaakov your father’” (Rashi’s comm. on the verse).

¹³⁴ As emphasized in the exposition of our Sages (from which we learn that Yaakov our forefather did not pass away) – “I am inferring this from a verse, ‘and you, do not be afraid, My servant Yaakov... and do not fear Yisroel for behold I will save you from afar and your children from the land of captivity,’ the verse connects him with his children...” – “a verse” regarding *the Redemption*.

future Beis Hamikdosh, corresponding to Yaakov,¹³⁵ is revealed in actuality.

And this matter is emphasized in the continuation of the Parshah - “and Yisroel [Yaakov] bowed at the head of the bed,” “because his bed was complete,”¹³⁶ and his blessing to all the 12 tribes (“and he blessed them’ implying all of them”¹³⁷) - that in the completeness of all 12 tribes (which include all of the Jewish people) the eternal life of Yaakov (“and Yaakov lived”) continues and is revealed for all generations to come, which by this power we leave and ascend from exile to the eternal Redemption.

And we may say, that [the wording] “Zaro [lit. his seed/children] are alive” alludes to the fact that exile is categorized as *planting* which includes and acts as *the beginning of the sprouting* of the Redemption (as supra ch. 8), and this is the content of *the strength* for the whole duration of exile, for we know that the sprouting of the Redemption is accomplished through the planting of “our deeds and Service throughout the time exile.”¹³⁸

¹³⁵ And note, that in the third Beis Hamikdash will be revealed also the Mishkan that was made from the cedars that Yaakov brought *and planted them* (the phenomenon of planting) in Egypt and commanded *his children* to take them with them when they left Egypt (Rashi’s comm. on Terumah 25, 5. 26, 15).

¹³⁶ Our Parshah 47, 31 and in Rashi’s comm.

¹³⁷ Rashi’s comm. ibid 49, 28.

¹³⁸ Tanya beg. ch. 37.

And based on this the connection of the Parshah of Vayechi with the tenth of Teives is understood – since, in the tenth of Teives it is emphasized that the beginning of the destruction and the exile with the siege of Jerusalem is the beginning of the building of the future Beis Hamikdash having eternal strength, and therefore we read at this time the Parshah of Vayechi, in which is emphasized that the beginning of exile in the descent to Egypt includes and acts as the beginning of the eternal Redemption, similar to planting (“Zaro are alive”) which includes and acts as the beginning of the sprouting in an eternal way.

And we will yet greater appreciate the connection of “his children are alive” with the strength of iron of holiness (which the destruction of the Beis Hamikdash through iron of negativity is the beginning of the strength of iron of the future Beis Hamikdash, as supra ch. 7) – since “his children are alive”¹³⁹ is the completeness of the 12 tribes *Bnei [the children of]* (the 4 matriarchs whose acronym is) “*Barzel*” of the realm of holiness – “*Avaneha Barzel*”: “Avaneha” (not only an idiom of Boneha [its builders], “don’t read it Avaneha instead [it should be read] Boneha,” rather) also an idiom of “Ben,”¹⁴⁰ [i.e.] the children of “Barzel” – that through their

¹³⁹ Which through this “he is alive,” “Yaakov our forefather did not pass away,” to the extent of *eternal life in the literal sense* (soul in a body) – since the iron in the negative realm was nullified, which shortens the days of man (as supra note 96).

¹⁴⁰ As is written in our Parshah (49, 24) “E’veen (lit. stone) Yisroel,” “abbreviation of Av Uben (father and son)” (Rashi’s comm. on the verse).

strength and persistence in all matters of holiness (“Avaneha Barzel”), they transform the iron of the realm of negativity which destroyed the Beis Hamikdosh into the iron of the realm of holiness in the building of the future Beis Hamikdosh.¹⁴¹

10. In our generation and especially in this year, all the above has gained an even greater virtue:

Our generation is the last generation of exile and it itself is the first generation of the Redemption – as the notification and announcement of my revered father in law the Rebbe leader of our generation, the Yosef of our generation (in correlation with the first Yosef who notified and announced that “Hashem will remember you and take you out of this land to the land that He swore to Avraham, to Yitzchok and to Yaakov”¹⁴²), that we have already completed all of our efforts and Service, and all the Ketzs are already finished and Teshuvah was already done, and we have already finished all the preparations and in a manner of an “immense

¹⁴¹ See Sefer Hallikutim by the Arizal on our Parshah (cited in note 74) on the verse “he ties up his Eir (donkey) to the vine...”: “it is known that the verse is speaking about Moshiach, as the verse says ‘rejoice greatly, o daughter of Tzion... here your king will come to you... a poor man riding on a Chamor (donkey) and on a Eir son of she-donkeys’... the secret of this matter is... that Yaakov our Forefather had 4 wives, and their secret is Barze”l... and opposite them in Klipah (negativity) two mistresses and two maidservants... are the secret of Ei”r and Chamo”r, and when Moshiach will come soon in our days he will conquer the Kelipos under his [rule]... Ei”r and Chamo”r...”

¹⁴² Our Parshah 50, 24.

preparation,” and everything is prepared for the meal¹⁴³ of the time to come, the Leviathan, Wild ox¹⁴⁴ and guarded wine.¹⁴⁵

And with greater emphasis this year:

This year is especially connected to the Ketz of the Redemption and to the Redemption (for all the Ketzs are already finished) – 5752 [Hei Tav Shin Nun Beis acronym of the Hebrew words meaning] “it will be the year of wonders in it,” “Bakol Mikol Kol [in everything]” – which refers to the true and complete Redemption through Moshiach (“just as the days you left Egypt I will show them wonders”¹⁴⁶), which then all matters (“Bakol Mikol Kol”) will be in a manner of “wonders.”

Moreover and mainly, “Bakol Mikol Kol” is the level of the *forefathers* whom Hashem gave a taste of the World to Come,

¹⁴³ Based on the terminology of our Sages – Avos 3:16. Sanhedrin 38a and in Rashi’s comm.

¹⁴⁴ See Bava Basra 75a. Vayikra Rabbah 13:3.

¹⁴⁵ Brachos 34b. *ref. a.l.* – and note that “*guarded* (wine)” includes also guarding it from undesirable matters that is needed for wine *even more* than meat, although also meat that one took their eyes off is prohibited, since the prohibition of meat that one took their eyes off (maybe ravens or rodents and animals took it and brought non-Kosher meat in its place) is a [decree due to a] mere stringency (Chulin 95a and in Tosafos s.v. Amar. And more), and by signs identifying it and recognizing it is permitted (*ibid* folio b. and see Encyclopedia Talmudis under this entree. *Ref. a.l.*), whereas regarding wine, which its guarding is necessary because of a chance of Yayin Nesech which it becomes by [a non-Jew] touching it etc.

¹⁴⁶ Michah 7, 15. And see Ohr Hatorah Nach on the verse.

and the ultimate perfection of this (for the forefathers of all the Jewish people and automatically also for each and every Jew and Jewess) will be in the Time to Come, when the 3 forefathers arise, and together with them the four matriarchs¹⁴⁷ (the 4 matriarchs Sara Rivkah Rochel and Leah, and the four mothers of the 12 tribes Bilha Rochel Zilpa and Leah), and on the contrary, “the female will transcend the male,” “the woman of valor is the crown of her husband,”¹⁴⁸ as emphasized in the order of the four mothers in the acronym of “Barzel,” and together with them the Jewish people of all the generations, “arise and sing those who dwell in the earth,”¹⁴⁹ and most certainly all the Jewish people in our generation (living souls in living bodies with no interruption, Heaven forbid, in life at all), and the leader of our generation at our head, and all come as one to our Holy

¹⁴⁷ And the combining of them as one (3 forefathers and 4 matriarchs) equals *seven* – which hints to the Jewish people at large who are divided into the 7 branches of the Menorah, seven levels/aspects in the Service of Hashem (the essence of the Jewish people “I was only created in order to serve my Creator”) corresponding to the *seven* attributes* (Likkutei Torah Bahalosecha. *E.p.*), which we may say, that this division is also in the source of the Jewish people, in the forefathers and matriarchs.

*) *Which the main Service is in the attributes – “to Serve Him with all your heart,” “Service of the heart” (beg. Taanis), which is the where the attributes are.*

¹⁴⁸ And likewise regarding Knesses Yisroel (the source of the Jewish souls), the woman of valor, that becomes the crown of her Husband, namely Hashem.

¹⁴⁹ Yeshayah 26, 19.

Land, “a¹⁵⁰ land of wheat and barley and grapes and figs and pomegranates, a land of oil olives and [dates] honey,”¹⁵¹ “a land whose rocks are iron”¹⁵² and within it itself – to Jerusalem the holy city and to the third Beis Hamikdosh, which in there will be the completeness of “iron” of holiness.¹⁵³

And therefore in our generation and in this year it is exceedingly and mainly emphasized the strength seen in the emphasis of the intent and goal of the Redemption which is in the beginning of the time of exile, and most certainly after the completeness of our efforts and our Service of the entire duration of exile, and *literally* immediately the eternal Redemption and eternal Beis Hamikdosh come *in actuality and in a revealed way*, which then we will see (1) instead of the *siege* on Jerusalem there will be the ultimate *broadening* of

¹⁵⁰ Eikev 8, 8.

¹⁵¹ And we may say that the seven species with which the Land of Israel was praised correspond to the seven types within the Jewish people, the seven branches of the Menorah (as supra note 147).

¹⁵² And note the relevance to what is stated in the blessing of Moshe – which is “a similar to the blessing of Yaakov” (Rashi’s comm. Brachah 33, 13) – “*iron* and copper is your locks,” “your land is locked with mountains from which *iron* and copper is mined” (ibid 33, 25 and in Rashi’s comm.)

¹⁵³ And we may say (allusively speaking) that the letter Beis of Tav Shin Nun Beis (5752) is also the acronym of “*Barzel*” (and “*Niflaos Barzel*” alludes to the transformation of iron of negativity into iron of holiness).

Jerusalem,¹⁵⁴ “it will be raised up and it will settle in its place,” “[meaning] it will become longer and wider,”¹⁵⁵ to the extent “Jerusalem will be settled with no walls,”¹⁵⁶ beyond the limits of a wall, being that Jerusalem is destined to spread to the whole Eretz Yisroel (and Eretz Yisroel will spread to the whole world),¹⁵⁷ (2) and instead of the “iron” of negativity which is related to the *destruction* of the Beis Hamikdosh, the perfection of “iron” of holiness is accomplished in the *building* of the third Beis Hamikdosh.

11. Based on this we have a clear understanding also of the lesson and empowerment that we “take” from the Parshah of Vayechi regarding literal action – “his children are alive” – additional strength in one’s thought speech and action and everlasting strength in the ‘planting’ of matters of Torah and Mitzvos which brings immediately the sprouting of the Redemption:

Regarding the affect on “*his children*” – adding strength in the education of *boys and girls* (including also “you shall teach your sons’ this refers to *students*”¹⁵⁸) in a strong and *eternal*

¹⁵⁴ Similar to what it says, “from constraints... answer me with bounty...” (Tehillim 118, 5).

¹⁵⁵ Zecharyah 14, 10, and in the comm. of the Radak. Bava Basra 75b.

¹⁵⁶ Ibid 2, 8.

¹⁵⁷ See Sifrei Devorim at the beg. Pesikta Rabbah Parshas Shabbos Verosh Chodesh. Yalkut Shimoni Yeshayah Remez 503. Likkutei Torah Masei 89b. *e.p.*

¹⁵⁸ Va’eschanon 6, 7 and in Sifrei and Rashi’s comm. on the verse.

fashion, which continues also once the action of the father (and the teacher) the educator ceases (who continues to be occupied in other matters for long and good days and years), since the education is done in a manner of *planting*, which includes and actually brings the continuation of sprouting of his children and children's children for all generations to come, "his children are alive," which in this is clearly evident the strong and eternal life of the educator, "he is alive."

And likewise regarding each and every accomplishment of *his* which is referred to as "planting" – that every individual affect, a single action, single words and single thought, is done with the strength of eternity of "planting" which includes and brings in actuality the continuation of the sprouting of numerous good deeds, their fruits' and fruits' of fruits forever, which therefore, also when the doing of the action ceases in accordance with Torah [both the cease of this action by doing another action, as well as the interval of rest in order to gain strength for the continuation of the action afterward, during ones sleep (when the soul goes up Above to draw life for itself¹⁵⁹), which then there is an involuntarily cease in action, speech and even thought], yet it is in a manner of "Zaro (his action) is alive," namely, it is not a one-time action *which concludes* upon finishing the action,¹⁶⁰

¹⁵⁹ Bereishis Rabbah 14:9.

¹⁶⁰ *Similar* to what we find regarding what Dovid learned from Achitofel which was in a manner of "[learning] *only* two things" (Avos 6:3), which "does not bear fruit [produce new innovative ideas] rather it remains as it is simply as he learned it from him" (Kesser Shem Tov sect. 22. And see "Biurim Liperkei Avos" *a.l.*).

rather a *living* action in a continuous way including in an eternal way, being it is an action of “*planting*” which produces fruit and fruits’ of fruit with no end, which in this the eternal strength of his life, “he is alive,” is clearly evident in every single action that is done during his life.

And this is accomplished through revealing the aspect of Yaakov (“and Yaakov lived”) that is in him – Yud Eikev,¹⁶¹ which the Yud alludes to the essence [dot] of Judaism, the essence of the soul (for since it is “a portion of Hashem from up-high, literally,”¹⁶² it has the Yud of the Name Havay’eh¹⁶³ which is the acronym of the whole Name), and it is drawn and permeates his entire existence till his Eikev (heel), which therefore, the strength of the eternity of the essence of the Soul is recognized in every single action [namely] that it is in a manner of planting which through it the everlasting sprouting is achieved.

And furthermore and this the main thing – that the planting which is in this one action accomplishes and brings the sprouting of the Redemption, as the ruling of the Rambam¹⁶⁴ that through “one Mitzvah,” one action, one speech and one thought, “he tipped the scale for himself and the entire world to the side of merit and caused him and them salvation,” which then there will be eternal life in the

¹⁶¹ See Torah Ohr and Toras Chayim, beg. Parshas Vayeitzei. *E.p.*

¹⁶² Tanya beg. ch. 2.

¹⁶³ Ibid, Igeress Hateshuvah ch. 4.

¹⁶⁴ Hilchos Teshuvah 3:4.

literal sense for each and every Jew, beginning with the Jewish people of our generation, souls in bodies, for long days and good years, not only one hundred and forty seven, as the years of the life of Yaakov, and not only 180 years as the years of the life of Yitzchak, rather eternal life, and likewise regarding the Jewish people throughout the previous generations, since “arise and sing those who dwell in the dust,” and regarding the Jewish people in all the coming generations, forever.

12. And may it be the will [of Hashem] *that the decision* alone regarding adding “one Mitzvah” in a manner of ‘planting’ (even before actually fulfilling it) should be the “planting” that will bring the sprouting of the Redemption in the literal sense, and *literally* immediately,¹⁶⁵ on this very Holy Shabbos, Shabbos Chazak of the first book of the Torah, which includes the strength for all the five Chumashes and the 24 Holy Books, including the end of Divrei Hayomim with “*and ascend*,” the ascent from exile to the Redemption,¹⁶⁶

¹⁶⁵ In a manner of prayer adjacent to Redemption – as emphasized in Parshas Vayigash (see Zohar beg. Parshas Vayigash (205b). Sefer Hamaamorim Melukat vol. 5, pg. 128. *References are cited there*) which we are now coming from – that the Redemption is literally adjacent (with no interruption at all) to the prayer: “desire... and return the Service to the most Sacred area of Your house... and our eyes should see Your return to Tzion,” including the conclusion [of the prayers] “only the Tzaddikim will praise Your Name, the just will sit before You.” – see the Talk of last Shabbos. And more.

¹⁶⁶ Which then “new Torah insights will come forth from Me” will be revealed (Yeshayah 51, 4. Vayikra Rabbah 13:3) – which since it was given already (in potential and in hidden) in the

to the extent that before the Torah reading of Minchah “and these are the names of the sons of Yisroel [Yaakov] *who came to Egypt*,” “Reuven and Shimon *leave [Egypt]*” transpires, all the twelve tribes, the forefathers and matriarchs, and Moshe and Aharon with them, and the leader of our generation – the Yosef of our generation – who “did not die,” like Yaakov our forefather (“this is the progeny of Yaakov – Yosef”¹⁶⁷), as known¹⁶⁸ that “Nasi (leader)” is the acronym of [of the Hebrew words meaning] “the spark of Yaakov our forefather,” and through binding and having subservience to the leader of the generation this is drawn to each and every male and female of the generation.

And simply – that *literally* immediately “Hashem will *Yosif* [add] once again [and issue] His strength... *V'asaf* [and gather] the scattered of the Jewish people and the dispersed of Yehudah He will gather¹⁶⁹ from the four corners of the world,”¹⁷⁰ “with our young and with our old... with our sons

Giving of the Torah which is in Parshas Yisro (since the Giving of the Torah is a onetime event), indeed it is included in the strength that we take from completing the first book for all the following books, beginning with the book of Shemos which includes the giving of the Torah in Parshas Yisro.

¹⁶⁷ Vayeishev 37, 2. And see Likkutei Sichos vol. 25, pg. 272. *Ref. a.l.*

¹⁶⁸ Kehilas Yaakov (by the author of Melo Haro'im) entree, Rabbi.

¹⁶⁹ Note that “Kabeitz” is the numerical value of “Bakol Mikol Kol” (Chiddushei Chasam Sofer on Bava Basra 17a).

¹⁷⁰ Yeshayah 11, 11-12.

and with our daughters,”¹⁷¹ for “He (Hashem) Himself... literally holds on to each person from his place, as the verse says¹⁷² ‘and you will be collected one by one, o Jewish people,’”¹⁷³ and returns all of them – and returns with them (“and Hashem your G-d will return [with] your captives,” “He inscribed a Redemption for Himself that He will return with them”¹⁷⁴) – together with all the synagogues, study halls and house of kind deeds (with all the books and manuscripts¹⁷⁵) in the areas outside of Eretz Yisroel¹⁷⁶ (beginning with the synagogue and study hall of my revered father in law the Rebbe the leader of the generation, which we are now in literally, “the house of our Rebbe in the Diaspora”¹⁷⁷), as well as the personal homes of each and every Jew that have literally become houses of Torah, prayer and kind deeds, and

¹⁷¹ Bo 10, 9.

¹⁷² Yeshayah 27, 12.

¹⁷³ Rashi’s comm. on Nitzavim 30, 3.

¹⁷⁴ Ibid and in Rashi’s comm.

¹⁷⁵ As spoken at length in connection with the 5th of Teives* (see the Talks of the 5th of Teives and Shabbos Parshas Vayigash this year – supra pg. 108 ff. pg. 148 ff.).

*) *The **fifth** day of the **tenth** month – which combining them together equals **15** (as emphasized on the 15th day of it upon which “the moon is full”), the name Yud – Hei.*

¹⁷⁶ See Megillah 29a.

¹⁷⁷ See at length the Talk regarding Beis Rabbeinu Shebibavel (5752).

“their silver¹⁷⁸ and gold with them”¹⁷⁹ – to our Holy Land, to Jerusalem the holy city, and to the third Beis Hamikdosh.

And each and every person shows with his finger and says ‘here’: here is Moshiach, here is my revered father in law the Rebbe leader of our generation, “behold¹⁸⁰ this is our G-d¹⁸¹... this is Hashem,” and here is the laden table prepared for the meal of the Leviasan, wild ox and guarded wine,¹⁸²

¹⁷⁸ Yeshayah 60, 9.

¹⁷⁹ And in a most vast amount – a fortiori from the “great wealth” upon leaving Egypt, the spoils of Egypt and the spoils of the Red sea, after servitude of 210 years (as the numerical value of “Redu”), and most certainly after the length of this final exile for more than 1900 years!

¹⁸⁰ Yeshayah 25, 9. And see Taanis at the end. Shemos Rabbah, end ch. 23.

¹⁸¹ “Zeh” is the numerical value of 12 – which this emphasizes that the saying of “behold here is our G-d” will be by all 12 tribes, all the Jewish people.

¹⁸² Note the connection of the guarded wine *to our Parshah* – that in the Brachah of Yehudah (about him it says (49, 10 and in Rashi’s comm.) “the staff will not be removed from Yehudah... until Shiloh will come,” “the King Moshiach who the kingdom is his”) it says (ibid 11-12) “tie to a vine... wash in wine... Chachlili Einayim, my eyes are red from wine...” “and Unkelus translated it to be speaking of King Moshiach” (Rashi’s comm.), and in Targum Yonasan: “Chachlili Einayim,” “how pleasant is the appearance of King Moshiach,” “and if so we can explain ‘from wine,’ from the Kos Shel Brachah (cup of wine of blessing after the Grace After Meals) of the Time to Come [recited] over the wine guarded in its grapes” (Ohr Hatorah, our Parshah, 371a. 376a).

which at its conclusion King Moshiach [referred to as] Dovid says “I will bless and it is befitting for me to bless.”¹⁸³

And starting with the feast of Motzei Shabbos Kodesh (in addition to the meal (wine and cake) of the Farbrengen of the day of Shabbos which is a foretaste and is similar to “the day that is all Shabbos and rest for life everlasting”¹⁸⁴), “the meal of King Moshiach [referred to as] Dovid,”¹⁸⁵ and especially that the first day of the week is the fifteenth day of the month “the moon (of the month of Teives) is complete,” which most certainly will be celebrated in a magnificent manner, moreover and this is the main thing that it will be celebrated together with King Moshiach [referred to as] Dovid at our head, being that even before this (on this Holy Shabbos) we come “with¹⁸⁶ the clouds of the sky”¹⁸⁷ to our Holy Land, to Jerusalem the Holy city, to the holy mountain, to the Beis Hamikdosh and to the Holy of Holies.

¹⁸³ Pesachim 119b.

¹⁸⁴ Tomid at the end.

¹⁸⁵ Siddur Ha'arizal *a.l.* And more.

¹⁸⁶ Daniel 7, 13.

¹⁸⁷ Since “there is no [problem of leaving the] Techum when traveling above ten Tefachim” (Eiruvim 43a).