

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

Vayeishev 5752



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

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**From the talks of the Parsha of Vayeishev, 23rd of
Kislev, Blessing the Month of Teves, 5752**

– Translated from Yiddish –

1. We have spoken many times lately and especially in the recent time, that according to all signs, our generation is the last generation of exile and automatically the first generation of Redemption, since we have already completed all aspects of the Service [necessary in exile] and we are already standing prepared for the true and complete Redemption through Moshiach *literally* immediately.

Others ask: isn't the Redemption dependent on *the entire world* being prepared for it, not only one person or a few people, not only one part of the world – rather the entire world, since the Redemption is connected and dependent on the gathering of the dispersed Jewish People from the four corners of the world, and also the refinement of the nations of the world in all the lands.

Where do we see – they ask – a change in the world, that the world is now more prepared for the Redemption than in the previous generations?!

2. We will understand this by way of preface, the reason for the general history of the Jewish People of being exiled from place to place:

Although the dispersion of the Jewish People in the different countries of the world (“dispersed and divided among the nations”¹) is a descent, so it would seem, and the more they are dispersed, the greater the descent – our Sages say² that “Hashem did a *kindness* to the Jewish People in spreading them among the nations,” and there is a known (deeper) explanation of this,³ that this is because of the virtue that is accomplished through the Service of the Jewish People in every place, that they settle in a foreign land, and conduct themselves (in a permitted manner according to Jewish Law) in the customs of the place and country (they speak the language of the country when it is regarding worldly matters etc.), in each and every place according to its nature, the nature of the place and the nature of the people of the place,

And as the words of Our Sages “you go to a city, act according to its custom.”⁴ To the extent that the law is:⁵ “and this is a fundamental rule in all matters of business, that we follow the terminology of the people and the custom of that particular place,” “the fundamental rule in these matters

¹ Esther 3, 5.

² Pesachim 87b.

³ See Toras Chayim Shemos 335a. And more. And see also Likkutei Sichos vol. 29 pg. 355 *ff*.

⁴ Shemos Rabbah 47:5. And similarly in Bereishis Rabbah 48:14. And see Bava Metzia 86b. – And see at length Likkutei Sichos vol. 36, Sisa, 5750.

⁵ Rambam Hilchos Mechirah 26:8. And similarly *ibid*, 28:15: however, in a place that there is a custom, follow what is known to them to be the custom and language of the majority of the people of the place.

(which) is the custom of the country,⁶ the customs of *the nations of the worlds* (who are the majority of the residents of the countries outside of Eretz Yisroel), in order to utilize these customs for serving Hashem, since “all your actions should be for the sake of Heaven⁷” and “in all your ways you should make Him known”⁸ to the extent of “enhancing” Torah and Mitzvahs [fulfillment].

In the wording of Chassidic teachings⁹ in explaining the words of our Sages¹⁰ “Hashem did not exile the Jewish People among the nations only so that they will gain converts,” that “converts” alludes and refers to the sparks of holiness which are found in all entities of the world, and the fact that “Hashem exiled the Jewish People” to different places in the world is in order to refine and elevate these sparks which are found in that place, and therefore “Hashem did an act of kindness for the Jewish People in spreading them out among the nations” since through this is attained the virtue of their Service in refining the sparks of holiness which are found (in the customs) in every single country and every single place.

⁶ Rambam, *ibid*, end ch. 27.

⁷ Avos 2:12. And see Rambam *Hilchos Deios* end ch. 3. *Tur Shulchan Aruch Orach Chayim*, sect. 231.

⁸ *Mishlei* 3, 6. And see Rambam and *Tur Shulchan Aruch ibid. Shulchan Aruch of the Alter Rebbe, Orach Chayim* 156:2.

⁹ See *Torah Ohr Bereishis* 6a. *Beg. Parshas Lech Lecha* (end 11a *ff.*). *Meggilas Esther* 117b *ff.* And more.

¹⁰ *Pesachim ibid.* And see *Zohar* I, 244a and in *Nitzutzei Oros ibid.*

This explains the virtue in the Jewish People being dispersed and settling in many different countries in the world – including in a way of “and you will spread forth to the west, east, north, and south” (as the blessing of Hashem to Yaakov¹¹) – since specifically through the Service of the Jewish People in all the countries of the world as they are part of society (in every place in accordance to its nature), through settling and living in the land, and conducting themselves in permitted matters according to the customs of the country, a Jew can accomplish a refinement (in a manner of elevating from the below) of every single place according to its nature, as such that it becomes a “dwelling for Hashem *in the lowest realms*,”¹² “lowest realms” in plural, every particular lower realm (and place) according to its nature. Whereas when one finds himself there as a visitor, or if one influences that place from a different place, the effect is not to the same degree as one who lives there permanently in a settled manner and one is familiar with the customs of the place.

In addition to this – there is additional strength and success in the Service through this. As simply understood: the reason for the different customs (according to Torah) of different countries is because of the special characteristics of the country (the nature of the place, the nature of the people of the place and the like), and therefore, when one conducts himself according to the customs of the place – which befit

¹¹ Vayeitzei 28, 14.

¹² See Tanchuma Naso 16. Ibid Bechukosai 3. Bamidbar Rabbah 13:6. Tanya beg. Ch. 36.

more the nature of this place – this brings more success. Therefore, a Jew who finds himself in this place must conduct himself according to the customs of the country, to the extent that he needs to utilize the customs of the place in his Service of Hashem, since through this it brings more success in his Service befitting the customs of the place.

[To the extent that the mere fact that the law is that one has to conduct himself according to the customs of the place – makes it that the custom of the place becomes a conduct according to Torah. In other words, that when there is no contradiction to Jewish Law, Jewish Law itself obligates a Jew to conduct himself according to the custom of the country in matters of business].

And within this itself [the Service in every place in the world] there are in general two aspects and stages – (a) the internal effect in the lower realm, that we bring holiness even in the lower place, in accordance with its nature. However, this could be as such that the lower place remains a lower place and it is merely receiving from the upper realm that is influencing it. Afterward, there must be a higher level of Service: (b) the refinement is to such an extent, that the place (the lower realms) *itself* (with its unique nature) becomes a place of Torah and Mitzvahs, through building there institutions of Torah, Prayer, and Acts of Kindness, Synagogues and Study Halls, etc., as such that the place becomes as if it is independent, and does not need influence (of holiness) from (a second and) higher place, and furthermore – not “as if” rather in a manner that we reveal

the virtue of the lower realm itself, as the place becomes the same as the Essence itself (a dwelling for His Blessed Essence¹³). Moreover: the people of the place accomplish in Torah and Mitzvahs with their own initiative, befitting the special customs and manners (“act according to its customs”) of this place, in the things that make it unique from other places.

3. Based on this is understood the accomplishment of our generation in comparison to the previous generation: in the generations before this, the Jewish People were not as dispersed throughout the entire world as in our generation. Not only in the time that the Beis Hamikdosh was standing when the Jewish People were in Eretz Yisroel (and in the surrounding areas), rather even in the first generations of exile, the Jewish People were only in specific countries, at least only in the upper hemisphere; whereas in the generations after this – the Jewish People were more dispersed in more countries including also in the lower hemisphere (in America etc.), and in every generation there was an addition in this , including in our generation – that the Jewish People are found in the entire world literally, and are fulfilling Torah and Mitzvahs there, and in a manner of acting according to the customs of the place to the extent that they built and continue to build institutions of Torah and Mitzvahs befitting its place.

¹³ See Hemshech 5666, end pg. 3. *E.p.* (cited in Sefer Hamaamorim Melukat vol. 2 pg. 241 note 32).

When one contemplates upon this – even for a short moment – one will see the innovation of our generation in comparison to previous generations, in the fact that we have the refinement of every single country in the world. And based on what was spoken above (and many times), that according to all signs we have already completed all the refinements, it is understood why we already approached the Redemption.

4. All matters are comprised of “in general” and “specifically.”¹⁴ The above mentioned phenomenon – the complete refinement of the world – is expressed especially in the country of France.

And by way of preface, in one of the prophecies of the Redemption (in the Haftorah of last Shabbos) it specifically mentions the country of France: “and this exile that began for the Jewish People... until *France*... they will inherit the cities of the South... and saviors will come up to the mountains of Tzion to judge the Mountain of Eisav and the Kingdom will be for Hashem.”¹⁵

We must understand: since the prophet specifically mentions the Exile and Redemption of *France*, it is understood that there’s a special connection between them, for although when the Jewish People were first exiled in the

¹⁴ Similar to how this pertains to Torah – see Rashi’s comm. on beg. Parshas Behar. Intro. of Tanya (end 3b). And note, Mishnah Chagigah 10a. Talmud ibid, 11a.

¹⁵ Ovadyah 1, 20-21.

beginning of the exile [it was] to France¹⁶ nevertheless what difference does it make to the extent of writing it specifically in the verse, and especially in a prophecy which speaks (not regarding the beginning of the exile almost 2000 years ago, rather) regarding the *Redemption* !

It is understood from this that regarding the Redemption it is pertinent that it is connected to France, and that “this exile that began” (beginning of the exile) was in “France.” And we may say the reason, since the complete refinement of the world – “and the Kingdom will be for Hashem” – is accomplished through the refinement and elevation of the (“Jewish People” in) *France*, as we shall explain.

5. We will understand this based on the different innovative perspective of the Jewish People of our generation on the country of France, in comparison to the perspective in the generation of the Alter Rebbe:

It is known,¹⁷ that in the time of the Alter Rebbe, when there was a war between Napoleon of France and the czar Alexander of Russia, the Alter Rebbe was of the opinion (not as another Jewish greats¹⁸) that for the spiritual good of the

¹⁶ See Radak on the verse.

¹⁷ Beis Rebbe, vol. 1, ch. 22 (45b *ff.*). Sefer Hasichos Toras Shalom pg. 203. Igros Kodesh of the Rebbe Rayatz vol. 5 pg. 451. Sefer Hatoldos of the Alter Rebbe pg. 259 (in the 5746 edition – vol. 4 pg. 1025) *ff.* The sources cited *infra* note 19. 21.

¹⁸ Beis Rebbe *ibid* note 1. Toras Shalom *ibid*. Likkutei Dibburim vol. 4, 714b. And see the Talk of Simchas Torah (before Hakafo) 5744.

Jewish People in matters of Fear of Heaven it is better that Russia will win and France will lose.

And in his holy language¹⁹: “if B.P. [Bonaparte²⁰] will win there will be much wealth for the Jewish People and the glory of the Jewish People will be exalted, however the hearts of the Jewish People will be separated from their Father in Heaven, and if A. [Alexander] will win although there will be much poverty among the Jewish People and the glory of the Jewish People will be downtrodden, however, the hearts of the Jewish People will be connected and bound to their Father in Heaven.”

The reason for this was, since France at that time (and Napoleon at its head) promoted an approach of freedom, Heaven forbid, from all matters of religion and belief in Hashem. And the Klipah of the French reign (Napoleon) – which was “the powerful Klipah and severe negativity” due to their “haughtiness to rely on one’s strength and power etc. to say it is my strength [that gives me the power to have triumph] and eliminates the providence and belief and trust in Hashem etc.” (similar to the Klipah of Sancheirev), as the Mittler Rebbe explains²¹ – was not only a matter for a short

¹⁹ In his letter to the Chassid R. Moshe Meizlish – printed in Beis Rebbe ibid (47a). Igros Kodesh of the Alter Rebbe sect. 64 (pg. 150-151). *E.p.* (cited in “sources and notes” for Igros Kodesh ibid pg. 454).

²⁰ The name of the family of Napoleon.

²¹ In his letter to the Chassid R. Moshe mentioned above – printed in Beis Rebbe ibid (48a *ff.*). Igros Kodesh of the Mitler Rebbe sect. 8 (pg. 237 *ff.*). *e.p.* (cited in “sources and notes” for Igros Kodesh ibid pg. 489).

time etc., rather is pertinent for all times and generations after it.

As is known in history that the French Revolution in the year 5549 (which as a result of it Napoleon became the leader of France a few years later) was also an ideological revolution of great influence which brought with it an essential change for the entire world, and it was among the essential events which the conduct of the “modern world” and culture until today was built upon:

Until the Revolution, the governing of France (and the majority of countries) was entirely in the hands of the king and queen, and they led the country as they pleased. The Revolution was founded on the fact that people are free to act as they wish, and therefore they threw out the king and queen to free the country from being under their rule, and it should be given over to a government which is representing the people of the country.

Although this has the advantage that it adds in physical freedom and in righteousness and justice etc., and this would have brought freedom and wealth for the Jewish People – however, since this was not founded on the foundation of belief and trust in Hashem (and especially through Napoleon) this brought along with it a perspective of freedom from spirituality,²² freedom from matters of religion, throwing off the yoke and frivolous behavior etc., which influenced also several more countries at that time and in following times.

²² See the talk of Simchas Torah 5676 - appears in Sefer Migdal Oz (Kfar Chabad 5740) end pg. 457 ff.

And for this reason the Alter Rebbe very strongly opposed the reign of French, and prayed that they lose the war,

To the extent, that due to the fact that he did not want to be under their reign, the Alter Rebbe ran away with his entire family (and all his possessions) from Liadi²³ (to the extent that in the framework of nature, as a result of this²⁴ the Alter Rebbe passed away afterwards in the village of Piena on the 24th of Teves).

And he promised (the Mittler Rebbe), to the extent of swearing,²⁵ that Russia will win the war, and that is what happened. Which through this the Jewish people were saved at that time from the undesirable influence which would have been had France conquered Russia, and the Jewish people afterwards were able to continue with their Service of bringing their hearts close to their Father in Heaven. And especially – through the revelation of the teachings of Chassidus in that country through the Rebbes, our leaders, the successors of the Alter Rebbe.

6. With this we see the innovation that was added especially in this generation in the approach to France, with

²³ See at length the above mentioned letter of the Miter Rebbe (Igros Kodesh ibid pg. 240 *ff.*). Likkutei Dibburim vol. 1 13b *ff.*

²⁴ Igros Kodesh ibid pg. 244. Beis Rebbe ibid 46a, note Beis. Likkutei Dibburim ibid 14b.

²⁵ Igros Kodesh ibid pg. 243.

the power and Shlichus of my revered father in law the Rebbe, leader of our generation²⁶:

Notwithstanding the fact that this country was in those times the “strength of negativity...” and opposed conduct befitting Fear of Heaven and especially in the way of Chassidism etc. which for this reason the Alter Rebbe opposed so strongly to it victory (as supra ch. 5), and also in the generations after this²⁷ - we see, that the situation in France was not that apropos for fear of Heaven etc. and also the Rebbes our leaders (the successors of the Alter Rebbe) were not involved (that much) in the revelation of the spreading of the Teachings of Chassidism in France²⁸ -

This situation now has changed completely from one extreme to the other, that not only did the light of Holiness reach there (from another place), rather Jewish people who study Torah (the revealed aspects and inner dimension of the Torah) and those who fulfill Mitzvahs with fear of Heaven have settled there for a period of time, and especially - as emissaries of my revered father in law the Rebbe leader of our generation, and were occupied there in Torah study and

²⁶ Regarding the following, see also Sefer Hasichos 5749 vol. 2, pg. 570 ff. See supra Talk of Vayishlach ch. 12.

²⁷ And similarly, regarding the generations before this - “that they did much bad to the Jewish people... as elaborated upon in Sefer Shevet Yehudah at length etc.(Igros Kodesh of the Mitler Rebbe pg. 239. And see also in his Sefer Shaarei Teshuvah vol. 1 ch. 5 (5b)).

²⁸ And see infra ch. 7 regarding the different time periods in this.

scrupulous Mitzvah observance, and with writing novel Torah insights etc. from which also others (in other places) can study, through it being printed afterwards and the like.

And especially – after the second world war, by Divine providence Jewish people came there and settled there, Jewish people from different countries, to the extent that it has become a place and center of Torah and Judaism, of spreading Torah and Judaism in general and spreading the wellsprings of Chassidism in particular, through the fact that we have established there numerous institutions of Torah and Prayer, and especially – Yeshivah “Tomchei Tmimim Lubavitch,” as well as “Achei Tmimim” and the like, with many branches, and Educational institutions in general of purity of holiness, and in addition to this – we print Jewish books there, of the revealed aspects of the Torah as well as the inner dimension of the Torah, and all this in a manner of continuous progression of light,

And the innovation in this is understood based on the above: just as this is regarding the Service in the world in general, that from generation to generation Jewish people have come to new and further places in order to accomplish the refinement there, since the complete refinement is when we settle in a place and “go in its customs,” we utilize the customs of the place to add in Service of Hashem (as supra ch. 2) – likewise is also regarding the Service of the Rebbes our Leaders in spreading Torah and Judaism and spreading the wellsprings outward, that with the advancement of generations there has been more and more added in this, to

the extent that in our generation the refinement of France was added, that notwithstanding the fact that it was a most low place and the customs of the place were at that time a contradiction to matters of Fear of heaven etc. (which therefore the Alter Rebbe opposed the victory of France), the Jewish people in our generation (empowered by my revered father in law the Rebbe leader of the generation, as *infra*) settled in this country and refined it, to the extent that on the contrary – they utilized the customs of the place (“act according to its customs”) to add in spreading Torah and Judaism and spreading the teachings of Chassidism.

7. And we may say that the power for this comes from this being so in the orderly conduct of the leader of the generation himself, my revered father-in-law the Rebbe:

The set place of the Rebbes until my revered father in law the Rebbe was Russia. Even when they travelled out of that country – which this began with the Rebbe MaHarash,²⁹ it was only in a temporary way, on condition to return.

There was an innovation in this regarding the Leader of our generation in comparison to the leaders before him – that he relocated from the country of Russia, and settled in other countries. And in general – there were three time periods in the years of his leadership, each of *about* ten years (as we have discussed once³⁰): the first time period (5680-5688) – was mainly in Russia, the second time period (5688-

²⁹ See Sefer Hatoldos of the Rebbe Maharash (Kehos 5730) pg. 39. 42. 52.

³⁰ Likkutei Sichos vol. 18 pg. 303 *ff*.

5700) – in Poland, and the third time period (5700-5710) – in America.

And based on the above spoken, that in every place there must be the conduct according to the customs and nature of the place (“act according to its customs”), there were differences from one place to another in the manner of the efforts in spreading Torah and Judaism and the spreading of the wellsprings outward, befitting the place where he settled.

And we may say, that since regarding the Leader of our generation *himself* there was vestment in the different manners of Service, of Russia (the place of his ancestors), where all the Rebbees our leaders did their Service, until, in America, the *lower* hemisphere – this gave the power to accomplish the refinement of all the places in the world, also in the lowest, like the country of France, etc.

And this is the innovation of our generation in comparison to the generation of the Alter Rebbe (and generations before this in general) – as we see clearly regarding France:

After the refinement that was accomplished for a number of generations from the Alter Rebbe [and on] through the Service of spreading Torah and Judaism and spreading the wellsprings outward, which this Service accomplished a refinement also of the whole world (in a manner of from Above to below), furthermore and mainly: coming yet closer to the Redemption when there will be the complete refinement of the whole world – we have received in our generation from my revered father-in-law the Rebbe, the

Leader of our generation, yet a greater power, to accomplish the refinement also of France.

And more in general – the efforts in this began already with the Rebbe MaHarash,³¹ as it is known³² that he travelled to France a number of times and made Baalei Teshuvah over there (in addition to his contemplation and accomplishments in matters of Chassidic teachings over there), and afterward yet further – through the Rebbe N.E. (Rashab), who was there many times, including that there (in Mentone) there was the “construction” of the known series of discourses of 5672 [Ayin Beis],³³ and he actually wrote over there a part of this series of discourses.³⁴

And the main and complete refinement – in a permanent, settled and internalized manner,³⁵ including in a manner of spreading – was accomplished in our generation through my revered father in law the Rebbe, Leader of our generation, which – in addition to him being in France a number of

³¹ And note that several of the Rebbes our Leaders spoke the French language, see (for example) Sefer Hatoldos ibid pg. 42. Igros Kodesh of the Rebbe Rashab vol. 4 pg. 246 (and there [it says], that one time, when the Rebbe [Rashab] N.E. was with his son, my revered father in law the Rebbe, in France, he spoke French for about four hours).

³² Sefer Hatoldos ibid.

³³ Likkutei Dibburim vol. 2 301a. 305a.

³⁴ See Igros Kodesh ibid vol. 2 pg. 753.

³⁵ Whereas the Rebbe Maharash and the Rebbe [Rashab] N.E. were not there in a permanent way etc.

times and delivering Chassidic discourses³⁶ and talks³⁷ over there – he sent emissaries from his household there, who lived there for a number of years³⁸ and did their Service in studying the revealed aspects of the Torah and the inner dimensions of the Torah, and he sent his writings of Chassidic teachings and holy letters there, and also there was the preparation of a number of things for print over there³⁹ [as spoken a number of times regarding the advantage of something being printed in comparison to a handwritten copy, that it reaches a much greater amount of people and it is more accessible for them, whereas a handwritten copy, which is usable only for unique people who have this handwritten copy and are able to read it. And especially when there is something new printed, which has in it a special attraction, for it awakens curiosity in human nature⁴⁰], in

³⁶ S.v. Ani Ledodi, from the fourth day of the week, the 8th of Elul 5696 in Paris – according to the list of his Chassidic discourses (Kehos 5728). And more.

³⁷ Purim 5698 in Paris (Sefer Hasichos 5696 – Winter of 5700 pg. 257 ff.).

³⁸ At the end of winter 5693 the Rebbe Shlita and the Rebbetzin Chayah Mushka N.E. may her memory guard us, settled in France, they lived there for eight years until the year 5700. *The publisher.*

³⁹ See in detail the in the forward of the Igros Kodesh of the Rebbe Rayatz vol. 3, pg. 9 ff.

⁴⁰ Although this begins with his nature (nature even of gentiles), nevertheless according to the ruling of the Rambam (Hilchos Geirushin end ch. 2) that the inner will of a Jew is to do Torah and Mitzvahs, it is understood, that words of Torah draw his attention – innately – to study them.

addition to a lot of Torah insights that were written down there and (afterwards) were printed,

And in general – a refinement in a manner of vestment through “acting according to its customs” was accomplished there, and specifically together with fear of Heaven and scrupulous Mitzvah fulfillment, in order to accomplish the refinement in an internalized way, using it to make the transformation and making it itself transform, which broke through and made way, giving the power to transform the strength of the Klipah.

And the *revelation* of this in its completeness was actualized after my revered father in law the Rebbe came to America, in the lower hemisphere and founded over there (in France) the Yeshivah of Tomchei Tmimim and other institutions, and appointed and sent emissaries to settle there, build up the institutions and spread Torah and Judaism in general and Chassidic teachings in particular – as seen clearly, and especially in the recent years, the great success of all the efforts of spreading Torah, Judaism and the Wellsprings outward in the country of France, and other countries in a manner of continuously adding and illuminating.

To the extent as such, that in addition to the fact that the leader of our generation gives the power to draw forth holiness also in the lowest (which this can be, however, in a manner that the holiness is being drawn there only from another place, the place of the Leader of the Generation) – he gives the power that in that place itself there should be [a place] made into a center and source for Torah, through

founding over there the Yeshivah of Tomchei Tmimim, just, as the original one in Lubavitch,⁴¹ as such that it is as if independent, and does not need providing for from the source, since it becomes exactly like the essence itself.

In addition to this – they print over there (and they have printed also in the past) words of Torah, of the revealed part of the Torah as well as of Chassidic teachings, including – novel Torah insights, which this also emphasizes how France etc. becomes a source for matters of Torah for the entire world, that others can gain from the matters of Torah that they print there, and can study it and “the letters illuminate”⁴² etc.

And as spoken above, the accomplishments there now are the manifestation of the empowerment which my revered Father in Law the Rebbe, Leader of the generation invested

⁴¹ And in the words of his letter in connection with the founding of the Yeshivah there (his Igros Kodesh, vol. 9, pg. 285): “every country has different life conditions... however not even a very minor deviation may there be from the fundamental aspects of the curriculum of Yeshivah Tomchei Tmimim, [keeping to them] with complete firmness, similar to [Tomchei Tmimim] in the town of Lubavitch.” And see ibid, earlier [in the letter]: “blessed [is Hashem] that He gave us life, and let us endure, and granted us to reach this time, to found a Yeshivah Tomchei Tmimim in France, and there is no measure to the great pleasure and Nachas Ruach that they give with this to our majestic revered holy fathers our Rebbes in high Heaven...” – and the great joy in this is understood based on what is explained in the Talk.

⁴² Shelah 191b. Migdal Oz, Hilchos Ishus 4:9.

there in the previous years.⁴³ Which being the leader of the generation – and the Leader is everything⁴⁴ – he gives the power of the Essence to all the people of the generation to accomplish the refinement of the entire world, even in the lowest place. To the extent that even in that place is revealed the Essence itself, as mentioned above.

8. And we may say that this [more specifically – the two aspects in the refinement: (1) The refinement of the lowest realms (however as such that it remains in a state of lowest), and (2) the revelation of the essence in the lowest realms, as such that it becomes one with the upper realms] is also hinted to in “Tzarfas (France)”:

“Tzarfas” is an idiom of Tziruf, meaning refinement, as it says regarding the Redemption⁴⁵ – “many will be refined, clarified and purified.” Indeed, the Redemption comes through the complete refinement of the entire world (as supra ch. 1).

And to add (cleverly speaking): The Hebrew letters of the word “Tzarfas” has the numerical value of seven-hundred-and-seventy (770), the completeness of the number 7, as each one is made up of ten (70), and as each one is made up of a hundred (700), and both of them together (770). And we may say that this alludes to the fact that with the refinement of

⁴³ Note the words of the Rebbetzin Chayah Mushka N.E. to one of the Shluchos (emissaries) of France: “we plowed and planted, and you need to reap the crop.” *The publisher*.

⁴⁴ Rashi’s comm. Chukas 21, 21.

⁴⁵ Daniel 12, 10.

these countries, concludes and completes the refinement of the whole world that was created during the seven days of creation in every single solitary detail.

Furthermore: “770” – is the address of the house of my revered father in law, the Rebbe, the Leader of our Generation where he lived and did his Service in the last ten years of his life in this world in America (the lower hemisphere). And we may say that this alludes to the second (higher) level in the refinement [in addition to the refinement of the lowest, however as such that it remains in the state of lowest in comparison to the upper realms], that it becomes just like the essence (“770”) the house of the leader of our generation, the source of spreading the wellsprings outward in the present time throughout the entire world.

And we may add, that this phenomenon is yet more emphasized in [fulfilling] “act according to its customs”: we utilize the nature of the place itself for good – to reveal the essence (of Hashem) in that place, as such that it is clearly evident that the place became “independent” in all matters of Torah and Mitzvahs (similar to the virtue which the created existence has that it feels that “its existence is from itself” being that it comes from the Essence of Hashem Who “His existence⁴⁶ is from Himself and He is not a product of anything that came before Him Heaven forbid”⁴⁷).

⁴⁶ Tanya Iggeres Hakodesh sect. 20 (beg. 130b).

⁴⁷ See Sefer Hasichos – Toras Shalom pg. 120 *ff.* Hemshech 5672 vol. 2 pg. 1144. Sefer Hamaamorim 5707 pg. 238. *E.p.*

And we may say that they are interdependent: in order to accomplish the refinement of the lowest, we need the power of the Essence of Hashem. From the perspective of the level of [G-dly] revelations – where there is a difference between upper realms and lower realms – we can draw G-dliness in a place that is fit for it; whereas with the power of the Essence [of Hashem] (which transcends the upper realms and lower realms) we can refine even a low place which is not fit for it, including, moreover – to draw there the Essence of Hashem Himself. And also on the other hand: specifically through the lowest place – the Essence of Hashem is revealed, which accomplishes the refinement of the whole world.

9. Based on this we will also understand [the significance of France]: the complete refinement of the whole world in the Redemption – “saviors will ascend to the mountain of Tzion to judge the mountain of Eisav and the Kingdom will be for Hashem” – is dependent and expressed in the refinement in a manner of vestment of the “Tzarfaz exile” – and in both aspects mentioned above: (1) being the lowest place – through it is accomplished the completion of the refinement of the entire world, as alluded to in its name “Tzarfaz,” an idiom of Tziruf “refinement,” (2) the refinement of Tzarfaz (numerical value of “770”) also alludes to the revelation that gives the power to refine *all matters* in a complete way, including as such that in every single place we draw there the revelation of the Essence of Hashem.

10. In order to make it even easier for a Jew – we saw a wonder which expresses the above mentioned refinement and

transformation that was accomplished in the country of France in a clearly revealed way.

[And this is also an answer to those that are grappling with the question why do we not see any miracles (as in generations of long ago). Indeed – in the following – there is an example of a miracle, which shows that this complaint does not stand]:

It is a known fact that every country has its special song, the “national anthem” [similar to the fact that every country has a unique flag], that they play at a gathering or an official event, or when the people of a country gather together for certain official events, and likewise when ambassadors of the country travel to other countries, and the like.

It is understood, that the national anthem represents the country. And most certainly in the case of the anthem of France – as is known that this song was composed during the revolution.⁴⁸

And especially based on the deeper perspective – it is known⁴⁹ that every (big) country has its ministering angel

⁴⁸ Note that this year will complete 200 years since they composed this song (in 5552).

⁴⁹ See Sefer Hasichos Toras Shalom pg. 204: “every big king, like [that of] our country, England, France and Germany certainly have a ministering angel...” see there at length. And see also Igros Kodesh of the Rebbe Rayatz vol. 2 pg. 95 *ff.*

above, and we may say, that this is also connected to its national anthem, which was chosen by the country.⁵⁰

Several years ago⁵¹ Chassidim began singing the French National Anthem – the song of the revolution – with the words “Ha’aderes V’haemuna L’chai Olamim, the strength and trust to He who lives forever... the praise and the splendor to He who lives forever.”⁵²

A short while after this – an extremely amazing thing happened: the country of France made a change in the above mentioned National anthem.⁵³

And regarding the reason for this – elder Chassidim explain, that after the song was transformed to holiness (as

⁵⁰ See also Yahal Ohr (pg. 374) regarding Middle Eastern and European songs (“in the Middle East their songs are of depression and from this they get pleasure, and in Europe it is the opposite – songs of joy”) – that they are connected to the essence of these countries.

⁵¹ During the Hakafof of the night of Simchas Torah 5734.

⁵² Regarding “napoleon’s march” – see Sefer Hasichos 5703 pg. 118, that the Alter Rebbe asked that they tell him the “march” with which the French went over the Russian border, and when they sang the song in front of him he responded and said that it is a song of victory, and he concluded – after some time of being in a deep G-dly connection – in the end it will be *Didan Notzach (ours will win)*!

⁵³ Several months after they began singing “Ha’aderes VaHa’emunah...” in 5734 – they changed the rhythm of the song and softened its beat (to be more respectful), in accordance with the suggestion of the president of France at that time. And then in 5741 the new (present) president changed it back to its original rhythm. *The publisher.*

mentioned above), the ministering angel and Mazel Above of the country of France noticed this, and this caused a change in the song below, due to feeling that it became a song which belongs to the realm of holiness, a Chassidic Song, which we sing at Chassidic gatherings including – Chassidic gatherings in France itself!

With this we also see clearly the extreme change that was accomplished in our generation in comparison to the generation of the Alter Rebbe:

We took the song and transformed it to holiness – “Ha’aderes V’haemuna L’chai Olamim,” and we sing it (with the same tune) at Chassidic gatherings, at which we speak words of arousal in matters of Torah and Mitzvahs and Chassidic Teachings.

To the extent, that there are those that don’t know at all that this is a song that was taken from elsewhere, rather they think that this is originally a Chassidic song [for from time to time new Chassidic songs are composed by those that have a talent in making a good song, and when it is accepted in the community and sung publicly, it becomes a part of the Chassidic Songs]!

11. Why are we mentioning this now? Especially that a Chassid can object, that he was educated that his entire existence is – Torah Study, he has no time for other things,

including – wonders, to the extent that they have no significance to him.⁵⁴

So, first of all – there must be the recognition and thanks to Hashem for all the miracles that He does.

And especially presently when we approach the days of Chanukah, which are all about “publicizing miracles”⁵⁵ – so even if there was room to say that regarding other days of the year there does not need to be that much of an emphasis on publicizing miracles (as evident from the fact that this is the theme of Chanukah and Purim and the like) – nevertheless in the days of Chanukah, there must be the publicizing of miracles, and we may say – that this includes not only the miracle of the war and the miracle of Chanukah (of the jug of oil), rather the “publicizing of miracles” should be regarding all miracles that Hashem does for the Jewish People – “in those days in the present times.”

Furthermore and mainly: The recognition and praise to Hashem for the miracles that He does, in addition to it being a sign of appreciation – it is influential in regard to *the coming of Moshiach in the True and Complete Redemption*, as the Talmud says⁵⁶: “Hashem wanted to make Chizkiyahu be Moshiach... the attribute of judgment said before Hashem... ‘Chizkiyahu, who You made so many miracles for him (that

⁵⁴ And see Igros Kodesh of the Rebbe Rayatz, vol. 2, pg. 94. Sefer Hamaamorim 5709 pg. 43 (second set [of pg. numbers]). Sefer Hasichos 5747 – Talk of Shabbos Parshas Savo.

⁵⁵ Shabbos 21b and in Rashi’s comm.

⁵⁶ Sanhedrin 94a.

he was saved from Sancheirev and was healed from his sickness⁵⁷), and he did not sing to you, you will make him Moshiach?!"

Based on this it is understood in our case, that publicizing the miracles that Hashem does in our times – is influential in bringing the True and Complete Redemption in actuality!

12. From this we have an important instruction:

Being that we are standing after all matters, and the Redemption did not yet come – it is very appropriate to be involved in publicizing miracles to oneself and to others, and in every single place – the miracles that Hashem does with us, knowing that it is connected to the True and Complete Redemption!

And most certainly in the days of Chanukah, whose theme is “publicizing miracles” as mentioned above – we have to see to it to utilize these days, in addition to all activities and Chanukah outreach, also – to make Chassidic gatherings [or calling it something else, every place befitting its nature, “when you go to a city act according to its customs”], every day of the days of Chanukah, and speak words of Torah there, the revealed part of the Torah and the inner dimension of the Torah, and good resolutions in all matters of Torah and Mitzvahs, and in a way of continuously adding in light (befitting the Chanukah candles), moreover and mainly – to speak about and publicize miracles, the miracles “in those days in these times.”

⁵⁷ Rashi's comm. *ibid.*

13. These above discussed topics in connection with France are with emphasis at this Chassidic gathering, due to the fact that there is a group of Jewish People from France present that came here for Shabbos to be in the Synagogue and Study Hall of my revered Father-in-Law the Rebbe, the leader of our generation (“770”).

And especially that these Jewish People are occupied in building new institutions in France and in printing new Jewish Books, and as explained above how this is connected to the refinement of the entire world. In addition – this certainly adds more success in all matters of those occupied in this – physically and spiritually, and adds in their connection to Torah and Mitzvahs, through them adding, of course, in the fulfillment of Torah and Mitzvahs, including and especially – the Mitzvah of Tzedakah, which hastens the Redemption,⁵⁸ the Redemption for all the Jews in the whole entire world.

Therefore it is appropriate to honor them with saying “L'chaim,” and from this will be drawn an addition in life to each and every one of them and to all those present, among all the Jewish People.

And to add, that there are also guests from Canada present, which [Canada] had a connection to France long ago.

⁵⁸ Bava Basra 10a. And see Tanya ch. 37 (48b). Tanya Iggeres Hakodesh sect. 10 (116a).

14. And may it be the Will [of Hashem] that the refinement and transformation of France – together with the complete Service of refinements in the whole world – should already bring in actuality the fulfillment of the prophecy “and this exile that began for the Jewish People... reaching France... they will inherit the cities of the south, and saviors will ascend to the Mountain of Tzion to judge the Mountain of Eisav, and the Kingdom will be for Hashem,” in the true and complete Redemption through Moshiach, “*Paratzta Alecha Paretz*, empowered you to spring forth,”⁵⁹ “this refers to Moshiach,^[59] as the verse⁶⁰ says ‘the Poretz (one who breaches) rose up before them.’”⁶¹

(And as we conclude the Blessing of the Month on this Shabbos:) “and let us say Amen.”

[The guests, may they live, from France said, “L’chaim.” and they sang “Ha’aderes VaHa’emunah L’chai Olamim.” And in the middle of the song, The Rebbe Shlita, hinted with his holy fingers to whistle⁶²].

⁵⁹ Our Parshah 38, 29.

^[59] [See note 62 and ibid ch. 8, *Paratzta* = 770.]

⁶⁰ Michah 2, 13.

⁶¹ Agadas Bereishis end ch. 63. And see Bereishis Rabbah, end ch. 85 and in Rashi’s comm.

⁶² Note the connection of whistling to the Redemption and the gathering of the exiles (as the verse says ‘I will whistle to them and I will gather them – Zechariah 10, 8. Chulin 63a. And see end of s.v. *Vayeishev* 5670 (Hemshech 5672 vol. 2 pg. 783). The Talk of Purim 5736), and to joy that is beyond limits in a manner of “*Paratzta* (burst forth)” (the same letters as “*Tzarfes*”). And note that is also the concept of Seudah Shlishis of Shabbos (see Shabbos 118a-b, Zohar II 88b. And see Siddur (with Chassidic Discourses) 200a ff. e.p.).