

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

Mikeitz 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 Shabbos Parshas Mikeitz,
Shabbos (6th day of) Chanukah, the First Day of Rosh
Chodesh Teves, 5752**

- Translated from Hebrew -

1. Among the unique aspects of the Holiday of Chanukah different from the other Holidays¹ – that on the other Holidays (and likewise Shabboses) there is an obligation to have a *meal*, which is comprised mainly of bread² and water,³

¹ Also including Purim, notwithstanding the fact that Chanukah and Purim are the same in many ways (as emphasized also in the division of the Laws in the book of Rambam – “The Laws of Megillah and Chanukah”^{*}).

^{*}) *As we study in the daily portion of Rambam of the coming days: the Laws of Megillah on Sunday (Motzei Shabbos Kodesh), and the Laws of Chanukah – on Monday, “Zos Chanukah.”*

² “Every meal is called ‘bread’” (Rashi’s comm. on Emor 21, 17. And see Rashi’s comm. on Vayeitzei 31, 54: “all food is called ‘bread’”). – And note also what is written in our Parshah (Mikeitz 43, 31) “place *bread*,” although it was a meal with *meat and wine* (as the verse says “and slaughter animals and prepare it”^{*} (ibid, 16), “and they drank and they became drunk with him” (ibid, 34)).

^{*}) *And therefore “they placed for him separately, for them separately and for the Egyptians eating with him separately, for the Egyptians cannot eat with the Jewish people **bread** for it is despicable for the Egyptians,” since “**the animal** that the Egyptians worship, the Jewish people eat.”*

as well as (meat and) wine,⁴ whereas regarding Chanukah, “the making of many meals on these days are voluntary, since these days were not established to be days of feast and joy,”⁵ rather “they established them as a Holiday of offering thanks,”⁶ and the main aspect of the Holiday is the *lighting of the Menorah*, which was enacted [to remind us] of the miracle of the oil.⁷

And among the reasons for this⁸ – since the miracle of Chanukah is the victory over the Greeks who wanted “to make them forget Your Torah and take them away from the statutes of Your Will,”⁹ a *spiritual* victory (not like the miracle of Purim that the main aspect of the miracle was the salvation from the decree of Haman opposing the existence of the bodies of the Jewish people, and likewise the miracle of

³ Since “a meal” also includes drinking, what more “if one ate and did not drink, his eating is blood [dangerous]” (Shabbos 41a).

⁴ On Shabbos and Yom Tov – for Kiddush (and also during Chol Hamoed – due to the obligation of rejoicing on Yom Tov), and on Purim – days of drinking and joy.

⁵ Shulchan Aruch Orach Chaim Hilchos Chanukah 670:2. – and note that also the Rambam who is of the opinion that the days of Chanukah are “days of *joy* and praise” (Hilchos Chanukah 3:3) did not write that there is an obligation to have a meal (and see Likkutei Sichos vol. 10, pg. 142 *ff.ref. a.l.*)

⁶ Shabbos, 21b.

⁷ As Rashi explains “‘what is Chanukah?’ Commemorating which miracle did they establish this holiday,” i.e. they established it to commemorate the miracle of the oil.

⁸ See Levush, Bach and Taz, Orach Chaim, 670.

⁹ Wording of “Al Hanisim.”

Pesach that they were saved from Egypt who enslaved their bodies), and therefore they enacted [the remembrance of] the miracle (not with feasts and joy connected to and denoting the saving of the body, rather) with *candles*, in correlation with the verse “a Mitzvah is a lamp and Torah is light.”¹⁰

2. And seemingly we may say, that the unique quality of Chanukah over the other Holidays is (not only regarding the physical aspects, feasts and joy, rather) also (and mainly) regarding the spiritual aspects of the Holidays:

And by way of preface – that even the *physical* aspects of the Jewish people all the days of the year are *spiritual* (since “all your actions should be for the sake of Heaven”¹¹ and “in all your ways you should make Him Known”¹²), as emphasized also in their eating and drinking – that “bread” and “water” (the main components of eating and drinking) are an analogy for Torah,¹³ meaning, that in eating bread and drinking water it is clear and felt that they are “an analogy” *for Torah*. And if this is so in the weekdays, on Shabbos and Holidays most certainly, to the extent, that on Shabbos and Holidays the eating and drinking (the meals of Shabbos and Holidays) is a *Mitzvah* (Seudos Mitzvah), delight of Shabbos and joy of Holidays.

¹⁰ Mishlei 6, 23.

¹¹ Avos 2:12. And see Rambam Hilchos Deios, end ch. 3.

¹² Mishlei 3, 6. And see Rambam *ibid*. Shulchan Aruch of the Alter Rebbe Orach Chaim 156:2.

¹³ Bread – as the verse says “go and consume My bread” (Mishlei 9, 5. Berachos end 57a. and more), and “water” – “water is a metaphor for Torah” (Bava Kamma 17a. *ref. a.l.*).

And likewise, regarding the Holidays that are connected to the saving of the *body* of the Jewish people (Purim and Pesach) that they are connected also with a *spiritual* salvation [regarding Pesach, that the freeing from slavery is connected to the giving of the Torah,¹⁴ and likewise regarding Purim, in which “they confirmed what they had already accepted”¹⁵], hence, in the feast and joy is also emphasized the spiritual salvation.¹⁶

[And likewise on the other hand, the spiritual victory of Chanukah is connected (also) to a physical victory – for in addition to the fact that “they¹⁷ banned their religion and did not let them be occupied in Torah and Mitzvahs,” “they [also] took their money... and truly oppressed...” and when “the Chashmonei sons triumphed... and killed them and saved the Jewish people from their hands,” they had a salvation also *in the physical sense*].

And from this is understood, that the innovation of the days of Chanukah which “were not established to be days of

¹⁴ As the verse says “when you will take the nation out of Egypt you will serve Hashem on this mountain” (Shemos 3, 12 and in Rashi’s comm. – from Shemos Rabbah 3:4).

¹⁵Shabbos 88a. [*They accepted the Torah willingly, confirming their acceptance of the Torah at Mt. Sinai*]

¹⁶And similar to what we find regarding eating and drinking on the holiday of Shavuot – “all agree that on Shavuot it is necessary to also have [a part] for yourself,” “that one should rejoice then *with eating and drinking*, to show that this day *upon which the Torah was given* is pleasant in the eyes of the Jewish people” (Pesachim 68b and in Rashi’s comm.).

¹⁷ Rambam beg. Hilchos Chanukah.

feasts and joy” (as the other Holidays) rather “for offering thanks,” is, in the emphasis of the [unique quality] of the spiritual aspect (the spiritual salvation) of the Chanukah miracle (not only in comparison to the physical aspects of the other Holidays, rather) also (and mainly) in comparison to the *spiritual* aspects (spiritual salvation) of the other Holidays, as we shall explain.

3. This will be understood by first explaining the spiritual content of the physical items which were set to be the essential components of the Holidays – *bread, water and wine* (in the meals of all the [other] Holidays) *and oil* (in lighting the Menorah for Chanukah):

It is known¹⁸ that bread, water, wine and oil¹⁹ allude to different levels of Torah: bread and water – allude to the revealed aspects of the Torah, wine alludes to secrets (concealed aspects) in the Torah, and oil alludes to the secrets of the secrets of the Torah.

And among the explanations of this:

Bread and water are necessities for a person to live, and wine and oil are not necessities for a person to live, rather to add excitement (joy, through wine, “which gladdens Hashem

¹⁸ See Likkutei Torah Shir Hashirim 24d *ff.* And at length – Imrei Binah Shaar Hakrias Shema ch. 53 *ff.* And more.

¹⁹ Note the verse (Tehillim 104, 15) “and *wine* will make the heart of man rejoice to make the face gleam from *oil* and *bread* will satiate the heart of man” – a verse in the psalm Barchi Nafshi that we say on *Rosh Chodesh* (Shulchan Aruch Orach Chaim 423:3. And see the sources cited in Shaar Hakolel 11:27).

and people”²⁰) and pleasure (through oil).²¹ And analogous in Torah: the revealed aspects of the Torah, all the laws of the Torah regarding the prohibited and the permitted, impure and pure etc. – since *it is a necessity* for the fulfillment of the Mitzvahs, to know what should be done and what should not be done, it is compared to bread and water that are necessities for a person to live; and the concealed aspects of the Torah, the Work of the Creation and the Description of the Heavenly Realms, “Pardes,”²² knowledge of G-dliness, which adds *excitement and pleasure* to the fulfillment of Mitzvos along with Love and Fear of Hashem, as the verse says²³ “Know the G-d of your father and serve Him with a complete heart” – analogous to wine and oil that add excitement and pleasure.

And within the deeper aspects of the Torah itself there is a difference between secrets of the Torah and secrets of the secrets of the Torah – similar to the difference between wine and oil:

Wine – although it is not a necessity for a person to live, which therefore it is not drunk as often as water (and bread),

²⁰The book of Shoftim 9, 13.

²¹ Note the daily lesson of Rambam of the Holy Shabbos day: “merchandise that are the provisions of the majority of the people of the place, for example... *wine and oil in Eretz Yisroel*” (Hilchos Taniyos 2:11 [14]) – that specifically *in Eretz Yisroel* wine and oil are considered necessary items.

²² Rambam Hilchos Yesodei Hatorah, end ch. 4.

²³ Divrei Hayomim I, 28, 9. And see Tanya Kuntres Acharon (156b). And more.

rather only upon special occasions when there is a special need for wine (on Shabbos and Holidays etc.), nevertheless, on these special occasions it is drunk as a drink on its own (and a special drink upon which its special blessing is made 'Who creates the fruit of the vine'²⁴); whereas oil – even when it is used in order to add pleasure, it is not drunk as a drink for itself (and on the contrary: oil on its own harms a person²⁴), rather it is mixed with other foods, and only drops of it.

And similarly regarding the concealed aspects of the Torah²⁵ – wine alludes to the secrets of the Torah that are close to revelation, like wine that is used on special occasions as a drink, and oil alludes to the *secrets of the secrets* of the Torah that transcend revelation, like oil that cannot be drunk on its own (to the extent that it hurts a person, being that he is not a fitting vessel for such a high level), rather only to mix drops of it into another food.

And based on this we may explain the content of the unique quality of Chanukah over and above the other Holidays, as they were not established to be days of feasts and joy (like the other holidays) rather for offering thanks through the kindling of the Menorah (to recall the miracle of the oil) – since Chanukah is connected to *oil*, oil of the Torah, *secrets of the secrets*, that are above regular secrets, wine of the Torah, and most certainly higher than the revealed aspects of the Torah, water and bread of the Torah, and due

²⁴ Shulchan Aruch of the Alter Rebbe Orach Chaim 202:10.

²⁵ See Sefer Hamaamorim Melukat Vol. 2, pg. 215 ff.

its great virtue it was not established as days of feasts and joy through meals of bread, water and wine.²⁶

4. We will now explain the connection of Chanukah to the oil of the Torah – for seemingly it is not understood:

Chanukah – is a Rabbinic Holiday (not like the Biblical Holidays of Pesach, Shavuot and Sukkot), and in the era of the Second Beis Hamikdash,²⁷ in a devastating state, “when the wicked Greek kingdom arose over Your nation, the Jewish people to make them forget Your Torah...”⁹ so how is it possible that specifically Chanukah is the Holiday (the only one among all the Holidays) that is connected to the *oil* of the Torah, the secrets of the secrets of the Torah?!

And the focal point of the explanation of this – that the order of the revelation of the Torah (which “was given to bring peace to the world”²⁸) is in a manner that the stronger the darkness in the world gets, the revelation of the Torah

²⁶ And note that the “Jewish custom” (which “is Torah”) is to eat foods that are made *in oil* in commemoration of the miracle of oil – which this emphasizes that also the drawing forth and manifestation of the holiday of oil *in eating and drinking*, is not in oil on its own (notwithstanding the fact that the eating of this food is due to the oil), rather after it is mixed into another food, due to the great virtue of oil, that it cannot be revealed openly, as mentioned above.

What more – that even the lighting of the Menorah with oil is as such that “we do not have permission to use them, only to see them alone.”

²⁷ Which did not have in it the perfection of the first Beis Hamikdash since it was missing five things (Yoma 21b).

²⁸ Rambam end (final statement) of Hilchos Chanukah.

gets stronger, “Torah – light,”¹⁰ to illuminate the world, and therefore due to the great descent “when the wicked Greek kingdom arose over Your nation, the Jewish people,” there was a necessity for a powerful addition in the light of the Torah, through revealing a higher level in Torah, the oil of the Torah, the secrets of the secrets of the Torah.²⁹

5. The explanation of this:

It is known³⁰ that “the Greeks depict wisdom in the realm of negativity, secular studies, for at that time there were philosophers that denied prophecy (“at that time Greek wisdom became popular, namely, philosophy, and they wanted to overpower the G-dly Kabbalistic Wisdom and its fundamental beliefs... to believe in Hashem and His Mitzvahs for it is above and beyond the realm of wisdom and comprehension...”), and therefore they made all the oil – the wisdom of Holiness – impure, they wanted ‘to make them forget Your Torah’...”

And we may say, that the up rise of the Greek wisdom (wisdom in the realm of negativity) to the extent that they wanted “to make them forget Your Torah,” was, due to their

²⁹ And based on this we will truly appreciate the fact that the revelation of the oil (the deepest secrets of the Torah) is in the third month of *the winter months* (unlike the Giving of the Torah of the revealed part of the Torah in the third month of *the summer months*) – when the nights are longer than the days (in Eretz Yisroel, the nucleus of all the lands), a surge of *darkness*.

³⁰ Torah Ohr, our Parshah 41a. Sefer Hamitzvos by the Tzemach Tzedek, the Mitzvah of Ner Chanukah ch. 1 (Derech Mitzvosecha, end 71b ff.). *e.p.*

draining power from the wisdom of the Torah³¹ (that they used it) in an incorrect manner:

We find that the *Greek* language has a unique quality – that “even books (Torah, Prophets and Writings) they did not permit to be written (in any other language besides for the Holy Tongue)except for *Greek*,”³² “the verse³³ says ‘beautify Hashem, o’ Yefes and he will dwell in the tents of Shem’... the beauty of Yefes (meaning the *Greek* language, his language is nicer than of all the other children of Yefes) shall be in the tents of Shem,”³⁴to the extent that “they researched and found that the Torah cannot be fully translated only into *Greek*,”³⁵“the *Greek* language was different than the other languages since it was understood to them (the Jewish Sages)... since they translated the Torah into the *Greek* language for king Ptolemy and that translation became well known to them, as such that for them that language was like their own language, and it was like it was Hebrew.”³⁶

And nevertheless, when “they³⁷ wrote the Torah in *Greek* for King Ptolemy, (and)that day was harsh for the Jewish

³¹ For indeed all the wisdoms in the world (as all matters of the world) their source is in the wisdom of the Torah.

³² Megillah 8b (in the Mishnah) Rambam Hilchos Tefillin 1:19.

³³ Noach 9, 27.

³⁴ Megillah 9b and in Rashi’s comm.

³⁵ Yerushalmi Megillah, 1:9.

³⁶ Pirush Hamishnayos by the Rambam, Megillah beg. ch. 2.

³⁷ Mesechta Sofrim 1:7.

people like the day that the golden calf was made”³⁸ (the complete opposite of the Giving of the Torah)!

And the explanation of this³⁹ – that from the perspective of the virtue of revealing the Torah below even in the languages of the nations of the world (“clearly explained,” “in the seventy languages”⁴⁰) the translation into Greek⁴¹ *in essence* is a good thing; only when “they wrote the Torah in Greek *for king Ptolemy*, that day was harsh for the Jewish people like the day that the golden calf was made,” since it was done (not due the Command of Hashem, rather) due to the request of *king Ptolemy*,⁴² and therefore there was room for worry⁴³ that it

³⁸ And in Megillas Ta’anis at the end: on the 8th of Teves the Torah was written down in Greek in the time of Ptolemy the king and darkness came to the world for three days (brought in Shulchan Aruch Orach Chaim sect. 580).

³⁹ See at length Likkutei Sichos vol. 24, at the beg.

⁴⁰ Savo 27, 8 and in Rashi’s comm. (from Sotah, end 32a – in the Mishnah).

⁴¹ For “its language is far better than of all the children of Yefes,” to the extent that “the only way the Torah can be translated in a truly complete way is into Greek.”

⁴² And for this reason they had to change a number of things in the translation,* whereas in the translation that was done due to Hashem commanding it they did not need to change anything (see Likkutei Sichos *ibid*).

*) *Note the difference in the number of changes made accorded in the Bavli, Yerushalmi, Meschta Sofrim and more (see Likkutei Sichos ibid pg. 4 note 36). And this is not the place to discuss this.*

⁴³ A mere worry. – And therefore, it was permitted for them according to Torah to fulfill the request of Ptolemy the king,

would be used (afterwards⁴⁴) in a *not good* way, including the opposite of the general concept of the Giving of the Torah.

And we may say, that as a result of this⁴⁵ came about the decree of the Greeks “to make them forget Your Torah,” “Your Torah” (the Torah of Hashem) specifically – as known⁴⁶ that “regarding the Torah which is a *great wisdom and wondrous logic*, even the Greeks agreed to this, and being that they were great scholars they too *were amazed by the truly amazing wisdom* in the Laws of the Torah, they however opposed the fact that it is the wisdom of Hashem – it is against this that they fought”⁴⁷ – that they used the

since lethal danger overrides worrying about this (whereas regarding literal idol worship, like the sin of the [golden] calf. And see the following note).

⁴⁴ And based on this we will truly appreciate the precision of the wording “*like the day* the golden calf was made” (however not ‘like the sin of the golden calf’) – since the sin of the golden calf was only *the following day*, however the day the golden calf was made Aharon said “a holiday *for Hashem* tomorrow,” “he was certain that Moshe would come and they would serve Hashem” (Sisa 32, 5 and in Rashi’s comm. And see Likkutei Sichos *ibid*).

⁴⁵ 100 years later* – which during this time they studied the wisdom of the Torah from its translation into Greek.

*) *The translation for king Ptolemy was in the year 3515, and the decree of the Greeks began in the year 3616 (see Seder Hadoros [the year] 3515; 3610-3622).*

⁴⁶ See Sefer Hamaamrim 5700, pg. 59.

⁴⁷ And likewise regarding the Mitzvahs, they wanted “to make them transgress *the statutes of Your will*” – “the Mitzvahs that are testimonies like Shabbos and Passover etc. even the Greeks

translation of the Torah into Greek to capture the truly amazing *wisdom* of the Torah (a great wisdom and amazing logic) in order to *make the Holiness* of the wisdom of the Torah *impure*, Heaven forbid, so that it will not be recognized as the wisdom of Hashem, rather, a human wisdom as the philosophy of the Greeks, which this is the concept of “they made all the oil in the Heichal impure.”

6. And the content of the miracle of Chanukah is through the phenomenon of *pure oil* – “they found... one jug of oil with the seal of the Cohen Gadol intact and it only had enough [oil] to light for one day,⁴⁸ and a miracle happened and they lit with it for eight days”⁶ (“until they crushed new olives and extracted [new] pure oil”⁴⁹):

Being that the decree of the Greeks was “to make them forget *Your* Torah,” that they wanted to make the holiness of the wisdom of the Torah *impure*, Heaven forbid, the miracle needed to be in emphasizing the *holiness* of the wisdom of the Torah, that it is the Torah (wisdom) of Hashem, “*Your*

agreed to,* whereas the Mitzvahs that are statutes e.g. purity and impurity, the red heifer and Shaatnez, this they were against” (Sefer Hamaamorim *ibid*).

*) *In the beginning, however after this (and as a result of this) they decreed also against (circumcision, Jewish months and) **Shabbos** (and see also Sefer Hamaamorim Melukat vol. 2, pg. 19 note 33).*

⁴⁸ And the miracle on this day was the finding of the jug of oil (Me’eri on Shabbos, 21b).

⁴⁹ Rambam Hilchos Chanukah 3:3. Chiddushei HaRan on Shabbos *ibid*. and more.

Torah” – through them finding *pure* oil that the Greeks did not make impure, moreover, “they found... one jug of oil *with the seal of the Cohen Gadol* intact,” a most high level of pure oil that the Greeks do not have the ability to touch,⁵⁰ and “a miracle happened to it and they lit with it for eight days,” seven days in addition to the “one day” “that it was able to light,” which include all the seven days of the week, the entity of time.⁵¹

And this (pure oil) is emphasized in the study of *the concealed aspects* of the Torah – for, regarding the study of the revealed aspects of the Torah, since it is a study of *matters of the world* which are what the laws of the Torah discuss, there can be (due to the low state as result of the strengthening of darkness in the world) a possibility that one recognizes how truly amazing the wisdom is, that it is a great wisdom and an amazing logic, without connecting this to the fact that it is the wisdom of Hashem.⁵² And the solution is – that the study of the revealed aspects of the Torah should be together with the study of the deeper aspects of the Torah, *knowledge of G-dliness* (“know the G-d of your father”), which through this the study of the revealed aspects of the Torah also becomes

⁵⁰ See also Torah Ohr and Sefer Hamitzvos of the Tzemach Tzedek ibid.

⁵¹ See Likkutei Sichos vol. 25,pg 511 and in the notes there.

⁵² See the exposition of our Sages (Nedarim, 81a) of the verse (Yirmiyah 9, 11-12) “for what reason was the land destroyed... for they have forsaken My Torah,” “since they did not make the blessing on Torah [study] before [studying it]” (and see Bach, Orach Chaim, sect. 47).

permeated with the holiness of the Torah, that it is clearly perceived and felt that it is *the Wisdom of Hashem*.

And in the deeper aspects of the Torah itself this concept is emphasized *in the oil* of the Torah (more than in the wine of the Torah) – since:

In addition to the fact that oil alludes to the *secrets of the secrets* of the Torah (that are higher than regular secrets, wine of the Torah) – it is emphasized in oil that is not a liquid for itself rather it is mixed with other foods, and it saturates in to everything,⁵³ and similarly for the oil of the Torah, the combining and uniting of the concealed aspects of the Torah (oil, the secrets of the secrets of the Torah) with the revealed aspects of the Torah (bread and meat), that also the study of the revealed aspects of the Torah becomes permeated with the holiness of the Torah, the wisdom of Hashem (pure oil).

And furthermore and also important – that “oil” is also a matter that illuminates, “oil for illumination,”⁵⁴ that through it the “*luminary* of the Torah” (the deeper aspects of the Torah)⁵⁵ is revealed and shines,

And not only in the four cubits of the Jew, rather also outside his four cubits, in the entire surroundings – as emphasized in the lighting of the Menorah (which was enacted to commemorate the miracle of the oil) that “it is a

⁵³ See Chulin beg. 97a. Shulchan Aruch Yoreh Deah 105:5.

⁵⁴ Wording of the verse – Terumah 25, 6.

⁵⁵ See Yerushalmi Chagigah 1:7 and in Korbon Ha’eidah *a.l.* Eichah Rabbah Psichta 2 and in Yefeh Anaf *a.l.*

Mitzvah to place it at the entrance of one's house *on the outside*,"⁵⁶ "from when the sun sets until there are no more people walking in the market... until Dekalya Rigla Detarmudai (lit. until the Tarmud people aren't walking around anymore)"⁵⁶ – that even in a time that it is dark, and outside, in the market which has in it "Tarmudai," the letters of Moredes (rebellious),⁵⁶ rebelling against Hashem,⁵⁷ the light of the Chanukah flames affects *the elimination* ("Kalya") the rebelling against Hashem ("Tarmudai"), so that there will not remain even the foot ("Rigla"), the last obit (including even a cause, and even a cause of cause etc. of a possibility) of rebellion against Hashem, moreover, that the light of the Chanukah Menorah affects *Kalos Hanefesh*^[57] ("Kalya" in the good sense) also for the "Rigla Detarmudai," that they too should reach the level of Kalos Hanefesh,⁵⁸ due to the truly immense light of the oil of the Torah, the secrets of the secrets of the Torah.

⁵⁶Eimek Hamelech, Shaar Kiryas Arba, beg. ch. 111 (108a). Kehilas Yaakov, entry: Tarmud.

⁵⁷⁵⁷ Note that rebellion against Hashem is only possible when they have some form of knowledge of Hashem (similar to the words of our Sages (Toras Kohanim and Rashi's comm. on Bechukosai 26, 14. And more) "he knows his Master and he intentionally rebels against him"), and we may say that this is mainly regarding "Greeks," due to their draining power from the wisdom of the Torah through it being translated into Greek (as *supra*, ch. 5).

^[57]*[A deep love for Hashem to the extent of desiring to leave the mundane world to unite with Hashem.]*

⁵⁸ See Sefer Hamaamorim Melukat vol. 2, beg. pg. 26. *Ref. a.l.*

7. And the main and complete revelation of the oil (the secrets of the secrets) of the Torah with the miracle of the oil of Chanukah was (on the Holiday of the month of Kislev that was revealed in the later generations) *on the 19th of Kislev*,⁵⁹ when there began the main phenomenon of “spread your wellsprings (of the Baal Shem Tov, the Chassidic Doctrine, oil of the Torah) outward”⁶⁰:

Even after the decree of the Greeks “to make them forget Your Torah” was nullified through emphasizing the “luminary of the Torah” with the miracle of the oil of Chanukah, the order of Torah study continued in the main study being the revealed aspects of the Torah, for even in the times of the Tana'im and Amora'im (following the destruction of the Beis Hamikdosh) “the entire Kabbalistic Wisdom was hidden in their days and concealed from every Torah scholar, rather only [revealed] to a unique few, and even they kept it quiet and not known to the public, as stated

⁵⁹ Note the connection of the redemption of the Alter Rebbe on the 19th of Kislev to the days of Chanukah – as known that the Alter Rebbe returned (from Petersburg) to his house (in Vitebsk) on the 2nd day of Chanukah. Moreover and mainly: the redemption from his second imprisonment – in the year 5561, which then the main plot was against the Chassidic teachings, and the opposition was extremely great – was in the days of Chanukah (on the third day of Chanukah (“Hayom Yom” 27th of Kislev), and the fifth day of Chanukah (see Sefer Hasichos Toras Shalom pg. 84) – for we may say, that on both of them there was an aspect of redemption also in the simple sense).

⁶⁰ Sefer Hasichos Toras Shalom, end pg. 112 *ff.*

in the Talmud⁶¹... and even Rabbi Shimon Bar Yochai said in the Holy Zohar⁶² that it was not permitted to be revealed only to him and his friends alone,” and only in the later generations is it becoming revealed, “as the Arizal writes⁶³ *is it permitted and a Mitzvah to reveal this wisdom*,”⁶⁴ including the revelation of the concealed aspects of the Torah in the Chassidic Teachings through the Baal Shem Tov and the Maggid, and in the Chabad Chassidic teachings in a truly comprehensible manner through the Alter Rebbe (and especially after the 19th of Kislev).

In other words: in Chanukah– the emphasis is mainly on *the effect* of the oil (luminary) of the Torah on the study of the *revealed* aspects of the Torah (the main study) that it becomes permeated with the knowledge and true feeling of the Holiness of the Torah, that it is the wisdom of Hashem, “*Your Torah*”; and the innovation of the 19th of Kislev (the complete revelation of the oil of the Torah of Chanukah) – that *the study of the secrets of the secrets* (oil) of the Torah becomes a *significant and vital* study, namely, not merely in a manner of mixing the oil (secrets of the secrets) in the staple food (the revealed aspects), rather that the oil itself (the secrets of the secrets of the Torah) is a staple food, that it

⁶¹ See Chagigah 11b. 13b. Pesachim beg. 119a. Kidushin 71a.

⁶² Vol. 1, 96b. vol. 2, 9b. vol. 3, 159a. And more.

⁶³ See the intro. of R. Chaim Vital to Shaar Hahakdomos (appears also in the supplement to Kuntres Eitz Chaim by the Rebbe (Rashab) N.E.). And more.

⁶⁴ Tanya Igeress Hakodesh beg. sect. 26 (142b).

vests in the comprehension of human intellect, “gain sustenance from it,”⁶⁵ similar to physical food (sustenance in the literal sense) that it becomes part of his flesh and blood.

And the reason why specifically in the later generations the secrets of the secrets (oil) of the Torah were revealed in a manner of true comprehension (sustenance) – since the darkness in the world *has intensified*, including and especially the intensifying of secular studies that due to their draining power from the wisdom of the Torah in an undesirable manner the danger of “making them forget Your Torah”⁶⁶ is intensified (as supra ch. 5), and therefore there is a necessity for the oil of the Torah to be revealed, to the extent that it becomes *a necessity* like food⁶⁷ (although in the generations before this permission was not given to reveal the oil of the

⁶⁵ See Tikkunei Zohar, Tikkun 6 at the end. Likkutei Sichos vol. 25, pg. 212, note 80. *Ref. a.l.*

⁶⁶ Note what is stated in Toras Shalom (pg. 44 *ff.*) that also on the 19th of Kislev the decree and attempt to “make them forget Your Torah” was annulled, like on Chanukah, only that regarding Chanukah this decree was through *the Greeks*, whereas in the time of the Alter Rebbe the decree came about through a *Jew*, who has “a shadow of a shadow,” the level of Yechidah, which therefore specifically through him there can be the opposition to the revelation of the aspect of Yechidah of the Torah.

[“Shadow of a shadow” is a level that transcends the transcendent level (in negativity there is only one (the lower) transcendent level).]

⁶⁷ And in this state – it is even more necessary than the revealed aspects of Torah.

Torah, like oil which is not meant as a drink for itself, and hurts a person⁶⁸).

And likewise within the later generations itself – the more the darkness intensifies, the more the revelation of the oil of the Torah intensifies, in a manner of “spread your wellsprings outward.”

And among the clear examples of this – in the time of the Rebbe Rashab – when the organization to “spread Haskalah” [forerunner of the reform movement] was founded, he stood up and founded the Yeshivah of Tomchei T’mimim, a “Yeshivah”⁶⁹ where they learn with “Hisyashvus (“sitting down”),” “the revealed aspects of Torah and the concealed aspects of Torah, complete,”⁷⁰ and in a manner that “the

⁶⁸ And the reason why even in the later generations it is “oil” that is not appropriate for drinking due to its great virtue (and not like wine and water) – being that even when it becomes necessary just as sustaining food (that becomes part of one’s flesh and blood), nevertheless it is in a manner that it is evident and felt that is above and beyond the person (similar to “the ultimate comprehension is that we cannot comprehend You”).

⁶⁹ In addition to the “Yoshvim” (“Zitzers, people that sat and studied”) that existed before the Yeshivah was founded (and also in the generations before this*) – for this does not reach the virtue that was accomplished with the founding of the “Yeshivah” (see also Igros Kodesh of the Rebbe Rayatz vol. 2, pg. 108).

*) *In the time of the Tzemach Tzedek (Igros Kodesh ibid, pg. 107. Likkutei Dibburim vol. 4, 687b), and it seems also in the times of the Mitler Rebbe and the Alter Rebbe, and maybe also in the times of the Maggid and the Baal Shem Tov.*

⁷⁰ “Hatomim” vol. 1, pg. 25.

Chassidic subjects should be understood to the same degree as the revealed aspects are understood.”⁷¹

And there was an even greater advance in all the above through his son and successor, my revered father in law the Rebbe, leader of our generation, in founding Tomchei Temimim Yeshivahs and their branches throughout the world, and this continues more and more till this very day,

Moreover, and important as well – that there continues to be more and more in the spreading of the Chassidic Teachings *literally to the ‘outside’* also through the *translation* of a vast amount of works of the Chassidic Teachings in the languages of the nations of the world, which through this we accomplish the complete phenomenon of the revelation of the oil of the Chanukah Menorah (the miracle of the oil) “at the entrance of his house, on the outside,” “until Kalya Rigla D’Tarmudai,” through the wellsprings of the deeper aspects of the Torah which were revealed in the Chassidic Teachings, the oil of the Torah, coming out in a manner of being spread also ‘outside,’ as such that not only does the oil shine “at the entrance to his house (and through this it shines also) outside,” rather furthermore, that the wellsprings (oil) *themselves* come in a manner of dissemination even in the “outside.”

8. And we may add [explanation] in this – in greater depth⁷²:

⁷¹ Ibid pg. 24.

⁷² Regarding the following – see also Likkutei Sichos vol. 15 pg. 282. Vol. 20, pg. 172. Vol. 30 pg. 171-2. *Ref. a.l.*

The revelation of the *oil* of the Torah on Chanukah and (in a much greater manner in the later generations) on the 19th of Kislev is (not only due to the necessity for this as a result of the greatening of the darkness in the world, rather) also and mainly since we are continuously getting closer to the coming of *Moshiach*, who is called “Moshiach” because of the anointing with oil, as the verse says⁷³ “*with My holy oil I have anointed him,*” and through him there will be the main and complete revelation of the oil (secrets of the secrets) of the Torah, for he will teach “its secret reasons and hidden treasure,”⁷⁴ to the extent that “in that time (in the Era of Moshiach)... the occupation of the entire world will only be to *know Hashem,*” and most certainly the Jewish people who “will be great scholars and know the concealed matters and comprehend the knowledge of their Creator...”⁷⁵ meaning that the main study will be of the secrets of the secrets of the Torah,⁷⁶ and therefore, the closer and closer we come to the revelation of Moshiach, the more and more the oil (secrets of the secrets) of the Torah are revealed, as this is a “taste”

⁷³ Tehillim 89, 21.

⁷⁴ Rashi’s comm. on Shir Hashirim 1, 2.

⁷⁵ Rambam in the conclusion of his work “Mishneh Torah.”

⁷⁶ To the extent that “they will know from the deeper dimension of the Torah all of the laws of the revealed part of the Torah” (Tanya Igeress Hakodesh, end sect. 26).

(“those that taste merit life”⁷⁷) of the Torah teachings of Moshiach.⁷⁸

[And we may say, that the [fact that we are] coming closer to the coming of Moshiach is also the reason for the greatening of darkness in the world – that due to the intensifying of holiness an intensifying of the opposing side that opposes the coming of Moshiach takes place, and it is necessary wage war with the opposition, which this is the phenomenon of “he will fight the wars of Hashem” until “he wins”⁷⁹].

And this is emphasized in *Chanukah* – for in addition to it being enacted in commemoration of the miracle of the oil, which is connected to Moshiach,⁸⁰ it has *eight* days⁸¹ (and

⁷⁷ See Likkutei Sichos vol. 20 *ibid*, pg. 173. *Ref. a.l.*

⁷⁸ And we may say, that this is alluded to in the precise wording of the Talmud (regarding the lights of the Chanukah Menorah) “the first day one lights *Achas*, one” (not “*Echad* [masculine form of one]”*) – that the kindling of the Chanukah Menorah (the miracle of the oil) is as such that one lights the level of “*Achas*” which is the [level of] *Yechidah* (Tosafos *s.v.* Ad *Achas*, Menachos 18a), the *Yechidah* within Torah, which is mainly and ultimately in the Torah teachings of Moshiach, the level of *Yechidah* in general (see at length the tract ‘On the Essence of Chassidus’).

*) *Note that the version of Ein Yaakov is “Echad.”*

⁷⁹ Rambam Hilchos Melachim, end ch. 11.

⁸⁰ And note that the kindling of the Menorah with olive oil is similar to what is written regarding Moshiach (Zecharyah 14, 4) “and his feet will stand... on the mountain of olives” (Ohr Hatorah Vayishlach 248a).

eight flames⁸²), which the number eight is connected to Moshiach who is one of “the eight princes,”⁸³ and “the harp... of the era of Moshiach has eight (strings)”⁸⁴; and similarly (and in an even greater way) on the 19th of Kislev – which then began the main phenomenon of “spread your wellsprings outward,” the key to the coming of Moshiach, as the words of the King Moshiach to the Baal Shem Tov in answer to his question ‘when is the master coming?’ ‘when your wellsprings are spread outward.’⁸⁵

And from the revelation of the Chassidic Teachings through the Alter Rebbe on the 19th of Kislev there continues to be an advance in this with greater strength in all the seven generations of the leaders of Chabad Chasidism, including and especially through the founding of the Yeshiva Tomchei T’mimim, the ‘soldiers of the House of Dovid’ that go out to wage the war of the House of Dovid to win those “that scoff the coming of Moshiach,”⁸⁶ and bring the revelation of the

⁸¹ More than Pesach and Shavuot which are seven days (since Shmini Atzeret is “a separate holiday” (Sukkah beg. 48a. *ref. a.l.*)).

⁸² More than the seven lamps of the Menorah of the Beis Hamikdash in which the miracle of the oil took place.

⁸³ Michah 5, 4. Sukkah 52b. And see Torah Ohr, our Parshah, end 33c *ff. e.p.*

⁸⁴ Erchin 13b.

⁸⁵ Igeress Hakodesh of the Baal Shem Tov – Kesser Shem Tov at the beg. *e.p.*

⁸⁶ Tehillim 89, 52.

King Moshiach [the exemplifier of] Dovid,⁸⁷ and especially in our generation, that we have already completed all aspects [necessary to bring the Redemption], and it is only necessary to “open the eyes” and see that “here he (the King Moshiach) comes.”⁸⁸

*

9. The above spoken is connected also to the Parshah of the week – the Parshah of Mikeitz:

The name of the Parshah – “Mikeitz” – is connected to “*the Keitz (end) of days*,”⁸⁹ the end of exile (“the term Keitz means the end”⁹⁰), and “*the Keitz of the [the return of the] right[hand of Hashem]*,”⁹¹ the beginning of the Redemption (“sometimes MiKeitz means beginning”⁹²).

And we may say, that the two aspects of “the end of days” and “the beginning of the right,” the end of the exile and the beginning of the Redemption, are connected to the two aspects/reasons for the revelation of the oil of the Torah in the later generations, the greatening of the darkness and approaching the coming of Moshiach – since the greatening

⁸⁷ See the talk of Simchas Torah 5661 – Likkutei Dibburim vol. 4, 787b *ff.* Sefer Hasichos 5702, end pg. 141 *ff.*

⁸⁸ Shir Hashirim 2, 8 and in Shir Hashirim Rabbah *a.l.*

⁸⁹ See Ohr Hatorah, beg. our Parshah. *Ref. a.l.*

⁹⁰ Rashi’s comm. beg. our Parshah.

⁹¹ Wording of the verse – end Daniel. And see Zohar I, end 54a. 62b. Likkutei Torah of the Arizal on the verse. Ohr Hatorah *ibid.*

⁹² R. Ibn Ezra, Shelach 13, 25.

of the darkness is connected to the end of the exile (“the end of days”⁹³), and approaching the coming of Moshiach is connected to the beginning of the Redemption (“the beginning of the right”).

10. And we may add [in the above] also regarding the content of the Parshah, including also (and mainly) the connection to the Parshah of Vayeishev before it and Vayigash and Vayechi after it, which are one long episode – since as an outcome of the appointing of Yosef to be “second to king” (in the Parshah of Mikeitz), Yaakov descended to Egypt (in the Parshah of Vayigash), and through this “and Yaakov lived in the land of Egypt seventeen years,” the choicest of his years,⁹⁴ in which his request “to reside in peace” was fulfilled,⁹⁵ as the years when Yaakov was with Yosef before “the distress of Yosef sprang upon him”⁹⁵(in the Parshah of Vayeishev):

The Parshahs of Vayeishev through Vayechi are connected to the phenomenon of the Redemption: “Vayeishev Yaakov, and Yaakov settled,” “Yaakov wanted to reside in peace” –

⁹³ “Which this is the concept of ‘until there will be no more feet in the marketplace’ [i.e. the completion of the refinement of the negativity] to elevate the aspect of the ‘left foot [as in the letter Kuf]’ that is vested in the ‘left’ Keitz [the realm of negativity – in order to elevate(the sparks found in) it to holiness]”(Ohr Hatorah ibid).

[Upon the completion of the refinement the Redemption will come. See also Likkutei Sichos vol. 10 pg. 119 ff. and sources cited in note 52 there.]

⁹⁴ Beg. Parshas Vayechi and in Baal Haturim on the verse.

⁹⁵ Rashi’s comm. Vayeishev 37, 2.

the ultimate perfection of peace and tranquility of the era of Moshiach, being that from the perspective of his part he was already prepared for the Redemption,⁹⁶ “Mikeitz” – the end of days and the ‘beginning of the right’ (as supra ch. 9). “Vayigash,” Yehudah approaching Yosef – the concept of Redemption (Yosef) joining Prayer (Yehudah),⁹⁷ including the union of Yehudah and Yosef “into one stick and they shall be one in My hand... and Dovid My servant will be their

⁹⁶ As emphasized in Parshas Vayishlach – that he sent angels to Eisav his brother to notify him that the refinements were completed and it has come the time to go together to the Redemption, as the verse says “and saviors will rise up on Mt. Tzion to judge the mountain of Eisav,” to the extent, that even after the angels notified him that Eisav was not yet refined at all, he did not occupy himself in “the Service of refining,” rather he sent a gift which was reminiscent of a sacrifice,* “elevating the below to Above in order to draw down the transcendent revelation of Tohu,” so that he will have the perfection of the Time to Come that the transcendent revelation of Tohu will be drawn forth and revealed in an internalized fashion in Tikkun (Torah Ohr beg. Parshas Vayishlach).

**) However, “not in the way and laws of the sacrifices of the Torah ([namely] other sacrifices that are not written in the Torah), since the Service of sacrifices is specifically with kosher animals and which are slaughtered... and this gift that Yaakov sent to Eisav included non-kosher animals.... And they were all alive and not slaughtered... and other amounts (two hundred goats etc.)” – being that they were sacrifices of Tohu that transcend the sacrifices of Tikkun (Torah Ohr ibid).*

⁹⁷ Zohar I, 205b.

leader forever.”⁹⁸ “Vayechi Yaakov, and Yaakov lived” – the eternal life of Yaakov (each and every Jew and Jewess who are called by the name, Yaakov and Yisroel⁹⁹) in the era of the resurrection.

And the explanation of this – that Yaakov, the third (choicest¹⁰⁰) of the forefathers, is connected to the third redemption and third Beis Hamikdosh (an eternal Redemption and eternal Beis Hamikdosh), “like Yaakov that called it [the place of the Beis Hamikdosh] ‘house,’”¹⁰¹ “a boundless portion... like Yaakov, regarding whom is written¹⁰² ‘and you will triumphantly spread out,’”¹⁰³ for Yaakov’s area of concentration is *Torah* [whereas Avraham and Yitzchok, although they studied Torah, “Avraham our forefather, was an elder and sat in Yeshivah... Yitzchok our forefather, was an elder and sat in Yeshivah,”¹⁰⁴ still, their main area of concentration was acts of kindness (Avraham) and Divine Service (Yitzchok¹⁰⁵), as known¹⁰⁶ that Avraham,

⁹⁸ Yechezkel 37, 19-25 – the Haftorah of Parshas Vayigash. And see Torah Ohr Vayigash 44a, *ff.* And see Kuntres Hei Teives 5752. *ref. a.l.*

⁹⁹ See Tanya Igeress Hakodesh sect. 7.

¹⁰⁰ See Bereishis Rabbah beg. ch. 76. Zohar I, 119b. 147b. Shaar Hapesukim Toldos 27, 25.

¹⁰¹ Pesachim 81a and in Chiddushei Agados Maharsha *ibid.* And see Likkutei Sichos vol. 15, pg. 231. *Ref. a.l.*

¹⁰² Vayeitzei 28, 14.

¹⁰³ Shabbos end, 118a *ff.*

¹⁰⁴ Yoma 28b.

¹⁰⁵ For he was a “perfect sacrifice” (Rashi’s comm. on Toldos 26, 2 – from Bereishis Rabba 64:3).

Yitzchok and Yaakov correspond to the three aspects of acts of Kindness, Service and Torah], as the verse says “and Yaakov is a complete person he sits in tents,”¹⁰⁷ “the tent of Shem and the tent of Eiver”¹⁰⁸ (the Written Torah and the Oral Torah, the revealed aspects of the Torah and the hidden aspects of the Torah¹⁰⁹), “and He established the testimony [laws] for Yaakov and He issued the Torah for Yisroel [Jewish people],”¹¹⁰ the middle path/realm, the middle pole that extends from one edge to the other edge,¹¹¹ above and beyond limits.

And the ultimate drawing forth of the aspect of Yaakov *in the world* is accomplished through Yosef upon his descent to Egypt (after “the distress of Yosef sprang upon him”) – as the verse says¹¹² “these are the progeny of Yaakov, Yosef¹¹³ was seventeen years old...” that “through this there was a series of events that led to them descending to Egypt”¹¹⁴[following and

¹⁰⁶Megaleh Amukos, Ofen 250 (at the end). Ibid, on the Torah, beg. Parshas Lech Lecha. And more.

¹⁰⁷ Toldos 25, 27.

¹⁰⁸ Rashi's Comm. on the verse (from Bereishis Rabbah 63:10).

¹⁰⁹ Ohr Hatorah Toldos beg. 145b.

¹¹⁰ Tehillim 78, 5.

¹¹¹ See Tanya end ch. 13. Ibid Igeress Hakodesh sect. 6. *E.p.*

¹¹² Vayeishev 37, 2.

¹¹³ And in the words of Chassidus – that through Yosef the drawing forth from Atzilus (the level of Yaakov) into Briah Yetzirah Asiyah is accomplished (see Likkutei Sichos vol. 25 end pg. 196 *ff. the references are cited there*).

¹¹⁴ Rashi's Comm. on the verse.

through the preface of *Torah Study*, “everything that (Yaakov) learned from Shem and Eiver he taught him,”¹¹⁵ which this is the empowerment from Yaakov to Yosef for all that transpired in his descent to Egypt¹¹⁶], which then the true state of “Yaakov lived in the land of Egypt”¹¹⁷ was accomplished, that the revelation of *Torah* (Yaakov) is drawn forth and permeates (through Yosef) also in Egypt,¹¹⁸ an idiom

¹¹⁵ Rashi’s Comm. *ibid*, 3.

¹¹⁶ And based on this we may explain the continuation of [the verse] “a son of his old age he was for him (a sage... all that he learned from Shem and Eiver he gave over to him) and he made him a striped cloak” – that Torah study is the “cloak” to guard him* throughout the time that he was thrown around in “Passim (striped)” “alluding to the troubles that overcame him, that he was sold to Potifar, Sochrim (merchants), Yishmael people and Midyan people” (Rashi’s comm. *ibid* – from Bereishis Rabbah 84:8), acronym of Passim.

*) *And based on this we can truly appreciate the precise wording “and he made for him a striped cloak” – that he made a special effort to guard him.*

¹¹⁷ Through the preface that “Yehudah, he sent before him, to Yosef, to show the way before him, to Goshen” (Vayigash 46, 28), “to establish for him a study-hall for Torah to be there and that the tribes shall be occupied in Torah study,” which through this even in Egypt there is “and he lived,” to the extent of it being the best of his years (see “Hayom Yom” Chay Teves. And see at length Likkutei Sichos vol. 10, pg. 160 *ff. ref. a.l.*).

¹¹⁸ And this constitutes a unique innovation – since Egypt was known for its wisdom of sciences, “Egyptian wisdom” (Melachim I, 5, 10 and in the comm. Zohar vol. 1, end 125a), the counterpart of the wisdom of the Torah (similar to what was said earlier (ch. 5) regarding the Greek wisdom).

of Meitzar¹¹⁹ (limitation), and through this an incomparably higher perfection is attained, similar to what is written¹²⁰ “from the constraints... [Hashem] answered me with abundance,” true bounty (and true tranquility) of the true and complete Redemption, and therefore also the Redemption is connected to Yosef, as the verse says (at the conclusion of the Parshah of Vayechi) “*And Yosef said... and Hashem will remember you,*” “Hashem will remember you,”¹²¹ and hinted to also in the wording of the verse¹²² “on that day Hashem will Yosef (*once again*) stretch forth His arm... *Ve’asaf (and gather) the dispersed Jewish people...*”¹²³

¹¹⁹ Torah Ohr, Va’eira 57c. Yisro 71c. *e.p.*

¹²⁰ Tehillim 118, 5.

¹²¹ Note Rashi’s comm. (Shemos 3, 18) “this sign they had as a tradition *from Yaakov and from Yosef* that with this terminology they will be redeemed, Yaakov said ‘and Hashem Pokod Yifkod (shall remember) you,’ Yosef said to them ‘Pokod Yifkod you, [will] Hashem,’” although both verses were said by Yosef, for, “Yosef said Pokod Yifkod twice, to denote that he had this as a tradition from his father” (Ramban *a.l.*).

And based on this we can truly appreciate the precise wording of Rashi “Yaakov said ‘and Hashem shall remember you,’ Yosef said *to them* ‘Remember you, [will] Hashem’” – since the telling over *to them* was through Yosef, however Yaakov said this (not to them, rather) *to Yosef alone*.

¹²² Yeshayah 11, 11-12.

¹²³ Even those that were in a state of “Acher (others),” as the verse says (Vayitzei 30, 24), “Hashem, Yosef (added) another son to me,” that even “Acher” becomes a “Ben (son)” (Ohr Hatorah on the verse).

11. Based on this we may explain the words of Yaakov to Pharaoh when he came to Egypt¹²⁴ – “and Yaakov said to Pharaoh (in answer to Pharaoh’s question “how old are you?”) the years of my life are one hundred and thirty, few and bad were the days of my life and they did not reach the days of the years of my ancestors in their life” – for seemingly this is completely not understood:

1) When Pharaoh hears from Yaakov the number of the years of his life, he knows himself if they are many or few, and there is no need for Yaakov to let him know this (whereas “bad”)?

2) And mainly: the words of Yaakov that the years of his life, “*one hundred and thirty*,” are “*few*,” are (not only unnecessary, rather also) *incorrect* (seemingly), being that they are ten years *more* than the complete number of years of man (as was set in the time of the Great Flood, which from then on “their years were already shortened”) “and¹²⁵ his years will be one hundred and twenty.”

This question is intensified based on what is explained in the commentaries¹²⁶ that Pharaoh asked Yaakov “how old are you,” since “old age overcame him and he looked extremely old and Pharaoh was amazed by his extreme old appearance for most people in his time *did not live to such an old age* since

¹²⁴ In Parshas Vayigash (47, 9) – which the beginning of it being read is in the Minchah of Shabbos Parshas Mikeitz.

¹²⁵ Bereishis 6, 3.

¹²⁶ Ramban, Rashbam, Daas Zekeinim Mebaalei Tosafos, Siforno (on the verse). And more.

their years were already shortened,” and based on this it is even more astounding why Yaakov answered that the years he lived, *one hundred and thirty years*, are *little*, opposite the fact (known to Pharaoh) that people did not live to such an old age, which for this reason Pharaoh was amazed at the old age of Yaakov, and asked him “how old are you”!

Seemingly we may say, that “few” is in relation to the years of the life of his ancestors, as the verse says after this “and they did not reach the amount of years of the lives of my ancestors,” who lived (175¹²⁷ and) 180 years.¹²⁸ In other words, when Pharaoh was amazed at the old age of Yaakov, Yaakov answered that the *long life* of Yaakov at that point (130 years) are “few” in comparison to the number of years that he had left to live, as the years of the lives of his ancestors, 180 years (and the old age that overcame him is because they were “bad” due to the stressful events that he lived through).¹²⁹ But, from Rashi’s commentary “and they

¹²⁷ Since “Hashem shortened his life to be five years less” (for he should have lived 180 years, like Yitzchak) so “that he will not see Eisav his grandchild go off to bad behavior and this is not good old age that Hashem promised him” (Rashi’s comm. Toldos 25, 30).

¹²⁸ And especially based on what is explained in the Expositions of our sages (Midrash – brought in Daas Zekeinim ibid) that due to him saying “few and bad...” thirty three* of years were eliminated from the years of his life (for he was supposed to live 180 years).

*) *As the number of words from “Vayomer Paroh” until “Beyemei Migureihem” (and see Torah Shleimah on the verse).*

¹²⁹ Ramban and Daas Zekeinim ibid.

did not reach *the goodness*” (that [“they did not reach”] is in reference to “bad” and not to “few”¹³⁰) it seems, that 130 years old *itself* (not only in comparison to 180 years of his ancestors) are “few”.

And we may say the explanation of this – that “the years of my life... *few*” (even though they are “a hundred and thirty years”) are *in quality*, meaning, although in quantity they are many, they are little in quality, being that they are *deficient days* (the opposite of “advanced in days”¹³¹ meaning full and complete days¹³²), due to the deficiency in good (since they were not full of good), moreover, “they were bad,” and this was compensated with “and Yaakov lived in the land of Egypt seventeen years,” “as if all his years were good”¹³³ (and we may say, that with them he reached also the years of the life of his fathers, that in his 147 years he reached the ultimate

¹³⁰ And we may say, that the need for Rashi to explain this way (in the simple meaning of the verse) since* Pharaoh would not accept the idea that just because his ancestors lived 180 years he is certain that he will live 180 years, to the extent, that he considers 130 years (amazingly long life) to be “few”.

*) *And not because [how can he say that they did not reach the long life of his ancestors] “maybe he will reach them and live even longer” (as the question of the Ramban), for, his intention was that he should not be amazed at his old age “since they are few in comparison to the years of his fathers who lived longer” (as the answer of the Ramban).*

¹³¹ Chayeh Sarah 24, 1.

¹³² See Sefer Hamaamorim Melukat vol. 1 pg. 289. Likkutei Sichos vol. 35, Chayeh Sarah 5751, ch. 4.

¹³³ Tana Devei Eliyahu Rabbah ch. 5.

perfection,¹³⁴ also including the completeness of 180 years¹³⁵).

And the explanation of this [the reason why in the 130 years of Yaakov there was not the phenomenon of “advanced in days” as Avraham had] in the deeper view of matters– that since the area of concentration of Yaakov is the *Redemption*, and once Yosef was born¹³⁶ he was ready to return from the house of Lavan to the land where his father’s lived, to reside in peace, hence, as long as the Redemption did not come in actuality (“the distress of Yosef overcame him”), he

¹³⁴ As the perfection of the life of Sarah, “one hundred years and twenty years and seven years,” Kesser (100 years), the faculties of intellect (Chachmah and Binah, 20 years) and attributes (seven years), moreover, that the faculties of intellect (through Torah) are (not only in a manner of 20 years, rather) in a complete way of 40 years (one hundred and *forty* seven), which the number *forty* denotes the *four* faculties of intellect in perfection (Chochmah Binah and Daas which divides into Chesed and Gevurah*) as each is made up of 10, the ultimate completeness of the faculties of intellect (and see note 141).

[Regarding the above see Sefer Hamaamorim Melukat vol. 5 pg. 65 ff. ref. a.l.]

*) “For it has in it from the innermost of Kesser literally which transcends the realm of division into different modes and therefore it includes in it the two [opposite] modes of Chessed and Gevurah” (Sefer Hamaamorim 5670 pg. 123).

¹³⁵ Similar to what we find regarding Rebbi Bon (Yerushalmi Berachos 2:8) and Rebbi Elazar ben Azaryah (Brachos end 12b. beg. 28a).

¹³⁶ See Rashi’s comm. on Vayeitzei 30, 25.

considered the days of his life “little,” deficient days, being that they were lacking the main thing (the Redemption).¹³⁷

And this Yaakov notified Pharaoh – that he should not make a mistake to think that Yaakov and his sons will be satisfied with him settling them “in the land of Egypt, in the choicest of the land”¹³⁸ and will give them “the best of the land,”¹³⁹ since the main thing for them is the phenomenon of *the Redemption*, hence, also their settling in Egypt for a duration of time is only to accomplish the perfection of the Redemption, since through the refinement of Egypt (through “and Yaakov lived in the land of Egypt seventeen years”) the Redemption (“I will lift you out, indeed an ascent”¹⁴⁰) will be in a much greater way, at the height of perfection, and then there will be “and Yaakov lived” not only 147 years,¹⁴¹ and not only 180 years, rather eternal life.

¹³⁷ And although *Yaakov himself* was prepared for the Redemption, still, the phenomenon of “advanced *in days*” is connected to the completeness of the Service of refining *the world*, which constitutes the realm of time, “days”.

¹³⁸ Vayigash 47, 11.

¹³⁹ Ibid, 45, 18.

¹⁴⁰ Which included in this is also the ‘lifting up’ of the true and complete Redemption (Torah Ohr beg. Parshas Shemos).

¹⁴¹ And based on the above (note 134) that 40 (Mem) denotes the faculties of intellect in perfection (more than 20) we will appreciate the connection of the hundred *forty* seven years of Yaakov (more than the hundred and *twenty* seven years of Sarah) to the Redemption, since in the Geulah the “Jewish people will be great *Chachomim*... and understand (*Binah*) the *knowledge* (Daas) of their Creator,” the ultimate perfection of

12. Among the instructions from the above spoken regarding action:

Since in addition to the fact that our generation is the last generation of exile, the end of exile, and the first generation of the Redemption, the beginning of the Redemption, we find ourselves in auspicious days connected to the Redemption,

- Both from the perspective of the Parshah of the week, the Parshah of “Mikeitz”, “the Keitz (end) of days” and “Keitz (beginning) of the right” (as supra ch. 9), as well as from the perspective of [the unique days,] the days of Chanukah that were established to commemorate the miracle of the oil, which is the concept of “with My holy oil I have anointed him” (as supra ch. 8), and especially on Shabbos Chanukah (which Shabbos¹⁴² is connected to the Redemption¹⁴³), and in the calendar layout of this year¹⁴⁴ that it is after the fifth

faculties of intellect (and see s.v. Al Tatzter Es Moav in the Maamorim of the Mitler Rebbe, beg. Devorim, vol. 1).

¹⁴² And especially after noon, the time of the third meal of Shabbos, that is especially connected to Yaakov (Zohar II 88b), the third of the forefathers, who is connected to the third Redemption and third Beis Hamikdosh (as supra ch. 10).

¹⁴³ As emphasized in the Song of the Day – “a song for the day of Shabbos,” “a song for the Time to Come for the day that is Shabbos and tranquility for life everlasting” (end Tomid).

¹⁴⁴ In addition to the virtue of the year in general – [Tav Shin Nun Beis acronym of the words] it shall be the year of wonders in it, Bakol Mekol Kol, in literally everything (and see infra note 155).

light of Chanukah,¹⁴⁵ the day the Alter Rebbe was freed from his second imprisonment,¹⁴⁶ and [Shabbos] Rosh Chodesh, that denotes the renewal of the Jewish people who (“are similar to the moon” and count by the moon”¹⁴⁷ and) “are destined to be renewed like it”¹⁴⁸ in the true and complete Redemption –

It is appropriate to add more every day (as the instruction of the days of Chanukah¹⁴⁹ that “from here and on you constantly add”⁶) in matters that bring the Redemption actually and in an openly revealed manner.

And among them:

To strengthen the belief, yearning and anticipation for the coming of Moshiach, to the extent that it is felt that as long as Moshiach did not come actually and in an openly revealed manner, one’s days are lacking, as the words of Yaakov¹⁵⁰ that

¹⁴⁵ [Which was] on Erev Shabbos – “one who toils on Erev Shabbos shall eat on Shabbos” (Avodah Zarah, end 3a).

¹⁴⁶ In the year 5561 (as supra note 59). – And note that this year is after the completion of “*Keitz (190)*” years (5561-5752), “*Mikeitz*.”

¹⁴⁷ See Sukkah 29a. Bereishis Rabbah 6:3. Ohr Hatorah Bereishis end 4b *ff.* And more.

¹⁴⁸ Wording of the Brachah of Kiddush Levanah (Sanhedrin 42a).

¹⁴⁹ And continuing in this manner also after the days of Chanukah – for “we ascend in holy matters and (most certainly that) we do not descend” (Shabbos 21b).

¹⁵⁰ Which by his name specifically (and not by the name of Avraham and Yitzchak) every single Jew and Jewess is called [namely, Bnei Yisroel].

even one hundred and thirty years are “little,” since the Redemption did not come actually (as supra ch. 11).

More and mainly: Add in learning and spreading Chassidus (and Torah in general – the field of Yaakov¹⁵⁰), oil (the secrets of the secrets) of the Torah, in a manner that it shines “on the doorway to his house, outside,” “spreading the wellsprings outward,” “until the feet of the Tarmudai are no more.”

And as obvious – addition in Mivtza Chanukah [campaign] in the simple sense, including arranging festive Farbrengens as the opinion of the Rambam that the days of Chanukah are “days of joy and praise,”¹⁵¹ and adding in the custom of giving Chanukah Gelt,¹⁵² etc.

13. And in all of this – as the special instruction from this calendar layout that Shabbos Chanukah occurs (on Rosh Chodesh, and Rosh Chodesh is two days, hence Shabbos Chanukah occurs) on the first day of Rosh Chodesh:

And by way of preface – that the concept of the Chanukah flames, that “it is a Mitzvah to put it at the entrance to his house, outside,” “the doorway close to the public

¹⁵¹ As supra note 5.

¹⁵² On Sunday, the seventh day of Chanukah, prior to the Minchah prayer and lighting of the 8th light of Chanukah (beginning before Minchah, and mainly after Minchah) – the Rebbe Shlita gave every single man, woman and child, may they live, a dollar coin (Chanukah Gelt) and a dollar bill (to give to Tzedakah). And the next day (“Zos Chanukah,” after Minchah and Maariv) he gave again the same to all those assembled, may they live. (*The Publisher*).

street,”¹⁵³“until the feet of the Tarmudai *are no more*,” is exceedingly emphasized *on Shabbos Chanukah* – that also in “the public domain,” applied especially in the details of the laws of a public domain *in the laws of Shabbos*, we bring about a state of self-nullification (“no-more”), emphasized in the ‘no-more’ of the day of Shabbos, “*Vayechulu*”¹⁵⁴ meaning [He] elevated it to a higher level [leaving the previous level], and also meaning [He] finished and completed (“Chol [Kol]”¹⁵⁵).

And when Shabbos Chanukah (in which is emphasized the general idea of Chanukah) occurs on Rosh Chodesh, the instruction of “continuously adding” is emphasized even more – that the addition is one that is incomparably greater [than the previous accomplishment],¹⁵⁶ to the extent of literal innovation, similar to the renewal of the moment of birth of the new moon (Rosh Chodesh, an idiom of Chiddush (innovation)¹⁵⁷).

¹⁵³ Shulchan Aruch Orach Chaim 671:5.

¹⁵⁴ Bereishis 2, 1. And see Ohr Hatorah on the verse.

¹⁵⁵ And with greater emphasis this year – [Tav Shin Nun Beis acronym of the words] it shall be the year of wonders in *Bakol Mekol Kol, in literally everything*. – And note the special connection to Minchah of Shabbos, “the portion of Yaakov, your forefather,” about whom it says (not “Bakol” or “Mikol”, rather) “*Kol [Chol]*” (Bava Basra end 16b *ff.*).

¹⁵⁶ “Mosif Veholeich, Continuously adding” – adding in a manner of Halichah, a journey, which a journey in its true sense is one incomparably beyond his previous place (state) (see Sefer Hamaamorim 5660, pg. 107 *ff.* And more).

¹⁵⁷ See R. Ibn Ezra, Bo, 12, 2. Sefer Hashoroshim by R. Yonah Ben Jenach and of the Radak under the entry Chodesh.

And a yet greater innovation when Rosh Chodesh is two days, which then the first day of Rosh Chodesh occurs on Shabbos, and as a result the second day of Rosh Chodesh¹⁵⁸ is also connected to Shabbos,¹⁵⁹ since in the Haftorah of Shabbos we mention also the second day of Rosh Chodesh by adding the first and last verse of “Mochor Chodesh”¹⁶⁰ (whereas when the first day of Rosh Chodesh occurs on Friday, and the second day of Rosh Chodesh occurs on Shabbos) – that all the aspects of Chanukah (emphasized on Shabbos Chanukah) are in manner of a *double innovation*, innovation on top of innovation.

14. And may it be the will [of Hashem] that even before the addition in the matters of Chanukah in literal action, *Hashem* will give “Chanukah Gelt” (not only in the form of a present, rather also as paying a debt) to “the Jewish people are a young child and I love them”¹⁶¹ in the most necessary matter – to bring the true and complete Redemption through the King Moshiach [exemplifier of] Dovid (“with holy oil I have anointed him”) in literal actuality, and through him there will be the dedication of the third Beis Hamikdosh

¹⁵⁸ The main day of Rosh Chodesh – that with it begins the counting of the days of the [new] month.

¹⁵⁹ In addition to its own virtue – “one day,” since “Hashem was one and only in His world” (Bereishis 1, 5 and in Rashi’s comm. – from Bereishis Rabbah 3:8).

¹⁶⁰ See at length Likkutei Sichos vol. 35, Chanukah 5752.

¹⁶¹ Hoshei’a 11, 1.

(which is “built and complete, it will be revealed and descend from Heaven”¹⁶²) in literal actuality.

And mainly – literally in the truly near future, even before the Minchah prayer and the reading of the Torah from Parshas Vayigash, whose content is redemption adjacent to prayer, as such that the Redemption comes even before the prayer (and most certainly after the prayers for the Redemption also on this Holy Shabbos), *literally* immediately, “He did not hold them up even for the blink of an eye.”¹⁶³

And being that the Redemption will come immediately, on the first day of Rosh Chodesh Teves, the tenth day of the month will be a *holiday*, as the ruling of the Rambam in the conclusion of the Laws of Fasts¹⁶⁴ “all these fasts are destined to be nullified in the days of Moshiach, moreover they are destined to be holidays and days of Joy, as the verse says ¹⁶⁵‘so says Hashem Tzva’os... the fast of the tenth [month] shall be for the Jewish people for joy and holidays.’”

¹⁶² Rashi’s comm. and Tosafos Sukkah, end 41a. And more.

¹⁶³ Mechilta and Rashi’s comm. Bo 12, 41. And more.

¹⁶⁴ The daily portion of the first day of Teves.

¹⁶⁵ Zechariah 8, 19.