

*Long Live our Master Teacher & Rebbe King
Moshiach Forever & Ever!*



Royal Words

of the

Lubavitcher Rebbe King Moshiach Shlita

Rabbi Menachem Mendel *Shlita* Schneerson



A Free Translation of the Addresses Spoken in the Weeks of

Shemos 5752

(vol. 1)



second edition

5776 (2015) – 114 year's of the Rebbe King Moshiach Shlita



Rabbi Fishel Jacobs

With His help

7 Kislev 5773

Dear Rabbi Benyaminson,

With deep appreciation, I've reviewed the proofs for your upcoming *sefer*.

One reason for my joy is that this *sefer* will see a full English translation of the *Dvar Malchus sichos* for the very first time. In other words, it is not 'only' a rendition. Rather, it represents a thorough, accurate and extensively footnoted translation.

Remarkably, you're toiling on this monumental undertaking, and hoping to publish it, in this particularly stressful period when our brethren in *eretz Yisroel* are defending us against our worst sworn enemies. Clearly, spreading the Rebbe's teachings, knowledge of *Moshiach* and *Hashem's* service, is the greatest contribution possible to us at this time.

I encourage you to overcome all publishing obstacles, and pray for this *sefer's* success.

In its merit, may you and your family know only continued success, *nachos*, health and to see the complete redemption quickly in our time.

With blessings,

Rabbi Fishel Jacobs

טל/פקס: (03) 9600139

ת.ד. 316 כפר חב"ד 72915

Box 316 Kfar Chabad, 79215

Tel/fax: (03) 9600139

U.S.: (212) 655-9278; RabbiJacobs@gmail.com

RabbiJacobs.com / FamilyPurity.com

Published and Copyrighted By

Living Moshiach Publication Society

5774 • 2014

The Nakash Edition

B”H

Forward

by the translator

In connection with the instruction of the Rebbe King Moshiach Shlita, upon numerous occasions to add in the Torah study of the topics of Moshiach and Redemption we hereby present the second volume of English translations of “Dvar Malchus” – Royal Words 5751-2, in honor of the 7th of Elul this year, the 23rd anniversary of the Prophecy of the coming of Moshiach by the Rebbe King Moshiach Shlita in 5751.

The addresses of Dvar Malchus are unique in that they show us how the ultimate Redemption through our Righteous Moshiach is currently unfolding, and guide us in how to best serve Hashem, through the fulfillment of Torah and Commandments on a truly high level befitting this new era.

This volume includes free translations of nine addresses of the Rebbe King Moshiach Shlita on the first five Torah portions of the book of Shemos from the year 5752, as well as addresses in connection with the 15th of Shevat, the 22nd of Shevat and more.

The translation of the talks appearing in this volume are a free translation of the original version of these talks (in Yiddish or Hebrew) and footnotes which were both edited by the Rebbe King Moshiach Shlita for accuracy. It is understood that although much effort has been placed that this translation of the original version be as accurate as possible, mistakes may have

occurred for which the translator takes the full responsibility. It is obvious that nothing can replace the original version.

Additional explanatory notes were added by the translator and were placed in brackets and italicized to differentiate between them and the original footnotes.

Much thanks to Eitan Corenblum for his assistance in the publishing of these translations. A special thanks to Oren Levy for his critical overview of the translation of the talk of Yisro. Their efforts helped in the adding of many elucidations to the translations appearing in this volume.

May it be the will Hashem that immediately we see the Rebbe King Moshiach Shlita “build the Beis Hamikdosh in its place, and gather all the dispersed Jewish people... And he will correct the whole world to serve Hashem as one....”

E. Y. Benyaminson

Royal Words

-Dvar Malchus-

of the

Lubavitcher Rebbe King Moshiach Shlita



A Free Translation of the Addresses of Shemos – 22nd
of Shevat, 5752



Index and Content

Shabbos of Parshas Shemos, 21st of Teves.....9

“And these are the names of the Children of Israel **who came** to Egypt” – “in correlation with the Redemption of the Jewish people the names are mentioned here;” how the descent to Egypt is itself part of the Redemption – bringing the Redemption in exile; “Rabbi Elazar ben Azariah said, behold, I am like a seventy-year-old... to bring the days of Moshiach;” the connection to the Yahrtzeit of the Rambam; his unique Service of Hashem; Instruction to prepare and bring the Days of Moshiach; Moshiach is here!

Shabbos of Parshas Va’eira, 28th of Teves, Blessing the Month Shevat.....41

1) The revelation of the Name Havay’eh to the Jews specifically at the Egyptian exodus and at the Giving of the Torah is written in the Parshah “I appeared to Avraham...” notwithstanding the fact that Hashem did not reveal the Name Hava’yeh to the forefathers – because this revelation to the Jewish people is *due* to the forefathers; the main revelation will be in the Redemption; this is hinted at in the three Parshahs of Shemos, Va’eira, and Bo, and is connected to the three periods – the years before the Rebbe Rayatz accepted the leadership, the years of his leadership, and the 40 years (and more) of continued leadership after this; timely instructions in connection with the Leadership of Moshiach

2) The explanation of the words of our Sages (Kesubos 103b) “a person that passes away on the day ushering in Shabbos, it is a good sign for him;” the passing of the Rabbi and Chassid, etc. Moshe Yitzchak Hecht, may he rest in peace, on the day ushering in Shabbos, the 27th of Teves; the allusions found in his name; practical instructions relating to his institutions

Wednesday of Parshas Bo, 3rd of Shevat, and the Shabbos of Parshas Bo, the 6th of Shevat.....99

The connection of “Come to Pharaoh” to the exodus from Egypt, as well as the eternal instruction and lesson from this

phenomenon – according to the Zohar’s explanation that Pharaoh is an idiom of “Ispariu, burst forth (and revealed and all Lights and all Lamps)” and how this interconnects with how the Zohar explains the verse “Come to that Pharaoh” that Moshe was afraid to approach Pharaoh; the true joining of limitation and beyond limitation, Soul and body, by means of Hashem’s Essence which is beyond both – this is also connected to the Giving of the Torah and Moshe’s mission to take the Jews out of Egypt even though he was hard of speech (i.e. his speech was in exile); connection to the Future Redemption; the connection to 10th of Shevat and the Rebbe Rayatz; The Rebbe Rayatz served Hashem with joy; the leader of 9th generation has eternal life; the innovation in the Service of the 9th generation – the generation of the Redemption; preparations for the 10th of Shevat; Jewish women and girls’ G-dly Service.

Shabbos of Parshas Bo, 6th of Shevat, and Shabbos of Parshas Beshalach, 13th of Shevat.....140

The virtue of the Jewish women’s and girls’ G-dly Service; Their connection to the future Redemption – Modesty and Shabbos Candles; regarding their joy of the imminent future Redemption through Moshiach, who has already come!

Thursday of Parshas Beshalach, 11th of Shevat, and the Shabbos of Parshas Beshalach, 13th of Shevat.....164

The Torah Portions of Beshalach and Yisro discuss the preparations for the Giving of the Torah, namely the splitting of the sea, the war with Amalek, and Yisro’s acknowledgement of the Truth of Hashem: from this we can learn how to prepare for the Redemption and the completion of the Giving of the Torah – the new insights in Torah in the Time to Come; the song of the Time to Come; the connection to the 10th of Shevat and 15th of Shevat; practical instructions.

15th of Shevat.....204

Explanation of each of the seven species with which The Land of Israel is praised and how it applies to each individual’s Service; The

connection to the Weekly parshah; The connection to the Redemption; Not giving away even a drop of The Land of Israel

Shabbos of Parshas Yisro, 20th of Shvat.....229

The 10 Commandments in the Parshah of Yisro and in the Parshah of Va'Eschanon – from the mouth of Hashem Himself and from the mouth of Moshe; two levels in Torah – Hashem's Wisdom and that it descends below; also in learning Torah – a person's self-negation and his understanding; also regarding the “dwelling for Hashem” – “for Hashem,” and “in the physical world;” the main thing – the uniting of both of them; connection to the 10th of Shevat, to Parshas Mishpatim and the imminent Redemption through Moshiach.

“Becha, with you the Jewish people will be blessed”

In conjunction with the 4th Yahrtzeit of the Righteous Rebbetzin

Chaya Mushkah, N.E. may her merit protect us

From the Talks of Shabbos Parshas Yisro, 20th of Shevat, and Sunday night and Moday day of Parshas Mishpatim, 22nd of Shevat262

The 22nd of Shevat, is a day the Jewish people are blessed and particularly the Jewish women and daughters; A homiletical explanation of the number of the month – 11, the number of the day 22, and the number of the day of passing of the Rebbe RaYatz - 10th of Shevat; three manners in making a “Dwelling place for Hashem in the lowest of worlds;” three stages – the 10th of Shevat 5710, the 11th of Shevat (and particularly in the year 5711), and the 22nd of Shevat 5748: the complete Service with the world – that “Ten” is a vessel for “Eleven,” the revelation of Eleven itself, the complete unification of them – the joining of Hashem and the world as will reach perfection in the Redemption; Hints in the names of the Rebbetzin, “Chayah Mushka”; the Service of the Jewish women and daughters of our generation – the generation of Moshiach, in bringing the imminent Redemption.

Glossary303

Additional notes by the Translator.....305

Indexes.....310

From the Talks of Shabbos, the Torah Portion of Shemos, the 21st of Teves, 5752

– Translated from Yiddish –

1. On [the verse] “And these are the names of the sons of Yisroel [Yaakov] who came to Egypt”¹ it says in the Midrash² “in correlation with the Redemption of the Jewish people they [the names] are mentioned here.”³ And the Midrash continues and explains how every name of the “sons of Yisroel” (the 12 tribes) is related to the redemption.

The question immediately arises: “Coming to Egypt” is clearly speaking about the descent of the Jewish people into the Egyptian exile, as is related in the following verses and Parshahs (Torah portions), and only a very long time after this did the redemption from Egypt take place (as is related not in our Parshah, not in the Parshah following it (–Va’eira) rather in the middle of the following Parshah (in the Parshah of Bo)); how does the Midrash then say that “in correlation with the *Redemption* of the Jewish people they are mentioned *here*,”⁴

1) Beg. of our Parshah.

2) Shemos Rabbah on our Parshah 1:5.

3) “He [the author of this Midrash] was bothered by the question that all these verses are [seemingly] superfluous since their names are mentioned already in the Torah Portions of Vayetzei [and] Vayigash, and he explains that they are mentioned at the beginning of this Book since it is speaking about the redemption of the Jewish people from Egypt...” (Comm. of Maharzav *a.l.*).

4) Note that the whole Book [of Exodus] is called “the Book of V’eleh Shemos in which the Jewish people went out from darkness to light” (Bereishis Rabbah 3:5). And in the words of the Ramban (end of Parshas Pekudei): “The Book of the *Redemption*.”

which is the exact opposite of “Coming to Egypt” about which is spoken “here”?!

In another Midrash it says,⁵ that the redemption from Egypt was “because [i.e. in the merit of]... them not changing their names, they descended [to Egypt being called] Reuven and Shimon and they went out [of Egypt being called] Reuven and Shimon.” Which according to this we may say that in [the statement] “And these are the *names* of the sons of Yisroel who came to Egypt” [the verse] also emphasizes the deed which in its merit the Jewish people were redeemed from Egypt (“since they didn’t change their names”). And this does not at all contradict the simple meaning of “Coming to Egypt” (the descent into exile), since according to this [Midrash] the verse is only an allusion for the reason why the Jewish people were redeemed from Egypt *later on* – that throughout the exile, beginning with its onset when they “Came to Egypt,” indeed “*these* are the names of the sons of Yisroel,” “that they did not change their names”; whereas according to the first Midrash it is understood, that not only *due to the fact* that “*These* are the names of the sons of Yisroel” the redemption transpired a long while later – two hundred and ten years [after this], rather furthermore – the names *themselves* are mentioned here “in correlation with the *Redemption* of the Jewish people,” meaning to say that “the names of the sons of Yisroel who came to Egypt” refers to the redemption, which this seemingly contradicts the simple meaning of “Coming to Egypt,” the descent into exile.

We must also understand: according to the Midrash that “in correlation with the Redemption of the Jewish people they are mentioned here,” indeed even if we find an explanation as for how “Coming to Egypt” is related to the Redemption of the

5) Vayikra Rabbah 32:5. *ref. a.l.*

Jewish people – we must first have an explanation as for why the verse emphasizes this [here]; is it then not speaking about them just now *descending* into Egypt.

Furthermore: “In correlation with the Redemption of the Jewish people” includes also – the Redemption, which is destined to come, as it says in the aforementioned Midrash when explaining the relation of the name Yosef to the Redemption, “Yosef, in correlation with the fact that in the Future, Hashem will once again [L’hosif – an idiom of Yosef] redeem the Jewish people from the wicked kingdom just as he redeemed them from Egypt, as the verse says⁶ ‘and it shall be on that day Hashem will once again stretch forth His arm...’. This intensifies the question even more: not only do we connect the descent into the Egyptian exile (“Coming to Egypt”) with the redemption from Egypt, what is more, we connect it also – with the Redemption that is destined to come (which comes a truly vast amount of time after the Egyptian Exodus and most certainly after the descent into Egypt). In other words: what can possibly be the relation of “Coming to Egypt” [which is not only speaking about the beginning of their enslavement in Egypt rather the entire episode of their coming to Egypt] (namely, the descent of Yaakov with all his children [to Egypt] and the Tov (17)^[6] years of residing peacefully [in Egypt], and then the years of [the Egyptians] forgetting [the salvation Yaakov and Yosef brought the Egyptians] etc. and etc. and the Egyptian sorcerers and pharaoh trying to ‘outsmart [Hashem]’ etc. and etc. until the Jewish people began [suffering] the Egyptian exile) with the Redemption that is destined to come, [not only two different times, rather two completely different subjects]?!

6) Yeshayah 11, 11.

[6] [*The numerical value of the Hebrew word Tov – good*]

In addition, we must also understand – as with regard to every aspect of Torah, from the term Hora'ah (lesson/instruction):⁷ what is the lesson and instruction from this now, thousands of years after “Coming to Egypt” and after the exodus from Egypt?

2. And we may say the focal point of the explanation of [all of] this:

The entire phenomenon of “Coming to Egypt” is in truth – “the Redemption of the Jewish people.” And as for the fact that between them [coming to Egypt and the redemption] there is a descent, this is [nevertheless only] apparently so, however from the innermost perspective indeed the descent itself (is not only for and in order that there be the ascent of the redemption from Egypt, rather furthermore – [it]) is a part of the ascent and redemption itself,^[7] including – the ascent of the true and complete Redemption. And therefore the Midrash says on [the verse] “And these are the names of the sons of Yisroel who came to Egypt” – “in correlation with the Redemption of the Jewish people they [the names] are mentioned here,” including also the Redemption that is destined to come.

And since all the aspects of “Coming to Egypt” and the redemption from Egypt continue also afterwards, even in the present time – as the words of our Sages⁸ “all the kingdoms are called Egypt,” and we remember the exodus from Egypt every day,⁹ and “in every¹⁰ generation [and every single day¹¹] a person

7) See Radak to Tehillim 19, 8. And more.

[7] *[Since an integral part of the redemption is drawing G-dliness into the world, represented by the concept of “coming to Egypt”.]*

8) Bereishis Rabbah 16:4.

9) Mishneh Berachos 12b. Rambam Hilchos Krias Shema 1:3. Shulchan Aruch Admur Hazakein, Orach Chaim 67:1. – And see infra in the address.

10) Mishnah Pesachim 116b.

is obligated to see himself as if [today¹¹] he left Egypt” – from this we learn that also in the present exile we must bring about “the Redemption of the Jewish people,” the true and complete Redemption, as we shall explain.

3. We will understand this by prefacing the explanation of the last Mishnah in the first chapter of [Tractate] Berachos¹² (as we say also in the recitation of the Passover Haggadah):¹³ “Rebbi Elazar Ben Azaryah said ‘I am like one who is seventy years old and I did not merit [to find a source for the Mitzvah to] recite the exodus from Egypt every night until Ben Zoma brought to light the exposition [implying its obligation, namely,] since the verse says¹⁴ ‘so that you will remember the day you left Egypt all the days of your life,’ [indeed] ‘the days of your life’ [denotes] the days [and] ‘all the days of your life’ comes to include¹⁵ the nights,¹⁶ and the Sages say ‘the days of your life’ [denotes] ‘this world [the pre-messianic era]’ [and] ‘all the days of your life’ comes to include the Days of Moshiach.”

Rashi comments [on this]: “Like one who is seventy years old – ‘I already seem to be an elder’ however [he was not] literally an elder since old age came upon him the day that they took away the leadership from Rabban Gamliel and appointed Rebbi Elazar Ben Azaryah to be the Leader as stated later on in chapter

11) Addition (explanation) of the Alter Rebbe in Tanya, beg. Chapter 47. And see the Passover Haggadah with a collection of reasons, customs and explanations pg. 618 (Keho"s, 5751) in the margin of the page.

12) 12, 2.

13) And so [is stated] also in Tosefta Berachos *a.l.* Sifrei Re'ei 16:3. And see Mechilta Bo 13:3.

14) Re'ei 16, 3.

15) So is the wording in the Haggadah. Shulchan Aruch Admur Hazakein *ibid.*

16) And in the Tosefta *a.l.* he adds here “these are the words of Ben Zoma.” And see [the Comm.] Chasdei Dovid on the Tosefta *ibid.*

Tefillas Hashachar,¹⁷ and that day Ben Zoma brought to light the exposition of this verse.”

Now, explanation is necessary as for what is the relation of this dissertation with the one who said it,¹⁸ [namely,] Rebbi Elazar Ben Azaryah, as well as [an explanation] for the relation of this Mishnah [to the day] upon which it was said, [namely,] on the day (or in connection with the day¹⁹) that Rebbi Elazar Ben Azaryah was appointed to be the Leader,²⁰ for it makes sense to say that since Rebbi Elazar Ben Azaryah was occupied with this topic of Torah on the day he became the Leader, it is related to his Service as a Leader of the Jewish people [*like* the obligation to give precedence to studying Torah about matters that are time pertinent,²¹ and we may say that likewise is so for every Jew especially regarding his study of Torah on the topics that are pertinent to *his* moment in time], and also the relation [of all of this] with the words of Rebbi Elazar Ben Azaryah “I am like one who is seventy years old,” seventy years specifically.

17) Berachos 28a.

18) See Likkutei Sichos vol. 17 pg. 349. *Ref. a.l.*

19) For even if we explain that [the words] “and the Sages say...” are not [part] of the words of Rebbi Elazar Ben Azaryah, rather they were said before this and Rebbi Elazar Ben Azaryah knew about this [long] before he said it (and therefore he said “and I did not merit [i.e. I was not successful in winning over the Sages],” see Tosfos Yom Tov *a.l.*), nevertheless the words of the Sages being revealed to all in this Mishnah was specifically through the fact that Rebbi Elazar Ben Azaryah said it on the day he was appointed to be the Leader. And see *infra* note 32.

20) And especially if we explain that [the words] “and the Sages say...” are part of the words of Rebbi Elazar Ben Azaryah himself [and not merely the words of the author of the Mishnah]. And see Chasdei David cited in note 16, who proves that this is so from the wording of the Tosefta brought in the abovementioned note.

21) Rambam Hilchos Talmud Torah 4:8. Tur Shulchan Aruch Yoreh De'ah 246:14.

4. And the explanation is:

In this Mishnah the great virtue and reverence of the exodus from Egypt is expressed. Namely, that also after the Jewish people went out of Egypt, we have the obligation to remember the exodus from Egypt “*all the days of your life*,” every day and every night (as the words of Ben Zoma), and both in ‘this world [the premessianic-era]’ as well as in the Days of Moshiach (as the words of the Sages).²²

And the reason for this is – since (the remembrance of) the exodus from Egypt is a “major foundation and strong pillar in our Torah and faith...”²³, indeed, then the breakthrough of the concept of Redemption was accomplished²⁴ – that Jews left the category of servitude and became free-men in essence²⁵ (“they are My servants and not servants of servants”²⁶), and in a manner of a continuous accomplishment,²⁷ for all time.

And in the Service of man:²⁸ the exodus from Egypt symbolizes the freedom of (the G-dly soul from) [the] constraints and limitations of the imprisonment of the

22) And see infra note 32, that according to many commentaries also the Sages are of the opinion that we remember the exodus from Egypt every night, and also Ben Zoma is of the opinion that we remember the exodus from Egypt in the Days of Moshiach.

23) Chinuch, Mitzvah 21.

24) *S.v.* Kimei Tzeischa 5708 Chapter 12 (pg. 164).

25) Sefer Gevuros Hashem (by the Maharal of Prague) Chapter 61.

26) Behar 25, 42. Ibid, 55. Baba Metzia 10a.

27) See Likkutei Sichos vol. 5 pg. 175. [A possible analogy for this concept: an object will stay in the air only as long as a person is continuously holding it up. Similarly, it is not that we became free many years ago (at the exodus from Egypt) rather every moment we become free anew.]

28) Tanya Chapter 47. And see Torah Ohr Yisro 71c *ff. e.p.* And see The Passover Haggadah with a collection of reasons etc. pg. 728-9.

[28] [*Servitude to bodily pleasures.*]

[materialistic] body^[28] and of this [materialistic] world in general, and becoming connected and united with Hashem through the Torah and Commandments. And since this is a fundamental concept of the entire Torah and Judaism, therefore “you shall remember the day you left Egypt all the days of your life,” including in a manner that “in every generation and every single day a person is obligated to see himself as if today he left Egypt.”²⁹

And more specifically this [the exodus from Egypt in the Service of man] has three phases and levels:

(1) We remember the exodus from Egypt “every *day*” (“the days”): when the Light of Hashem is shining (“and Hashem called light, day”³⁰), there obviously must be the [phenomenon of] “seeing himself as if today he left Egypt,” the Jew’s Service of leaving constraints and limitations [for when G-dliness is openly manifested it is easy to serve Hashem].

(2) In addition to this, there is the innovation that “we remember the exodus from Egypt every night,” as Ben Zoma derives from the verse “so that you will remember the day you left Egypt all the days of your life,’... ‘all the days of your life’ comes to include the nights” – that even at night, in a dark time, when the Light of Hashem is not shining, including even in the

29) And we may possibly say that [the Alter Rebbe] in [his book] Tanya ibid explains that the Mishnah of Pesachim (“in every generation [a person is] obligated [to see himself as if he left Egypt]...”) completes the Mishnah at the end of the first Chapter of Berachos [where it says] that there must be the remembrance of the exodus from Egypt every day (see the Passover Haggadah cited in note 11).

30) Bereishis 1, 5.

‘night’ of *exile*,³¹ there also can, moreover, there must be the “exodus from Egypt [constraints].”

(3) The Sages advance with a yet greater achievement³² that ‘all the days of your life’ includes – in addition to the whole

31) See Zohar III, beg. 67b: at night... in exile. And see also Zohar II, 163b. Vol. 3, 22a. 238b. Tikkunei Zohar, Tikkun 21 (49b). And see Torah Ohr, Megillas Esther 94d. Likkutei Sichos vol. 7 pg. 41.

32) In accordance with the explanation that they are adding to [what] Ben Zoma [said], and everyone is of the opinion that we must remember the exodus from Egypt every night (and their entire dispute is not regarding the actual law rather regarding the implication of the verse “all the days of your life”) – See Rashbatz in [his work] Yavin Shemuah, on the Passover Haggadah *a.l.* Zevach Pesach on the Passover Haggadah. Sheloh, Tractate Pesachim 158a. Tzelach and Pnei Yehoshua, Berachos *ibid.* And more. And see the Passover Haggadah with a collection of reasons and customs pg. 17. Talmudic Encyclopedia *s.v.* Zechiras Yetzias Mitzraim pg. 201, *ref. a.l.* And the meaning of the words of Rabbi Elazar Ben Azaryah “I did not merit” according to this explanation is – “although I have placed effort and I have joined together with the wise people I did not merit to know where [exactly] does the verse allude to the obligation to read the portion of Tzitzis (Fringes) at night until Ben Zomah explained it” (The Rambam’s Comm. on the Mishnayos, Berachos *ibid.*).

And there are those that explain, that everyone is of the opinion (also Ben Zoma) that we remember the exodus from Egypt in the Days of Moshiach (for most certainly a Commandment will not be uprooted from the Torah, Heaven forbid), and the difference between Ben Zomah and the Sages is only regarding what [exactly] is learned from “all the days of your life” (Kol Haramaz and Shoshanim Ledovid [on] Berachos *ibid.* (brought in Tosafos Anshei Shem on Mishnayos *ibid.*). Chasdei Dovid on Tosefta Berachos *ibid.* Sifrei Devei Rav on Sifrei Re’ei *ibid.*).

And also according to the explanation (See Rashbatz *ibid.* And more. And see Torah Shleimah vol. 12, Supplements let. Gimmel) that the Sages and Ben Zomah disagree about the actual law whether [or not] we remember the exodus from Egypt in the Days of Moshiach [and Ben Zoma is of the opinion that instead we will remember the ultimate Redemption] – (1) there is nothing forcing us to say that the opinion of Rabbi Elazar Ben Azaryah is like that of Ben Zoma, and especially if we explain that Rabbi Elazar Ben Azaryah

[duration] of ‘this world’ (“‘the days of your life’ [denotes] ‘this world’”), also – “it comes to include the Days of Moshiach.” Which this is a twofold innovation:

said “and the Sages say...” (as supra, note 20) [and we may say that Rabbi Elazar Ben Azaryah considers Ben Zoma’s explanation a good allusion (Remez) for the fact that we remember the exodus of Egypt at night, however the simple understanding (Drush) of the verse is like that of the Sages (whereas Ben Zoma himself considers his explanation the sole explanation of the verse).] (2) We may say that on the contrary: based on this it comes out that the exodus from Egypt is one and the same idea as the ultimate Redemption to such a great extent (as infra in the address) – that there is no necessity to remember the exodus from Egypt, and on the contrary – the [remembrance of the ultimate] Redemption itself reminds us of [the greatness of Hashem expressed in] the exodus from Egypt (see a similar idea [in the Comm. of the] Rashba on Ein Yaakov, Berachos ibid, in explaining the reason why according to the opinion of Ben Zoma (that we do not remember the exodus from Egypt in the Time to Come) this is not nullifying the Commandment). And furthermore and mainly: (3) Whatever the case may be, this entire Mishnah was said on the day Rabbi Elazar Ben Azaryah was appointed to be the Leader (when he said “I am like one who is seventy years old”) [and therefore there is certainly a lesson in our *G-dly Service* from the entire Mishnah (in connection with Rabbi Elazar Ben Azaryah being appointed the Leader)].

And also according to the explanation of the Comm. that the Sages disagree with Ben Zoma regarding the remembrance of the exodus from Egypt every night (See the Comm. of the Mishnah – R. A. Bartenurah, Tosafos Yom Tov, and more. Talmudic Encyclopedia ibid pg. 200, *ref. a.l.*), it is understood that we may explain this in the three abovementioned manners [namely, (1) there is nothing forcing us to say that the opinion of Rabbi Elazar Ben Azaryah is like that of the Sages (see infra note 44, where the Rebbe King Moshiach Shlita explains that the view of Rabbi Elazar Ben Azaryah combines both the opinion of the Sages as well as Ben Zoma). (2) We may say that on the contrary, the remembrance of the exodus from Egypt during the day affects the night to such a great extent, that there is no necessity to remember the exodus from Egypt at night. (3) Whatever the case may be...]. And see infra note 44.

1) An innovation in (the law of) remembering the exodus from Egypt – that (the obligation of remembering the exodus from Egypt) “all the days of your life” – which refers to “the days of your life” in this world and in this present time – includes “the days of Moshiach” [for one might have thought that since the verse uses the words “all the days of your life” and not merely “all the days,” it is excluding the Messianic era]. To the extent that this is included in ‘the remembrance of the exodus from Egypt’ of “all the days of your life” in ‘this world’ (before the days of Moshiach).^[32]

The innovation this constitutes is yet greater:

2) Although³³ in the Days of Moshiach (in a state of Redemption) the idea of remembering the redemption is seemingly irrelevant,³⁴ [nevertheless] also then we will remember the exodus from Egypt. And furthermore: although the true and complete Redemption is immeasurably greater than the redemption from Egypt, since it is a Redemption which has no exile after it,³⁵ and then [at that time] there will be [the fulfillment of the promise,] “and I shall remove the spirit of impurity from the earth,”³⁶ [namely,] the exodus and redemption from all constraints and limitations, whereas the

[32] *[See ch. 6 and ch. 13, for a better understanding of this.]*

33) See beg. *s.v.* Kee Bechipazon, 5708 (pg. 151).

34) And specifically in the time of exile and servitude we remember the Redemption for two purposes: firstly, to praise Hashem, blessed be He, for the past that He redeemed us and redeemed our ancestors [for if Hashem had not redeemed us from Egypt our state would be much more severe]; secondly, that this remembrance strengthens the hope and complete trust in Hashem, blessed be He, regarding the Redemption that is destined to come (ibid).

35) See Mechilta Beshalach 15, 1. Brought in Tosfos *s.v.* ‘Hachi Garsinan Venomar’ – Pesachim 116b. And more.

36) Zechariah 13, 2.

redemption and exodus from Egypt was a redemption which had an exile after it, and not a complete redemption, since “the bad within the souls of the Jewish people was still at its full strength” (and therefore there had to be [the phenomenon of them fleeing Egypt, as it says] “the³⁷ nation *ran away*”)³⁸ – nevertheless we remember the exodus from Egypt also in the Days of Moshiach.

And since we will remember the exodus from Egypt then, this proves that this is for a purpose – for the virtue and innovation that the [mentioning of the] exodus from Egypt will achieve also then, as we shall explain.

5. And we may say the explanation of this:

At the redemption from Egypt the general concept of redemption was innovated, the ‘opening of the pipe’ for all redemptions (also from the exiles later on), including the Future Redemption.²⁴

Furthermore: had they merited, the exodus from Egypt would have been the complete Redemption, with no exile after it in a manner of “Hashem shall rule forever and ever,” as the Jewish people said in ‘the song of the sea,’³⁹ since they would have then immediately entered into the Land of Israel in the complete Redemption.⁴⁰ Only since side matters “mixed in”, this did not come into actual fruition.

Based on this we may say, that the true concept of the exodus from Egypt *is* – “the Days of Moshiach” and the true and

37) Beshalach 14, 5.

38) Tanya Chapter 31. And see *s.v.* Kimei Tzeischa 5708, Chapter 13 (pg. 167).

39) Beshalach 15, 18. And see Likkutei Sichos Beshalach, 5747.

40) Zohar III, 221a. And see also Eiruvim 54a. Shemos Rabbah beg. Chapter 32.

essential concept of the Days of Moshiach *is* the redemption from Egypt. Only that in regard to how it actually transpired – due to side reasons – there is an interval between them (from the external perspective), until the complete Redemption comes in actuality. However also the entire time between them (between the redemption from Egypt and the complete Redemption) – “all the days of your life” (in ‘this world’) – there must be [the phenomenon of] “you shall remember the day you left Egypt” [including that “all the days, from the days of the first redemption from the Egyptian exile until the future Redemption – speedily in our days, Amen – are ‘the days you left the land of Egypt’⁴¹]; and since from the deeper perspective the exodus from Egypt is the concept of the “Days of Moshiach,” therefore the remembrance of Egypt “all the days of your life” automatically includes also “(bringing [comes to include]) the Days of Moshiach.”⁴¹

Based on this it is also understood why we remember the exodus from Egypt in the Days of Moshiach (even though we will then be in a state of redemption, and a Redemption immeasurably greater than the redemption from Egypt) – since: (1) the exodus from Egypt is the beginning and (moreover –) the essence of the Days of Moshiach, and (2) the exodus from Egypt adds an *innovation* to the Days of Moshiach, [namely,] that we have also the virtue of the exodus from Egypt (as it actually

41) Note also, that in the promise of Hashem to Yaakov regarding the redemption from Egypt he said to him “And I will raise you [out of Egypt], o I shall raise” (Vayigash 46, 4), “two raises... since this second ‘lifting up’ alludes to the Redemption that is destined to transpire swiftly in our times, Amen” (Torah Ohr beg. of our Parshah). And similarly in our Parshah 3, 14 [where Hashem said to Moshe “I shall be with them, indeed I shall be with them”] “He told him the phenomenon of the final Redemption as Rashi explains *a.l.* [– ‘...indeed I shall be with them’ (and redeem them from) the servitude of the nations (in the final Redemption)]” (Torah Ohr *ibid*).

transpired [that the exodus from Egypt is separate from the complete Redemption], due to the fact that they did not merit it to be immediately the complete Redemption) – [which is] the advantage of “subduing the other side [negativity],” since the evil was still at its full strength (as mentioned above).⁴²

However the remembrance of the exodus from Egypt in the Time to Come is only in a “secondary” fashion (“that the [redemption from] the servitude to the kingdoms will be the main focus and the exodus from Egypt will be secondary to it”⁴³), since the main revelation then is from the complete Redemption, which is above limitations, only that together with this we remember the exodus from Egypt (secondarily) since the advantage of the complete Redemption [which] completely transcends all limitations (in a manner of “I shall remove the spirit of impurity from the earth,” “transformation [of the negativity into good]”⁴²), is drawn into the limitations of “all the days of your life” in the existence of this world (the advantage of ‘subduing [the negativity]’ in the redemption from Egypt [characteristic of this limited world]). Whereas if we would not remember the exodus from Egypt then, it could have possibly brought us to think that the Redemption is something separate from “all the days of your life” in this world.

6. With this, we can truly appreciate the innovation of the Sages in relation to [the words of] Ben Zoma:⁴⁴ in addition to the

42) See *s.v.* Kimei Tzeischa 5708, *ibid.* Sefer Hama’amorim Melukat vol. 2, pg. 40 *ff.* Likkutei Sichos vol. 16, pg. 125 *ff.* Sefer Hasichos 5748 vol. 2, pg. 569 *ff.*

43) Berachos, end 12b.

44) This is in accordance with the explanation that the Sages are adding to [what] Ben Zoma [said] (as *supra* note 32). And according to the explanation that the Sages disagree with Ben Zoma regarding the remembrance of the exodus from Egypt every night (behold, in addition to what is stated in the aforementioned note) – see Siddur HaArizal, Passover

words of Ben Zoma, that we have the phenomenon of ‘going out of Egypt’ “all the days of your life” even “in the nights,” in the ‘night’ of exile – the Sages innovate that “‘all the days of your life’ includes the Days of Moshiach,” that “all the days of your life” in this world (both in the days as well as in the nights, in the darkness of exile) we have in addition to the level of ‘going out of Egypt’ (a redemption which is not complete, as was apparent at that time^[44]), also the level of (‘going out of Egypt’ as it is in truth) “the Days of Moshiach,” the complete redemption with no exile following it.

And to add by [analyzing] the precise wording of “*Lihavi [lit. to bring] the Days of Moshiach*” (and not “to include” or the

Haggadah *a.l.*, that the Sages are of the opinion that there is no power to refine [i.e. go out of constraints and reveal G-dliness and thereby transform] the ‘nights’ [the World of Asiyah, including this physical world] at the present time [during exile], and elsewhere [this] was explained (Likkutei Sichos vol. 3 pg. 1016³) [as follows,] that the content of their argument is regarding exodus from Egypt on the deepest level (leaving even the constraints and limitations within holiness [itself, i.e. revealing a level of G-dliness that completely transcends the world]) even in a state of ‘nights’ [in this physical world (especially during the time of exile)], that at the present time most people do not have the power for this, and the power for this will only be in the Days of Moshiach, and therefore the Sages are of the opinion that specifically in the Days of Moshiach we remember the exodus of Egypt every night. Whereas Ben Zoma, who transcended the world (see Bereishis Rabbah 2:4), had the power to refine the ‘nights’ [through revealing this high level of G-dliness in the physical world] also in the present time. And in accordance with this it comes out that by Ben Zoma – through Rebbi Elazar Ben Azaryah who quoted his words – there was a foretaste of the state of the Days of Moshiach. And Rebbi Elazar Ben Azaryah *the Leader* has the power to unite both of them – that also in the present time *every Jew* can experience the state of the Days of Moshiach, as *infra* in the address.

[44] *[Although in essence it was the beginning of the complete Redemption, nevertheless the redemption we saw at that time was not complete.]*

like, as the common wording), that the Service of (remembering) the Exodus from Egypt “all the days of your life” in ‘this world’ (1) *brings* the [the Revelation of G-dliness that will be manifested in the] Days of Moshiach into ‘this world’ in the present time [only that it is not openly revealed and we only appreciate a foretaste of it],⁴⁵ including (2) moreover, that this actually brings⁴⁶ in “the days of your life” the perfection of the Days of Moshiach (in plural, including all its stages⁴⁷) in the true and complete Redemption.

[From this it is understood that the words of the Sages are not only ‘laws for [the Days of] Moshiach’ [that we will remember the Exodus from Egypt then], rather it contains an innovative law pertinent to the Service of a Jew (also) in the present time (before the coming of Moshiach in actuality), that in one’s remembrance of the Exodus from Egypt he knows that this is connected with “(bringing the) Days of Moshiach”].

7. Based on this we will understand the relation of the Mishnah with Rabbi Elazar Ben Azaryah who was appointed to be the Leader on this day:

45) So I heard from my revered father and teacher, of blessed memory (see the address of the 2nd night of the Passover Holiday, 5719). See also the address of the 2nd night of the Passover Holiday, 5699 (Sefer Hasichos 5696 – winter of 5700, pg. 323).

46) See the address of the 2nd night of the Passover Holiday 5703 (pg. 73) [where there are] two explanations in “Lihavi (to include/to bring) the days of Moshiach”: (1) simply, that Moshiach will come. And we must contemplate [upon] how every single thing in ‘this world’ will be in the Days of Moshiach. [And so this phrase means: all the days of your life (you must keep in mind) that Moshiach will come (and you must act accordingly).] (2) That the intention and purpose of the entire Service during the time of exile is “to bring the days of Moshiach.”

47) See also Likkutei Sichos vol. 27 pg. 191 *ff. e.p.*

The purpose of a Leader of the Jewish people (Nasi (leader) an idiom of Hisnasus (exaltation)) is to connect and unite “all the days of your life” of every [individual] Jew and of all the Jewish people [as a whole] – “all the days of your – physical – life” in this world and especially during the time of exile (“the nights”) – with redemption in general (freedom from constraints and limitations), and especially with the Days of Moshiach, the true and complete Redemption, which has no exile after it; specifically he has the ability to connect and unite exile with Redemption, and more specifically – connect [unite] the exodus from Egypt and the Days of Moshiach (as they exist with an interval of exile between them), “remember the day you left Egypt all the days of your life... including in the Days of Moshiach” that as a Jew lives “all the days of your life” as a soul within a body in this physical and materialistic world and in the time of exile, he may have the ability to leave the constraints and limitations, and furthermore – stand in a state of the Days of Moshiach.

And therefore specifically the day that he ascended to Leadership, Rabbi Elazar Ben Azaryah was occupied with the topic of “remembering the Exodus from Egypt,” including also “every night” and “bringing the days of Moshiach.”

8. And we may say that this is connected to Rabbi Elazar Ben Azaryah prefacing [his words by saying] “I am like one who is seventy years old...”:

The Talmud relates¹⁷ that Rabbi Elazar Ben Azaryah said “I am *like* one who is seventy years old and not ‘[I *am*] seventy years old,” since he was at that time only 18 years old,⁴⁸ and “a

48) And according to the Jerusalem Talmud (Berachos end 4:1) – 16 years old. And according to the Abudarham version [of the wording of the Jerusalem Talmud] – 13 years old.

miracle transpired for him and he became adorned with eighteen rows of white [hair].” And this showed everyone that Rabbi Elazar Ben Azaryah is befitting to be the Leader, since he had “white hairs of old age, and it is fitting for a lecturer to be an old man.”⁴⁹

From this it is understood that the perfection of Leadership is related to the number of seventy years specifically, to the extent that until then the situation was [as such] that notwithstanding all the virtues of Rabbi Elazar Ben Azaryah, “that he is wise, rich and the tenth generation descendant from Ezra,”⁵⁰ nevertheless “I did not merit that the exodus from Egypt be recited every night until Ben Zoma brought to light the exposition [implying its obligation],” on “that day” upon which Rabbi Elazar Ben Azaryah became the Leader.

And the explanation of this [is]:

Seventy years is a [level of] perfection in the life of man – as is written⁵¹ “the days of our life are comprised of seventy years.” This perfection constitutes the fact that the person reaches at this point the Service of refining all the seven attributes, as they are complete, seven [each] comprised of ten (= seventy). And more specifically – a person is given “seventy years” in order to do the Service of the seven attributes as they clothe themselves below [in this physical world], in the Animal Soul (“the days of our life Bahem (lit. are comprised of),” “Bahem” from the term Bihema (animal)) and [in the world] of negativity in general (and overall – the *seventy* nations of the world), and through this Service he reaches the perfection of ‘seventy’, the level of

49) Rashi’s Comm. Berachos ibid (s.v. Les Lach Chivarta). See also Likkutei Sichos vol. 7 pg. 123 ff The address of the last day of Passover, 5741. Shabbos Parshas Re’ei 5742. And more.

50) Berachos, end 27b.

51) Tehillim, Tzaddik (90), 10.

Ayin (lit. eye^[51]) of Holiness, seeing of G-dliness, including the perfection of this in the Time to Come.⁵²

And likewise we may say with regard to [the marvel of] “I am like one who is seventy years old” of Rebbi Elazar Ben Azaryah the Leader: in order to become a Leader he needed to reach the perfection of “(like one who is) seventy years old,” the refinement of the matters of the world (which are divided into seventy, the seventy nations etc.). And this gave him the power that he should have [the phenomenon of] “I merited that the exodus from Egypt be recited every night,” that we may have the ability to accomplish the concept of the exodus from Egypt (the redemption from constraints and limitations) even while in a state of ‘lowest’ (“nights”), in addition to the Service in this every ‘day’, including also – “‘all the days of your life’ includes the Days of Moshiach,”⁵³ (a foretaste of) the virtue of the Complete Redemption,⁵⁴ when (the perfection of the refinement

[51] [*Also the name of the letter in the Hebrew Aleph Bet representing the number seventy.*]

52) See regarding all this – Sefer Ha’erchim Chabad, Ma’areches Osios – Ois Ayin, pg. 289 ff. Kovetz Yud Alef Nissan, Shenat Hatzaddik, on the verse ‘the days of our life are comprised of seventy years’ (pg. 87 ff.). *ref. a.l.*

53) And note from the lineage of Rebbi Elazar Ben Azaryah that he is “the tenth generation from Ezra” (and in Yerushalmi Yevamos 1:6, [it says] that Rebbi Dosa Ben Horkinus testified about him that “Inui (“i.e. his appearance and facial look”) is similar to his” (to Ezra’s)), and behold about Ezra it says in the Midrash (brought in Rashi’s Comm. [on] Yechezkel 43, 11. Intro. of the Tosfos Yom Tov to Tractate Edius. And see Berachos, end 4a) that when they went up from Babylon [at the Exodus from Babylon] it was opportune for there to be the Third Edifice [Beis Hamikdosh] only that sin caused [this not to take place] (similar to how it was at the Exodus from Egypt, as supra Chapter 5).

54) See Kol Sofer on the Mishnah Berachos ibid (end 12b), who says that “Zachisi” (“I have merited [i.e. was successful in proving that we mention the Exodus of Egypt at night]”) is an idiom of “Zachu (if they merit/are victorious)”, in correlation with the words of our Sages (Sanhedrin, 98a) on

of all seventy nations etc., and) the revelation of ‘seventy’ transpires,⁵⁵ [namely,] the Ayin (lit. eye^[51]) of Above, “and your eyes shall behold your Master,”⁵⁶ and as such that G-dliness is clearly revealed in the whole world, “And the glory of Hashem will be revealed and all flesh will see together that the mouth of Hashem spoke.”⁵⁷

And we may also connect this with the name of Rebbi Elazar Ben Azaryah – who as his name [denotes,] so he is: “Elazar” the letters of א-ל עזר (Hashem helped) and Azaryah the letters of א-ר-י עזר (help from Hashem). And [the name] Elazar Ben Azaryah is the uniting of both of them as one [in a manner that his main aspect is Azaryah, and Elazar receives from (Ben [the son of]) Azaryah, or that his main aspect is Elazar and he is “Ben Azaryah,” the continuation of Azaryah, and ‘the son’s ability is better than the father’s ability,’⁵⁸ or similar to the meaning of

the verse (Yeshayah 60, 22) “in its time I shall hasten it [the coming of Redemption],” – “if they merit [are victorious] I shall hasten it [the coming of Redemption even before its (prescribed) time],” similar to what Hashem said “you have won Me, o My children you have won Me” (Baba Metzia, 59b), “and this [is the phenomenon of] Zachu, if the Jewish people will reach the level to win the Devine Presence with their will similar [to what is stated] “who rules over Me? the righteous,’ Hashem makes a decree and the righteous nullify it (see Moed Koton, 16b), then I will hasten it [the coming of Redemption even before its (prescribed) time].”

[Rebbi Elazar Ben Azaryah was successful in proving the fact that we mention the Exodus of Egypt at night in the present time although this phenomenon is only possible in its full sense in the days of Moshiach (see note 44), namely, he hastened the coming of (a foretaste of) the Redemption even before its time prescribed by Hashem.]

55) Note from the words of Rebbi Elazar Ben Azaryah that the Days of Moshiach is *seventy years* (Sanhedrin, 99a).

56) Yeshayah 30, 20.

57) Ibid 40, 5.

58) Shavuot end 48a. *ref. a.l.*

“Ben Chorin (free-man [lit. son of freedom]), [i.e.] that he is in a state of freedom, and likewise in our case, that the aspect of “Elazar” is in a state of “Azaryah”].

Meaning to say, that Rebbi Elazar Ben Azaryah has special assistance from Hashem, and as Hashem transcends the world – [assistance] both from the name [(Revelation) of Hashem] א-נ (Elazar), as well as from the name [of Hashem] א-י (Azaryah), which both of these names symbolize a level [of G-dliness] that transcends the Systematic Order of the Gradational Descent [of the Revelations of Hashem], and most certainly “Elazar Ben Azaryah” – both together, and from this [transcendent level] he receives [his] assistance from Hashem to be a Leader and give the power to the Jewish people to perform the Service of “Exodus from Egypt,” “every day,” “every night” as well as in the days of Moshiach, including “*to bring* the days of Moshiach.”

9. And to add, that the abovementioned accomplishment of Rebbi Elazar Ben Azaryah as Leader is also alluded to in the story in the Talmud,¹⁷ that “on that day (when Rebbi Elazar Ben Azaryah became the Leader) they removed the guard from the doorway and gave permission for students to enter, since Rabban Gamliel would announce ‘any student whose inside is not like their outside^[58] should not enter the study hall,’ that day many benches [of students] were added [in the study hall]...”⁵⁹:

[58] *[One’s ‘inside is not like their outside,’ means that they are missing the ultimate internal Service, which completely penetrates their understanding and feelings – they are not completely into it. Automatically there remains the possibility (in their inner powers) for a negative conduct.]*

59) And note from the two opinions in the continuation [of this episode in] the Talmud [regarding] the number of benches that were added – four-hundred benches or *seven-hundred* benches (which is seventy, [each] comprised of ten).

Rabban Gamliel's manner of conduct was a foretaste of the Time to Come, when "the spirit of impurity I shall remove from the land," that "a student whose 'inside is not like their outside,'" "should not enter the study hall," since^[58] from the perspective of the level of Holiness of the Time to Come there is no place for a negative matter (similar to the conduct of Shammai, an idiom of "Hasham (one who evaluates) his ways,"⁶⁰ [meaning that he is scrupulous in negating the mere possibility for negativity^[60]] which therefore the law is like [the opinion of] Shammai specifically in the Time to Come⁶¹). Whereas the conduct of Rebbi Elazar Ben Azaryah was in accordance with the state of this world in the present time, that in a world of constraints, limitations and of concealment [of G-dliness], including during the darkness of exile ("nights"), where there can be an existence of "inside is not like their outside," we can [nevertheless] accomplish the refinement and ascent of "Exodus from Egypt."⁶² And therefore "on that day they removed the

60) Moed Koton, end 5a. *ref. a.l.* Likkutei Torah, Shir Hashirim, end 48b *ff. e.p.*

[60] [See *trans. note – 58.*]

61) See Midrash Shmuel on Avos 5:19. Mikdash Melech on Zohar I, 17b. Likkutei Torah, Korach, end 54b *ff.* Tosfos Chaddashim on Avos, at the beg. – And see at length the Kuntres on the topic "New insights in Torah will be revealed by Me" ch. 7 *ff.*

62) And note that according to the explanation in the Siddur HaArizal mentioned above (note 44), Ben Zoma and the Sages are similar to the Schools of Shammai and Hillel (see the address of the 2nd night of the Passover Holiday, 5704 – Pg. 89), [namely,] that the Service of the School of Shammai is that the evil entities should not nurture [from holiness, i.e. there shouldn't be even the mere possibility for evil (hidden evil – see *trans. note 58*) and therefore matters that may possibly lead to evil must be pushed away] (a foretaste of the Time to Come), and the Service of the School of Hillel is to affect and refine also where there is nurturing of the evil entities [from holiness, i.e. refine and elevate matters that may possibly lead to evil] (the main Service in the present time [before the Time to Come], and

guard from the doorway and gave permission for students to enter,” which this is the purpose of the Leader to bring about an abundance of students among the Jewish people.

We may have thought [however], [that] since Rebbi Elazar Ben Azaryah let in even such a student whose “inside is not like his outside,” it is only possible to bring about by him a redemption which is not complete (in a manner of “subduing [negativity]” since the evil is still at its full strength), since the complete Redemption is dependent on the phenomenon that everything shall be specifically “inside like its outside” (“And the spirit of impurity I shall remove from the land”); the Sages continue and add – that “all the days of your life” includes in addition to the “nights”, also “bringing the days of Moshiach” – that also in a state of exile (where there is an existence of “the inside is not like the outside”) we can accomplish a complete redemption.

especially during the time of Exile), similar to the difference between Ben Zoma [who is of the opinion] that “we remember the Exodus from Egypt every night” since he has the power to accomplish the exodus from Egypt [leaving even the constraints and limitations within Holiness itself, i.e. to reveal a level G-dliness that completely transcends the world *in* the world thereby refining it] also when there is darkness of the night [i.e. in the time of exile – similar to the School of Hillel whose Service is to refine *and transform* the world itself *in the time of exile*], and the Sages who are of the opinion that the power to refine the nights [the physical world] is not present now, only in the days of Moshiach [through pushing away evil at that time – “the spirit of evil will be *removed* from the land,” characteristic of the School of Shammai whose Service was similar to *the Time to Come*] (and based on this we can understand the relation of Ben Zoma and the Sages to the School of Hillel and the School of Shammai in the abovementioned address). And we may say that through Rebbi Elazar Ben Azaryah the power is drawn forth “to bring the Days of Moshiach” even in the ‘nights’ in the present time, as [explained] in the abovementioned note.

And this is alluded to in the fact that “even *Rabban Gamliel* did not hold himself back from being in the study hall even for one moment,” [which shows] that (Rebbi Elazar Ben Azaryah accomplishes that) even Rabban Gamliel – whose level of Service is related to the days of Moshiach (as mentioned above) – *agrees* and [actually] assists in the manner of conduct of Rebbi Elazar Ben Azaryah, who “gave permission for the students to enter the study hall.”

10. And we may also add [an] explanation of the fact that the abovementioned Mishnah is in the end of the first Chapter of Berachos: the beginning of (the first Chapter [of]) Tractate Berachos is “Me’emasai (From what time) do we recite the Shema at night,” which this denotes (in Spiritual [Emotional] Service) the effect of the recitation of Shema (accepting the yoke of the Kingdom of Heaven,⁶³ and in a manner of “**מֵאִמָּה** Me’eimasai” and idiom of **אִימָה** Eimah (fear)⁶⁴ even “at night”, in the darkness of the night and exile; and this is the content [of what is stated] at the end of the Chapter – which “the end is wedged into the beginning”⁶⁵ – that “we remember the exodus from Egypt every night” (in [the 3rd paragraph in] the Shema recitation), which the exodus from Egypt is “literally one and the same”⁶⁶ as the recitation of Shema, “and therefore they

63) Berachos, beg. Chapter 2.

64) As the exposition of Reb Avrohom Hamalach when he learned this Mishnah with the Alter Rebbe (see also Sefer Hasichos 5704, pg. 66. Sefer Hama’amorim 5710, pg. 138). – And as the Halachik Ruling that the recitation of the Shema must be “with concentration, fear, awe, trembling and shaking” (Shulchan Aruch Admur Hazakein, Orach Chaim, beg. sect. 61. And likewise in Tur Shulchan Aruch *a.l.* And see Likkutei Sichos vol. 25, pg. 71 in the notes).

65) Sefer Yetzirah, 1:7.

66) Tanya, end Chapter 47.

instituted the [recitation of] the Portion regarding the exodus from Egypt [to be] with the recitation of Shema specifically, although it is a Mitzvah for itself and not a part of the Mitzvah to recite the Shema...”⁶⁶

And in accordance with the aforementioned rule that “the end is wedged into the beginning” it is connected also with the conclusion of the Shas (the entire Talmud/Mishnah) – both of the Talmud[ic Shas]:⁶⁷ “Whoever learns Halachos (laws) every day is guaranteed to be a member of the World to Come, as the verse says⁶⁸ ‘Halichos [lit. ‘the ways of the’] world are His’ do not read ‘Halichos’ but rather ‘Halachos’ [i.e. “[by studying] Laws the world is his”),” [which alludes to the fact] that we draw into “the ways of the world” the ‘Halachos’ of the Torah, including the level of the World to Come (including this referring to⁶⁹ ‘the world [era] of resurrection’ in the Time to Come); as well as [the conclusion] of the [Shas of the] Mishnah⁷⁰ – “Hashem did not find any other vessel to contain blessing for the Jewish people other than peace as it says⁷¹ ‘Hashem shall give His nation strength, Hashem shall bless his nation with peace” (and also the end of Talmud Berachos itself is with this verse), [meaning] that Hashem gives strength to the Jewish people (similar to “Elazar Ben Azaryah,” אֵלֶּזָר בֶּן־אֶזַרְיָה (Hashem

[66] *[The Alter Rebbe explains in that Chapter that we free ourselves from our bondage to our personal desires through uniting with G-d Almighty by means of the Torah and its Commandments, and especially through reciting the Shema, in which we proclaim the Unity of G-d Almighty and accept Him as our G-d.]*

67) Tractate Niddah.

68) Chavakuk 3, 6.

69) See R. A. Bartenurah on Sanhedrin, beg. Chapter Chelek. Midrash Shmuel on Tractate Avos, at the beg.

70) Tractate Uktzin.

71) Tehillim 29, 11.

helped) Ben עזר י-ה (help from Hashem)), ‘strength’ means Torah,⁷² to the extent that [the phenomenon of] “Hashem shall bless his nation with peace” transpires,^[72] which the complete phenomenon of peace (in the world^[72]) is in the true and complete Redemption (as explained⁷³ in reference to the concept of “redeem my soul in peace”⁷⁴).

11. Based on the above explained we now have the complete understanding of the words of the Midrash “And these are the names of the sons of Yisroel which came to Egypt – in correlation with the Redemption of the Jewish people they are mentioned here,” although it is clearly speaking about the descent of “Coming to Egypt”:

“Remembering the Exodus from Egypt every night” expresses the fact that the true concept of “Coming to Egypt,” the decent into the darkness of exile (“nights”), is – “the Redemption of the Jewish people” (“the exodus from Egypt”), including – “to bring the days of Moshiach” (the true concept of the exodus from Egypt), as explained above. And therefore, indeed “in correlation with the Redemption of the Jewish people they are mentioned here” – since the intent is, that in the state of “Coming to Egypt,” in constraints and limitations, we should accomplish and reveal how this is (not only *for* the redemption [leads to the redemption], rather this itself is) “(in correlation

72) See Vayikra Rabbah 31: 5. Yalkut Shimoni Beshalach, Remez 244. Shir Hashirim Rabbah 2:3 (3). Midrash Tehillim 30, 3. And more. And see Likkutei Sichos vol. 26 pg. 444 note [beg. with] this s.v. [i.e. Ein Oz...].

[72] *[It seems that the Rebbe King Moshiach Shlita explains here, that the verse ‘Hashem shall give His nation strength...’ means that through Torah (strength), there is peace (among the Jewish people and thereby peace) in the world as stated at the end of Talmud Berachos – “...Torah Scholars bring much peace in the world... ‘Hashem shall give His nation strength...’]*

73) Sha’arei Teshuvah by the Mittlerer Rebbe, 56a.

74) Tehillim 55, 19.

with the) Redemption of the Jewish people,” including (in correlation with) the true and complete Redemption.

And to add, that “the children [lit. sons] of Yisroel which came to Egypt” were “*seventy* people.”⁷⁵ And we may say that this alludes to the fact that this Service constitutes [the marvel] that even in “Coming to Egypt,” in exile among the seventy nations (who correspond to the ‘seventy souls’⁷⁶), we should reveal “the Redemption of the Jewish people.” Which the power to accomplish this comes from the “seventy people” (“the offspring of Yaakov”⁷⁵), similar to how Rebbi Elazar Ben Azaryah “like one who is seventy years old” gives the power for “remembering the exodus from Egypt every night” including “to bring the Days of Moshiach,” [namely,] to reach the big Ayin of [the word Shema^[76]] in the Shema recitation (where we mention the exodus from Egypt).⁵²

And from this is also understood the lesson from this Midrash to the Jewish people: we should know, that even being in exile, indeed, in addition to the fact that the Jewish people remain complete at the height of perfection as obviously understood, as also alluded to at the end of the Torah portion of Vayechi – “and they embalmed him and he was placed in a casket in Egypt,” which [the action of] “and they embalmed” is so that the body shall stay intact – indeed “these are the names of the children of Yisroel which came to Egypt” adds even more, that “in correlation with the Redemption of the Jewish people they are mentioned here”: in addition to the fact that the Jewish people remain complete as souls within bodies with physical life and spiritual life together as one, a healthy soul within a healthy

75) Our Parshah, 1, 5.

76) See Rashi’s Comm. on Ha’azinu 32, 8.

[76] [*The Revelation of G-diness in the Redemption – see the sources cited in note 52.*]

body, at the height of perfection, they are standing in a state (not only that leads to the Redemption, rather furthermore – a state of) “the Redemption of the Jewish people,” including – “all the days of your life [are] to bring the Days of Moshiach.” And as shall be further explained, shortly.

12. With this we will also understand the relation of the Torah portion of Shemos with the 20th of Teves,⁷⁷ the Yahrtzeit of the Rambam,⁷⁸ which always occurs in close proximity to the Torah portion of Shemos, and this year – it occurs on [Friday,] the day ushering in Shabbos the Torah portion of Shemos.

And especially in accordance with what is known, that the eating on Shabbos comes through the work and toiling on [Friday,] the day ushering in Shabbos, as the saying of our Sages⁷⁹ “whoever toiled on [Friday,] the day ushering in Shabbos shall eat on Shabbos,” it is [therefore] understood that there is a relation between the Yahrtzeit of the Rambam and the Portion in the Torah of this Shabbos, the Torah Portion of Shemos. And furthermore: the “eating” of this Shabbos comes through the Service (toiling) of the (Yahrtzeit of the) Rambam on [Friday,] the day ushering in Shabbos.

The understanding of this [is]:

Regarding the Rambam we see clearly that even as he was in a state of “Coming to Egypt” he accomplished there (in [the utmost] possible manner in his time) the phenomenon of “the Redemption of the Jewish people,” both a spiritual redemption

77) As the Shlah says (Cheilek Torah Shebichsav, beg. Parshas Vayeishev– 297a), that “the occasions of the whole year... they all have a connection to those [particular] Parshiyos [of the week] in which they occur...”.

78) See Likkutei Sichos vol. 26, pg. 26. *Ref. a.l.*

79) Avodah Zorah, end 3b.

in comparison to the darkness of exile which was at that time (similar to the exodus from Egypt also in a state of “nights”), as well as an empowerment and preparation for the complete Redemption in its simple sense (“to bring the Days of Moshiach”), as also alluded to in the name “Rambam” – the acronym of “Rivos⁸⁰ Mofsai Be’eretz Mitzraim (exceedingly increase My wonders in Egypt)”:

When he was in Egypt in the literal sense, the Rambam authored there his great work, the book “Mishneh Torah”, a book “of laws” that “gathers the entire oral Torah,”⁸¹ which this accomplished a redemption (‘exodus from Egypt’) in a state of the darkness and ‘night’ of exile – as the Rambam writes in his introduction that the reason why he authored his work, was in order to eliminate the negative state of Torah study and understanding of the Torah that came about [at that time], that “those explanations, laws and responsa... are perplexing in our times and there are only but a few people that truly understand their content and needless to say the Talmud itself...”, and therefore “I have decided to compile the rulings... all of them in clear words and in a concise fashion so that the entire oral Torah shall be fluent in everyone’s mouths...”,

And that is what actually transpired, that the work of the Rambam has become a guidebook for the Jewish people throughout the generations, beginning with the Jews in Egypt in the generation of the Rambam, and from there his rulings of Jewish law have spread to other places in the world (as known based on the letters of the Rambam), including – to Jews in the following generations, including also – through many works (beginning with the Shulchan Aruch (Code of Jewish Law) etc.) being based on the work of the Rambam.

80) Bo, 11, 9.

81) Intro. of the Rambam to his work the ‘Yad’ [the Mishneh Torah].

Meaning, that the Rambam accomplished that even in a state of “nights”, “Arvin (Aramaic for ‘nights’)” in Egypt in the literal sense (as well as Mitzrayim (Egypt) from the term Meitzarim (constraints) and limitations) – there should be an “exodus from Egypt,” “the Redemption of the Jewish people” (similar to what Rabbeinu Hakodosh (Rebbi Yehudah Hanasi) accomplished through authoring the Mishnah,⁸² “so that the Oral Torah shall not be forgotten from the Jewish people,”⁸¹ as alluded to also in the beginning of the Mishnah “from when do we read the Shema every night,” “we remember the exodus from Egypt every night,” as explained above).

And furthermore: in addition to “remembering the exodus from Egypt every night,” the Rambam also accomplished the phenomenon of “all the days of your life [are] to bring the Days of Moshiach” – as known that the work of the Rambam includes all the laws of the Torah, also the laws which are pertinent when the Beis Hamikdash stands, as well as – the Laws of the Days of Moshiach (at the culmination of his work), which explains to the Jewish people the laws related with the Days of Moshiach, how we must prepare for it, and the actual order in which the true and complete Redemption comes.

And to add, that the Rambam lived *seventy years*,⁸³ “the days of our life are comprised of seventy years,” which shows that he

82) And in fact the Book of Rambam is [written] “in concise and clear words as the wording of the Mishnah” (Intro. of the Kessef Mishnah to the work ‘the Yad’).

83) Seder Hadoros, [under the year] 4927. Shem Hagedolim by the Chida, Ma’areches Gedolim *s.v.* Rambam, at the end. – And note that the Rambam lived 70 years minus 83 days (Seder Hadoros *ibid*, from Meor Einayim, end Chapter 25) – 83 days between his passing on the 20th of Teves and his birthday on the day ushering in [the Holiday of] Passover. And we may possibly say, that these 83 days were compensated through the 83 [Sections of] Law which are in the Mishneh Torah (as the Rambam writes at

had in a manifested manner the perfection that is associated with “I am like one who is seventy years old” [namely,] to accomplish “the exodus from Egypt” in every condition (in the days, in the nights as well as to bring the Days of Moshiach), as explained earlier regarding Rebbi Elazar Ben Azaryah.

And based on what is known⁸⁴ that on the day a Tzaddik (Righteous person) passes away “all his actions, Torah and Service which he accomplished throughout his life” ascends Above, and this shines and is revealed below and “works⁸⁵ salvations in the midst of the earth” – it is understood that on the day, the 20th of Teves, the Yahrtzeit of the Rambam, “all his actions, Torah and Service” of the Rambam – in authoring the work “Mishneh Torah” in the land of Egypt and all the other aspects of his service throughout the seventy years of his life is openly manifested – and this “works salvations in the midst of the earth,” amidst the land of Egypt⁸⁶ (constraints and limitations of the world), as such that this becomes a navigator and “guide for the perplexed”⁸⁷ of Jews in all generations after this.

And based on this, we can truly appreciate the innovative accomplishment of the “eating” on this Shabbos the Torah portion of Shemos – since it comes from Service and toiling on [Friday,] the day ushering in this Shabbos, [namely,] all the actions, Torah and Service that the Rambam established throughout the seventy years of his life, which are all openly manifested and “work salvations in the midst of the earth” [on]

the end of ‘the enumeration of the Mitzvos in accordance with the sequence of the [Sections of] Law,’ in the intro. to his work).

84) Tanya, Iggeress Hakodesh, sect. 27-28.

85) Tehillim 74, 12.

86) See Va’eira 8, 18.

87) See Likkutei Sichos vol. 26, pg. 30. *Ref. a.l.*

this [Friday,] the day ushering in Shabbos; indeed from this is understood how this enhances the Service of this Shabbos – the Service of accomplishing “the Redemption of the Jewish people” in the state of “Coming to Egypt” in exile!

13. The lesson and instruction from this is most simply understood, especially in our generation and in the present time:

We have already spoken many times the words of my revered Father-in-law the Rebbe leader of our generation, that in addition to the fact that it has already “ended all the Kitzin (dates signifying the completion of the preparations for the Redemption) [and all that is left is for us to Return to Hashem and the Redemption will come],”⁸⁸ indeed the Jewish people have already Returned [to Hashem (repented)], and we have already finished everything [necessary to bring the Redemption], also including – the “polishing of the buttons,” and the only thing we need is that Hashem open the eyes of the Jewish people so that they may see that the true and complete Redemption is already here, and we are already sitting by the laden table, at the feast of the Leviathan and Wild Ox,⁸⁹ etc. and etc.

From this is understood, that if already at the descent into Egypt thousands of years ago, the “Redemption of the Jewish people” was clearly manifested in “these are the names of the children of Yisroel who came to Egypt,” and if in all times the Service of the Jewish people is to draw the Redemption into the state of exile,

And most certainly after we already have in this [Service] the exceedingly great amount of ‘our actions and Service’ throughout all the generations, including – of Rebbe Elazar Ben

88) Sanhedrin, 97b.

89) See Baba Basra, 74b ff. Pesachim 119b. And more.

Azaryah in his time, and all the Righteous of the Jewish people in all the generations, including in the last generations – the Service of our Rebbes our Leaders who trace their lineage to [King] David from the tribe of Yehudah, including – the Service of my revered Father-in-law the Rebbe during the seventy years of his life in this [physical] world (5640-5710) –

If so *most certainly* in our generation and in the present time, after we have already completed everything (as aforementioned), we have the complete promise in the Torah, that there will most certainly be “(remember the day you left Egypt) all the days of your life... including the Days of Moshiach,”

And simply – we need not have an interruption, Heaven forbid, between “all the days of your life” and “the Days of Moshiach” (as befell the Jewish people in all the generations *before* our generation), rather “all the days of your life” of every Jew, his physical life as a soul within a body, clearly include (also) “the Days of Moshiach” without any interruption, in view of the fact that the Redemption comes *literally* immediately in this moment and place (even if this is a state of ‘night’, “Coming to Egypt”), as such that the last moment and instant of exile, becomes the first moment and instant of Redemption,

And from “all the days of your life” in this moment and place, without any interruption at all, Heaven forbid (even if one is older than seventy years or the like), every single Jew immediately enters – at the height of perfection, “Reuven and Shimon descended, Reuven and Shimon went out,” into the continuation of “all the days of your life” in the Days of Moshiach, and the eternal life which will be at that time.

14. And with regard to action this means, that the Service of a Jew now must be “to bring the Days of Moshiach,” to *finally*

immediately actually reveal that the state of “coming to Egypt” in exile is in truth a state of “Redemption of the Jewish people,” through preparing oneself as well as preparing others for the [magnificent] state of the “Days of Moshiach.”

Including and especially – in correlation with the Yahrtzeit of the Rambam – through strengthening and adding in the study of the Book Mishneh Torah of the Rambam, including – through taking part in (or adding strength in this, if one already takes part) in the [daily] study of Rambam [studied] by many Jewish people, three chapters a day, one chapter a day, or [the daily portion of] the book of Mitzvos,⁹⁰

And especially – within the Book of Rambam itself – the Laws of the King Moshiach,⁹¹ in the last two chapters of the Laws of Kings at the end of the Book Mishneh Torah.

And in addition to one’s own study of this, we should also see to influence upon other Jewish people around oneself, men, women and children, in a manner of “and you shall establish many students,”⁹² and many people will see them and act likewise.

And may it be the will [of Hashem], that through the mere resolution in this, we should immediately receive the reward, the actual fulfillment of the words of the Rambam at the end of his Book,⁹³ to be precise, now that we already have the “King from the dynasty of [King] David, immersed in Torah and occupied with Mitzvos (Commandments) as David his ancestor... and he will influence all the Jewish people to go in its ways and repair the breaches [in its fulfillment], and he will

90) See at length Likkutei Sichos vol. 27, pg. 229 ff.

91) So is the title in the Venetian edition, 5284. 5310.

92) Avos 1:1.

93) Laws of Kings, end Chapter 11.

fight the wars of Hashem” which he has “the status of Moshiach” – he should already immediately become “Moshiach without any question,” through the phenomenon that “he will do so and succeed and build the Beis Hamikdosh in its place, and gather all the dispersed Jewish people... And he will correct the whole world to serve Hashem as one....”

To the extent – as the Rambam concludes [his work] – “the⁹⁴ land will be full of the knowledge of Hashem as the water covers the sea.”

94) Yeshayah 11, 9.

From the Talks of Shabbos the Torah Portion of Va'eira, the 28th of Teves, [In Which] We Bless the Month Shevat, 5752

– Translated from Hebrew –

1. In the beginning of our Torah Portion [it says] – “And I appeared to Avraham, to Yitzchak and to Yaakov with [the Name] E-l Shad-ai and I was not known to them by My Name Havay’eh ... therefore tell the Jewish people I am Havay’eh...”¹
– [Now,] we must understand:

1) Regarding the content of the verses that to the forefathers Hashem was revealed only with “E-l Shad-ai”, and not with the Name Havay’eh, (as explained in Chassidic Discourses²) – how does the wording “*therefore* (tell...)” fit in, which denotes an outcome and result from the phenomenon [mentioned] before it, namely, that “tell the Jewish people...” is *due to the fact* that “I appeared to Avraham...”³ – (seemingly) the opposite of the content of the verses that the Jewish people will have a *new*

1) 6, 3-6.

2) See Torah Ohr, our Parshah 56a ff. Toras Chaim ibid 92b ff. *e.p.*

3) In Rashi’s Comm. *a.l.*: “therefore’, in correlation with that vow [I will bring them to the Holy Land]” [meaning] that “therefore” is in reference to [what is said earlier in the verse] “and I have also established My covenant [with the forefathers that I will give them the Land of Israel]...”; however, since [the verse] “(therefore) tell the Jewish people *I am Havay’eh*” comes in continuation to what is written before it “And I appeared... and I was not known to them by *My Name Havay’eh*” (as the explanation of Rashi “I was not perceived to them with My attribute of truth which is denoted by My Name Havay’eh, ‘trusted to keep to My word,’ since I promised to them [things] and I did not fulfill it [in their lifetimes],” and in continuation to this [the verse says] “tell the Jewish people I am Havay’eh,” “Whom is trusted to keep to My promise”), it is sensible to say, that the word “*therefore*” is also in continuation to “And I appeared... and I was not known to them by My Name Havay’eh...” [*I.e. in the most simple understanding of the verses it should have said “however tell the Jewish people...”*]

phenomenon (“and you will know that I am Havay’eh”) *which was not* [revealed] to the forefathers (“I was not known to them by My Name Havay’eh”)?

2) Moreover: the content of (the beginning of) the Torah Portion is about the greatness of the Jewish people that the Name Havay’eh will be revealed to them which was not revealed to the forefathers, however the name of the Torah Portion, “Va’eira (And I appeared),” is in reference to the revelation to the forefathers, hence, the Torah Portion that discusses the revelation to the Jewish people *which was not [revealed] to the forefathers*, is called by the name [referring to] the revelation *to the forefathers*?!

2. And it appears that the explanation is [as follows], since they are called “forefathers,”⁴ as Rashi emphasizes in his commentary “And I appeared [to Avraham, to Yitzchak...]’ [namely] to the forefathers,” which the forefathers transcend the children and are their source (“the root and source of all the souls of the Jewish people”⁵), they have a greater virtue than the children (although the Name Havay’eh was revealed to the children which was not revealed to the forefathers).

Moreover, the virtue of the forefathers is even in comparison to *Moshe* to whom was said “I am Havay’eh,” and through him there was the revelation of the Name Havay’eh to all the Jewish people – as explained in the commentary of Rashi⁶ that “Hashem

4) “There are only three who are called ‘forefathers’” (Berachos 16b. And see at length, Torah Ohr, beg. of our Parshah. Toras Chaim ibid, end 95b ff.).

5) Torah Ohr and Toras Chaim ibid.

6) In the 2nd explanation (at the end of it) – “and our Teachers explained that [it is in continuation] to what was related above [in the end of the Torah portion Shemos]...” And even though he writes that “this Midrash does not fit in well [with the wording of] the Scripture...”, nevertheless he concludes “the simple meaning will explain [the wording of] the Scripture ...

said to him (Moshe) ‘woe upon the loss that has not been found, it is correct for Me to grieve the passing of the forefathers, many times I was revealed to them with [the Names] E-l Shad-ai and they did not say to Me ‘what is Your Name’ and you said ‘what is His Name’... (The forefathers) did not question My conduct and you said ‘why have You done evil [to this nation].’”

So much so,^[6] that [the phenomenon of] “‘I appeared’ to *the forefathers*” is what *causes* that there should be the Revelation also to the children⁸ (similar [to the fact that] “the father transmits merit to the son...,”⁹ “what¹⁰ happened to the forefathers is a sign (and empowerment) [that the same will happen] for the children”¹¹), and in the wording of the verse “And I appeared to Avraham... *therefore* ([as] a result and

and the exposition is also true...” (and see at length – Likkutei Sichos vol. 21, pg. 27 ff.).

[6] *[I.e. their virtue is so great...]*

7) And it is known that a cause is stronger than the thing caused by it (see Hemshech Vekachah 5637, Chapter 15).

8) And also the Revelation of *the Name Havay’eh* (which was revealed to the children and was not revealed to the forefathers) is empowered by the forefathers – similar to the explanation of the words of the Sages (Shavuos end 48a. *ref. a.l.*) “the son’s ability is better than the father’s ability [lit. ‘...from the father’s ability’],” that also the advantage of the son (“the son’s ability is better”) more than the father is “from the father’s ability,” *from the essence* of the father, only that it was not revealed in the father, rather in the son (see Likkutei Sichos vol. 23, pg. 222).

9) Ediyus, 2:9.

10) See Tanchuma Lech Lecha, 9. Bereishis Rabbah 40:6. Likkutei Sichos vol. 15 pg. 76. *Ref. a.l.*

11) And therefore, “each and every Jew is obligated to say ‘when will my Service reach the [level] of the Service of my forefathers Avraham, Yitzchak and Yaakov” (Tanna Devei Eliyahu Rabbah beg. Chapter 25), which means, that the perfection of the Service of the children is when they reach the level of their forefathers.

outcome) tell the Jewish people I am Havay'eh...,”¹² as we shall explain.

3. And the clarification of this [is]:

It is explained in Chassidic literature² that the revelation of the Name Havay'eh (the Name [of Hashem referring to His] Essence, the Shem HaMefurash^[12], the Name assigned only [to Hashem] – the level of G-dliness that transcends the world) was *at the 'giving of the Torah,'* and therefore, to the forefathers who were before the 'giving of the Torah' [there wasn't the revelation of the Name Havay'eh as] it says “And I appeared... with [the Name] E-l Shad-ai (the level of G-dliness that has relation to the world) and I was not known to them by My Name Havay'eh,” and for the Jewish people who merited the 'giving of the Torah' (after the Egyptian Exodus) the Name Havay'eh was revealed to them, as the verse continues “(tell the Jewish people I am Havay'eh and I will take you out of the oppression of Egypt...) and I will take you to be My nation [at the 'giving of the Torah']... and you will know that I am Havay'eh”.

Now, although the forefathers were before the 'giving of the Torah,' nevertheless, in addition to the fact that “Avraham our

12) Similar to the simple explanation of the verses – “And I appeared to the forefathers with [the Name] E-l Shad-ai, I promised them promises and in all of them I said to them ‘I am E-l Shad-ai’... to Avraham in the passage regarding the Circumcision it says ‘I am E-l Shad-ai’... to Yitzchak... ‘and I have established the vow that I swore to Avraham,’ and that vow which I swore to Avraham I said it with ‘E-l Shad-ai’, I said to Yaakov... *Therefore*, in correlation with that vow (*to the forefathers*), tell the Jewish people ‘I am Havay'eh’, Whom is trusted to keep my promise” (Rashi's Comm. *a.l.*).

[12] [*Lit. the Distinctive Name: All the other Names of Hashem are 'shared by others' since they are descriptions of Hashem's actions, whereas the Name Havay'eh refers to the Essence of Hashem that transcends all descriptions and is unique to Hashem alone. (See Likkutei Sichos Va'eschanon 5748, ch. 9, citing Hemshech 5666 pg. 476 ff. and more)*]

forefather fulfilled the entire Torah before it was given,”¹³ it is known¹⁴ that through Avraham was (the preparation, moreover) *the beginning*¹⁵ of the ‘giving of the Torah,’ as emphasized in the Circumcision Commandment of Avraham which was like the Commandments after the ‘giving of the Torah’ [namely,] that through them holiness is drawn into the physical object with which the Commandment is fulfilled,^[15] as stated in the verse [regarding Avraham]¹⁶ “place your hand under my thigh,” “since one who makes a vow must take into his hand *a Sacred object*,” meaning to say, that the innovation of ‘the giving of the Torah’ in drawing G-dliness into the world, uniting the Upper Realms and the Lowest Realms (as stated in the Midrash¹⁷ that at ‘the giving of the Torah’ “[Hashem] nullified the previous decree^[17] and said ‘the Upper Realms shall descend below and the Lowest Realms shall ascend Above’”), began with the Circumcision Commandment of Avraham.

And even though the uniting of the Upper Realms and the Lowest Realms (the innovation of ‘the giving of the Torah’) that began with the Circumcision Commandment was only regarding a limb of the body of Avraham our forefather (who

13) Yoma, 28b. Kiddushin, 82a – in the Mishnah.

14) Likkutei Torah by the Arizal beg. Parshas Lech Lecha. And see at length the Talks of Noach, 5752 *ref. a.l.*

15) Note from the fact that “all beginnings are hard” (Mechilta and Rashi’s Comm. [on] Yisro 19, 5), since there must be the “opening” (‘opening the pipe’) for the general idea.

[15] [*Whereas the Commandments that were done before the ‘giving of the Torah’ (in general) did not accomplish that holiness be drawn into the physical object with which the Commandment was fulfilled, since there was a decree ‘that the Upper Realms shall not descend below and the Lowest Realms shall not ascend Above’ – see infra in the Address.*]

16) Chaye Sarah 24, 2 and Rashi’s Comm. *a.l.*

17) See Tanchumah Va’eira, 15. Shemos Rabbah 12:3. And more.

[17] [*See trans. note, 15.*]

was a ‘chariot’ for G-dliness¹⁸ [and thus not bringing Holiness into the *into the physical world in its most literal sense*]), [nevertheless] we may say, that in the specific details of ‘the vow by holding the [Sacred] object of Circumcision’ there is an allusion to the relation [of this] with affecting the world (Lowest Realms in its most literal sense) as well: (1) [in the fact that it was] in correlation with the match of Yitzchak and Rivkah – the uniting of Mah and Ban,^[18] which is the all-embracing concept of the entire Service of fulfilling the Torah and Commandments,¹⁹ which through this the drawing of holiness into the Lowest Realms is accomplished, (2) and [in the fact that it was] through Eliezer the servant of Avraham – which even though in regard to the match for Yitzchak “Avraham said to him (Eliezer²⁰) ‘my son is blessed and you are cursed and cursed does not connect with blessed,’”²¹ nevertheless, the match of Yitzchak and Rivkah was made specifically through *Eliezer*, emphasizing the concept of transforming darkness into light and bitter into sweet,²² which through this the uniting of the Upper Realms and the Lowest Realms at the height of perfection was accomplished.

And since [the phenomenon] that “I appeared to Avraham... with [the Name] E-l Shad-ai” was in regard to the Circumcision

18) See Bereishis Rabbah 47:6. 82:6. Tanya Chapter 23. Beg. Chapter 34. [A ‘chariot’ for G-dliness means total submission to Hashem, similar to the submission of a chariot to its rider.]

[18] [Yitzchak corresponds to **Mah** (the name of Hashem related to spirituality) and Rivkah – corresponds to **Ban** (the name of Hashem related to physicality).]

19) See Likkutei Torah Berachah, 96c-d. Sefer Hama’amorim 5660 pg. 32 ff. And more.

20) When “he was trying to find a reason so that Avraham shall tell him to turn to him [Eliezer(’s family) for a match] and marry him [Yitzchak] to his daughter.”

21) Rashi’s Comm. Chayeh Sarrah 24, 39.

22) See Zohar I, 4a.

Commandment (“to Avraham in the passage regarding the Circumcision it says ‘I am E-l Shad-ai’...”²³) with which began the concept of ‘the giving of the Torah,’ we must say, that also the beginning of the Revelation of the *Name Havay’eh*²⁴ of ‘the giving of the Torah’ was included in it [the Circumcision Commandment].

4. However, even so it says “And I appeared to Avraham... and I was not known to them by My Name Havay’eh” – since this phenomenon^[24] was exclusively in the Circumcision Commandment:

Among the explanations [as for why] the Revelation of the Name Havay’eh is related to the innovation of ‘the giving of the Torah’ in uniting the Upper Realms and the Lowest Realms, drawing G-dliness *into the world* (although the Name Havay’eh *transcends the world*) – [is] because the Name Havay’eh is *beyond-bounds*, and due to the strength of ‘the Revelation of the boundless Light’ it is drawn also below.

23) Rashi’s Comm. on our Parshah 6, 4.

24) Note, that the meaning of the Name “Shad-ai” [from the root “Dai” meaning “enough”] is not only “that He said to His world ‘enough’” [i.e. when Hashem created the world He, so-to-say, ‘rolled out the carpet,’ and it kept unrolling until Hashem said ‘enough’ which made the world be a limited size] (Chagigah, 12a), [denoting] the limitation of nature [i.e. Hashem’s nature that makes it seem as if things run by themselves, Heaven forbid], rather also “My G-dliness contains enough for every creation” (Rashi’s Comm. [on] Lech Lecha 17, 1), [the level of] *exalted* nature (a miracle clothed in nature), and furthermore “that the world and all it contains isn’t [worthy] enough for My G-dliness” (Bereishis Rabbah 46: 6), a *boundless* Revelation which the world and all it contains is not worthy enough for it (a miracle that transcends nature), the level of ‘Sovev Kol Almin’ (the transcendent Revelation of Hashem), (see at length *s.v.* Va’eira 5630. 5679. 5684). Moreover, that clothed in it is the *Name Havay’eh*, only that it is concealed and not revealed (“I was not perceived to them”) – See Sefer Hama’amorim Melukat, Vol. 5, p. 144.

[24] [*The revelation of the Name Havay’eh.*]

And since the drawing of holiness below for Avraham was only with the Circumcision Commandment, a limb of the body of Avraham our forefather, however there was not the drawing of holiness into the world [in general], [therefore] the strength of the Revelation of the boundless Light (the Name Havay'eh) was not perceived [in its complete sense], "I was not known to them by My Name Havay'eh."

However on the other hand, since also the drawing of holiness below through the Circumcision Commandment (into the physical body of Avraham alone) is through the boundless power²⁵ – indeed it is the beginning of the revelation of the Name Havay'eh (beyond-bounds) of the 'giving of the Torah,' only that the boundless power (which accomplishes 'the drawing below') was not clearly perceived [evident] through it being drawn also into the [entire] world.

And based on this we can truly appreciate the precision of the wording "and *I was not known to them by My Name Havay'eh*," "the verse does not say 'I did not make known [to them My Name Havay'eh]' rather 'I was not known,' *I was not perceived*'"²⁶ – that the only thing lacking is *the perception and revelation*, however the main concept of drawing [down] the revelation of the Name Havay'eh already began with the Circumcision Commandment.

5. And on an even deeper [level] – in addition to the beginning of accomplishing the uniting of the Upper Realms and the Lowest Realms (the innovation of 'the giving of the Torah') with the Circumcision Commandment, the forefathers

25) In other words: also when the drawing of holiness below is in one detail (in the Commandment of Circumcision), it is [only] through the boundless Power, for, something limited, is limited in all its details, and there cannot be any aspect of boundlessness on its part, not even in one detail.

26) Rashi's commentary *ibid*, 3.

have (and from them is drawn to their descendents) a yet higher aspect:

The innovation²⁷ of uniting the Upper Realms and the Lowest Realms is *within the confines of the world*, which is divided into Upper Realms and Lowest Realms, to the extent that there is a decree and division between the Upper Realms and the Lowest Realms ('the Upper Realms shall not descend below and the Lowest Realms shall not ascend Above'), and at the 'giving of the Torah' the decree was nullified and the uniting of the Upper Realms and the Lowest Realms was accomplished; however from the perspective of the level of G-dliness *that transcends* the concept of Upper and Lower, it is not possible for there to be a decree and division between the Upper Realms and the Lowest Realms, since it [this level] is found in the Upper Realms and in the Lowest Realms equally also before the 'giving of the Torah.'²⁸ And the innovation of the 'giving of the Torah' is – that the level of G-dliness that transcends the concept of Upper and Lower should be drawn also *into the confines of the world* which has a decree and division between the Upper Realms and the Lowest Realms [and permeate them].

And from this it is understood also regarding the Revelation of the Name Havay'eh to the Jewish people at 'the giving of the Torah' ("tell the Jewish people I am Havay'eh... and I will take

27) Regarding the following – see also Likkutei Sichos vol. 35, Lech Lecha 5752, chapter 2-3.

28) And it is not possible for there to be a difference in time – [namely] before the 'giving of the Torah' and after the 'giving of the Torah' (just like there cannot be a difference in place, [i.e.] in virtue, upper [spiritual realms] and lower [physical realms]). [*'in place, [i.e.] in virtue' – the Rebbe King Moshiach Shlita clarifies here that the concept of 'place' in our case does not mean physical place, e.g. the ground and the sky rather spiritual realms (where G-dliness is more revealed) and physical realms (where G-dliness is less revealed). And in our case this level of G-dliness transcends even spiritual realms (worlds).*]

you to be My nation... and you will know that I am Havay'eh") – that this innovation is related to *the Service of the Jewish people in the world* (through fulfilling the Torah and Commandments) in uniting the Upper Realms and the Lowest Realms, however even before this there exists *the essence of the Jewish people* that is higher than the Torah ("the thought of [creating] the Jewish people came before everything,"²⁹ even the thought of the Torah),^[29] which this is the level of *the forefathers* (the root, source and essence of all the Jewish people), beginning with Avraham our forefather ("there was only one [like] Avraham"³⁰), "forerunner of the believers,"³¹ who 'opened the pipe'³² of the power of belief³³ and self-sacrifice extending from the essence of the soul.

And the innovation of the Revelation of the Name Havay'eh at 'the giving of the Torah' is – that the essence of the Jewish people (the level of the forefathers) shall be drawn and revealed also in the realm of revelations, [namely,] in the powers of the soul,³⁴ and also as they are clothed in a body in this physical

29) Bereishis Rabbah, 1:4.

[29] *[The Jewish people have an essential connection to Hashem as the children of a king have an essential virtue that they are the king's children, they make this virtue clearly evident through doing all the king's commandments.]*

30) Yechezkel 33, 24. *[See Sefer Halikkutim Dach Tzemach Tzedek – s.v. Avraham pg. 168 ff.]*

31) See Shir Hashirim Rabbah 4:8 (3). Sefer Hama'amorim Kuntresim, vol. 1, 54b.

32) See Sefer Hama'amorim 5678, pg. 283. 5688, pg. 102. Likkutei Sichos vol. 20 end pg. 74 ff. ref. a.l.

33) Beyond understanding, and therefore "they did not question My conduct."

34) Beginning with the power of understanding – the level of Moshe [who personified the source of his soul –] Hashem's aspect of Understanding, hence he questioned His conduct. And the intention in this is, that through the answer of Hashem, [that] "I appeared to the forefathers," the revelation

world, in order to accomplish in the world (through fulfilling the Torah and Commandments) the drawing forth of the level of G-dliness that transcends the concept of Upper and Lower.

6. More specifically:

The innovation of the ‘the giving of the Torah’ (regarding the Jewish people and through them also in the world) is not only regarding the [phenomenon of] drawing forth *below* (that the Essence [of Hashem] is drawn also below) [i.e. *where* it is being drawn], rather also (and mainly) regarding the drawing forth of *the Essence [of Hashem]* [i.e. *what* is being drawn], since, specifically through the [phenomenon of] drawing forth below is *the Essence [of Hashem]* revealed,³⁵ Whom is not limited in any way, and therefore is drawn in every place.

Now, the forefathers also had the manifestation of *the Essence [of Hashem]* (through it descending below) – in the Circumcision Commandment (drawing of holiness into a physical body within this physical world). However, since it was not drawn into the world (Lowest Realms in the most literal

of the essence [of the Hashem] should be drawn into [Hashem’s] aspect of Understanding [the first of Hashem’s *Revelations*, thereby the essence of the soul is drawn into the revelations of the soul]. (see Sefer Hama’amorim 5679, pg. 195).[*Every soul has ten powers that come from Hashem’s ten powers. The first of the ten powers is Understanding (Wisdom).*]

35) And therefore “the Commandments that the forefathers did were [like a mere] scent however [regarding] us [i.e. our fulfillment of the Commandments, it says] ‘poured *oil* is Your name” (Shir Hashirim Rabbah 1:3 (1)), [meaning,] that although “scent” is a very lofty entity, “which the soul has pleasure from it and not the body” (Berachos, 43b), which denotes the drawing forth of the Infinite Light [of Hashem] that transcends [the order of the] gradational descent [of the Revelations of Hashem, i.e. it is above relation to the world (the body)], nevertheless, the drawing forth of *the Essence [of Hashem]* (oil) is through the Service of the children in fulfilling the Torah and Commandments *below* after ‘the giving of the Torah’ (See Sefer Hama’amorim 5706, pg. 109. *e.p.*).

sense), the ‘drawing forth’ of the Essence [of Hashem] – Whom is drawn in every place due to the fact that He is not limited in any way – was not clearly revealed. And only after the ‘giving of the Torah,’ when the drawing of holiness into the world is accomplished, is the Essence [of Hashem] clearly revealed.

Although this is so, [nevertheless] the power for the drawing forth of the Essence [of Hashem] is through *the forefathers* (“And I appeared to the forefathers”), since, the Service of the children [the Jewish people] after the ‘giving of the Torah,’ is mainly in a manner of being clothed and occupied with the confines of the world ([which are divided into] Upper and Lower), whereas the Service of the forefathers was mainly [a Service] extending from the essence of the Soul, and with this power the Service of the children (who inherit the aspects of the forefathers) is done in a manner that they reveal and permeate the Essence in their Service in this physical world³⁶ (which through this the Essence [of Hashem] is drawn forth [revealed]).

And we may say, that at the ‘giving of the Torah’ which is the concept of the marriage [unison] of the ‘Community of Israel^[36]’ with the Holy One, blessed be He (“‘the day of His wedding’ refers to ‘the giving of the Torah’”³⁷) the forefathers Avraham, Yitzchak and Yaakov came and joined [the wedding celebration] (like at the wedding celebration of every Jewish groom and bride in which their parents, grandparents and great-grandparents, 3 generations, [moreover,] even those who are found in the World of Truth [have passed away], come and join

36) After (even regarding this phenomenon itself) its beginning was through the forefathers with the Circumcision Commandment.

[36] *[The ‘Community of Israel’ is the source from which the individual souls of the Jewish people descend and are sustained.]*

37) Ta’anis 26b – in the Mishna.

[the wedding celebration]³⁸⁾ – which in this is emphasized: (1) that the Service of the children (after the ‘wedding’ of ‘the giving of the Torah’) is empowered by the forefathers (who come to the wedding), (2) the power of the forefathers (the essence) is revealed through the ‘drawing forth’ below in the Service of the children.

7. And we may add and explain the concept of “and I was not known by My Name Havay’eh” (the state before ‘the giving of the Torah’) also *after ‘the giving of the Torah’* – for certainly the Torah is eternal³⁹⁾ – and seemingly: in view of the fact that thousands of years have already passed since the Name Havay’eh *was revealed* at ‘the giving of the Torah,’ what relevance does the concept of “*I was not known by My Name Havay’eh*” have now?

And we may say the explanation of this:

Even though there was the revelation of the Name Havay’eh at ‘the giving of the Torah,’ as the verse says “and you will know that I am Havay’eh,” nevertheless, since “it is written ⁴⁰⁾ [regarding] the Time to Come ‘and Havay’eh will be for me Elokim,’ [meaning] that there will be a Revelation from a higher level, to the extent that the Name Havay’eh will be considered only like [the Name] Elokim,” and there will be the revelation of a higher Name Havay’eh, “the true revelation of His Great Name,”⁴¹⁾ hence, even the state after ‘the giving of the Torah’ is in a manner of “*I was not known by My Name Havay’eh*” in comparison to the revelation of the Name Havay’eh in the Time to Come, when there will be an innovation in the general concept of the ‘giving of the Torah,’ “new secrets of the Torah

38) Sefer Hama’amorim Kuntreisim, vol. 1, 38b.

39) Tanya, beg. ch. 17. *e.p.*

40) Vayeitzei 28, 21.

41) Torah Ohr, Shmos, beg. pg. 50c.

shall be revealed by Me,"⁴² which then there will be the ultimate perfection of the marriage of the 'Community of Israel' with the Holy One, blessed be He, as the words of our Sages⁴³ "in 'this world'[the pre-messianic era] there was the betrothal... in the Days of Moshiach will be the marriage."

And the explanation of this:

Just as we explained earlier regarding the virtue of the Jewish people's Service after the 'giving of the Torah' in comparison to the Service of the forefathers before the 'giving of the Torah,' that specifically through the drawing forth [of G-dliness] below (after the 'giving of the Torah') is the Essence [of Hashem] manifested, and as long as it is not drawn below (with the exception of the Circumcision Commandment) this itself proves that it is not the Essence [of Hashem], likewise is in regard to the virtue of the Time to Come in comparison to the present time, for: the boundlessness of the Essence [of Hashem] is not only *in the drawing forth* below, but also *in the revelation* below, for certainly the Essence [of Hashem] is not limited to being concealed, rather it most definitely can also be manifested in a revealed manner. And since through our actions and Service in fulfilling the Torah and Commandments only the [phenomenon of] *drawing forth* below is accomplished, however *the revelation* below in this physical world will only be in the *Time to Come* (as the verse says⁴⁴ "and the honor of Havay'eh will be revealed and all flesh will see..."), indeed, as long as *the revelation* below is not accomplished, this itself proves that it is not the Essence [of Hashem].⁴⁵

42) Yeshaya 51, 4. Vayikra Rabbah 13:3. [*Hashem will reveal the Deepest Reasons of the laws of the Torah.*]

43) Shmos Rabbah, end ch. 15.

44) Yeshaya 40, 5. And see Tanya, end ch. 36.

45) See Likkutei Sichos vol. 5, pg. 245.

And just as the Service of the Jewish people after the ‘giving of the Torah’ is through *the power* of the Service of the forefathers before the ‘giving of the Torah,’ in view of the fact that after the ‘giving of the Torah’ the main emphasis is on drawing [the Essence of Hashem] into the realm of revelations, whereas before the ‘giving of the Torah’ the main emphasis is on the Service extending from the essence [of the Soul] (as supra ch. 5), likewise the perfection of the Time to Come⁴⁶ is through *the power* of the Service in the present time,⁴⁷ since in the Time to Come the main emphasis is on the revelation in the world, whereas in the present time and especially in the time of exile the main emphasis is on the Service extending from the essence [of the Soul], as known⁴⁸ that the main Service in a manner of self-sacrifice (extending from the essence [of the Soul]) is during the time of exile.

And to add, that also the perfection of the Time to Come is included potentially in the forefathers – as the words of the Sages⁴⁹ “Hashem gave three [people] a taste of the World to Come in ‘this world’... Avraham about who is written ‘[Hashem blessed him] with everything,’ Yitzchak about who is written ‘[I ate] from everything [i.e. the food contained every taste he desired],’ Yaakov about who is written ‘[I have] everything,’

46) And also the revelation of the "new secrets of the Torah [that] will be revealed by Me," are included (in concealed manner) in the ‘giving of the Torah,’ as known that the ‘giving of the Torah,’ is a one-time occurrence and includes the new secrets of the Torah of the Time to Come (Hemshech 5666, pg. 23. [And pg.] 546).

47) See Tanya beg. ch. 37: “the ultimate perfection... of the Days of Moshiach and [the era of the] Resurrection which constitutes the revelation of the Light of the Infinite One, blessed be He in this physical world is dependent on our actions and Service throughout the time of exile,” and the cause is stronger than the thing brought about by it (as supra note 7).

48) See Sefer Hama’amorim 5648, pg. 187 ff. 5685, pg. 258 ff. And see Sefer Hama’amorim Melukat vol. 4, pg. 188. *ref. a.l.*

49) Bava Basra, end pg. 16b ff.

[meaning, they were not lacking anything]” and the main [and ultimate] perfection [of] this revelation (not only “a foretaste of the World to Come”) will be in the Time to Come, which then will be the ultimate perfection of [everything,] “‘in everything,’ ‘from everything,’ ‘everything,’” (not only for the forefathers, rather also) for all the Jewish people (since the perfection of the Time to Come is accomplished through ‘our actions and our Service’ of all the Jewish people, empowered by the forefathers).

8. And we may say, that the ultimate revelation of the Name Havay’eh in the Time to Come (which is immeasurably greater than the revelation of the Name Havay’eh of the ‘the giving of the Torah,’ [being] that [even] it is the concept of “I was not known to them by My Name Havay’eh”) is alluded to in the Torah portion that we begin reading during the Minchah prayer of Shabbos the Torah portion of Va’eira [namely] – the Torah portion of Bo:

On the verse, “And Hashem said to Moshe, ‘come to Pharaoh,’” it says in the Zohar⁵⁰ “that Hashem brought him [Moshe] into room within rooms [the innermost chamber] to approach one fierce supernal serpent.”⁵¹ And the source of this concept in Pharaoh of holiness^[51] – the revelation of the level “the fifth is for Pharaoh,”⁵² [“Pharaoh” an idiom of “Ispari’u” (burst forth), meaning] “that all the [G-dly] lights burst forth

50) Vol. 2, 34a.

51) “The big serpent that crouches in his Niles (Yechezkel 29, 3) – as written in the Haftorah (which is the end and conclusion) of the Torah portion Va’eira.

[51] *[Since every entity in the world, even things that are the opposite of good and holiness, have a source Above in holiness which is the true ‘identity’ of the entity, only that after it goes through numerous gradational descents, with many ‘filters’ and concealments etc. [hiding its true ‘identity’], it gradationally descends below into an opposite entity – see at length the Royal Words of Bo 5752.]*

52) Vayigash 47, 24.

and are revealed from Him,”⁵³ the revelation of the fifth level⁵⁴ that transcends the 4 letters of the Name Havay’eh, which this is the concept of the Name Havay’eh of the Time to Come which is immeasurably greater than the Name Havay’eh of the ‘giving of the Torah.’

And to add, that the Torah portion Bo is the *third* Torah portion in the Book of Shemos [Exodus],⁵⁵ [also known as] The Book of the Redemption,⁵⁶ and we may say, that it alludes also to the third and eternal Redemption, as is written⁵⁷ “He shall give us life from ‘two days’ [and] on third day He will stand us up and we shall live before Him” [‘two days’ refers to the two lower Revelations of Hashem that are revealed and vivify the world in the pre-messianic era and ‘on the third day’ refers to the Revelation of Hashem in the Time to Come].

And more specifically: the 3 Torah portions of Shemos, Va’eira and Bo correspond to the 3 general eras – before ‘the giving of the Torah,’ [after] ‘the giving of the Torah,’ and the

53) Zohar I, 210a.

54) And alluded to also in the Torah portion of Va’eira – that after the four terms for Redemption, “and I shall take out... and I shall save... and I shall redeem... and I shall deliver take [you]...” a *fifth* term is said, “and I shall bring,” [corresponding to] the fifth cup (the cup of the King Moshiach), which is the concept of “the fifth is for Pharaoh” (Ohr Hatorah on our Torah portion (book 7) pg. 2586). *[There are the four cups at the Passover Seder in connection with the redemption from Egypt and there is another cup in connection with the ultimate Redemption – the cup over which the King Moshiach recites the Blessing after Meals at the feast of the Leviathan etc.]*

55) A book for itself [and thus it can be called the third] . And especially that it is also the first book of the Service of the *children of* Yisroel [Yaacov]) (“And these are the names of the *children of* Yisroel”), since the Book of Bereishis is the book of the *forefathers*, “the book of the just,’ the book of Avraham, Yitzchak and Yaakov who are called ‘righteous’” (Avodah Zorah, 25a).

56) Ramban end of Parshas Pekudei.

57) Hoshea 6, 2 and in the commentaries.

Time to Come:⁵⁸ the Torah portion of Shemos discusses the servitude of Egypt, “the iron refining pot”^[58] which through it was accomplished the preparation for ‘the giving of the Torah’⁵⁹ – the state *prior to ‘the giving of the Torah’*; the Torah portion of Va’eira, “Say to the Jewish people ‘I am Havay’eh’... and they shall know that I am Havay’eh” – the revelation of *‘the giving of the Torah’*; and the Torah portion of Bo, “Come to Pharaoh,” [“Pharaoh” an idiom of “Ispari’u” (burst forth), meaning] “that all the [G-dly] lights burst forth and are revealed from Him” – the state of *the Time to Come*.

9. And we may connect the above spoken with the time in which we read the Torah portion of Va’eira and the beginning of the Torah portion of Bo this year – Shabbos [in which] we bless the Month Shevat: Shabbos [in which] we bless the Month Shevat is at the end of the month Teves, the tenth month, and upon it is drawn the blessing and empowerment for the Month

58) And we may say that they are alluded to also in the Torah portion of Va’eira: “And I appeared to Avraham, to Yitzchak and to Yaakov” – as known that the third Redemption and third Beis Hamikdosh are connected to Yaakov (see Pesachim 88a and in Chidushei Aggodos Maharshah [a.l.]), ‘the giving of the Torah’ is connected to Yitzchak (see Pirkei D’Rebbi Eliezer ch. 31), and the era before the ‘the giving of the Torah’ is connected to Avraham, which through him was the preparation (and beginning of) ‘the giving of the Torah.’ And likewise regarding the revelation of the Name Havay’eh: “and I appeared... with [the Name] E-l Shad-ai and I was not known to them by My Name Havay’eh” – the revelation at the Circumcision Commandment which is the preparation and beginning of the revelation of the Name Havay’eh at ‘the giving of the Torah.’ “Say to the Jewish people ‘I am Havay’eh’... and they shall know that I am Havay’eh” – the complete revelation of the Name Havay’eh at ‘the giving of the Torah.’ And the conclusion of the passage, “and I shall bring you to the land... (the fifth term of Redemption) I am Havay’eh” – the revelation of the Name Havay’eh of the Time to Come.

[58] *[The harsh servitude in Egypt refined the Jewish people like an iron refining pot that removes the sediment from gold.]*

59) See Torah Ohr Yisro, end pg. 74a ff. e.p.

Shevat, the eleventh month (and in the words of the verse⁶⁰ “the eleventh month, namely, the month Shevat”). And we may say, that at the end of the tenth month – the complete number,⁶¹ is emphasized the perfection *of the Service* of the Jewish people, which with this power we come to the ultimate perfection *of the Time to Come* which is alluded to in the eleventh month – One that transcends the Ten Attributes (“You are one, [however] not in the tally [of ten]”)⁶² – similar to the two Torah portions of Va’eira and Bo (the Service after ‘the giving of the Torah,’ which through it we come to the perfection of the Time to Come).

And to add, that the concept of the Redemption is also alluded to in the name of the month as it is called in the names of the months which ascended with them from Babylon⁶³ – “Shevat” – which is (1) From the term “Shivtei (staffs) of rulers,”⁶⁴ and especially the rule of the kingship of the Davidic Dynasty, as is written⁶⁵ “the *staff* will not be removed from Yehudah⁶⁶ (from David and on these are the Leaders of the exile

60) Zechariah, 1, 7.

61) See R. Ibn Ezra on Shmos 3, 15. Pardes, Sha’ar 2.

62) See Yahel Ohr, pg. 48. Ohr Hatorah Devorim, pg. 19. Sefer Hasichos 5749, vol. 1, pg. 389. Vol. 2, pg. 630. *ref. a.l. [This refers to the level of Kesser (Hashem’s will and pleasure) which transcends the Ten Attributes (Hashem’s ‘intellect’ and ‘attributes’), moreover it refers to His Essence, Blessed Be He which transcends the entire “order of gradational descent of Hashem’s revelations.”]*

63) [When they returned to the Holy Land in the time of Ezra.] Yerushalmi Rosh Hashanah 1:2. And more.

[There are two sets of names for the months: as they are called in the Holy Tongue, and as they are called in a foreign tongue – see Likkutei Sichos vol. 9 pg. 296 ff.]

64) Yechezkel 19, 11.

65) Vayechi 49, 10 and in Rashi’s commentary.

66) And note, that upon [the birth of] Yehudah it says “and she stopped giving birth” (Vayeitzei, 29, 35), and we may say, that this alludes the true

in Babylon [the Diaspora] who govern the nation with a staff)... until the coming of Shiloh" ([referring to] the King Moshiach), about whom it says⁶⁷ "and a *staff* (a king who governs and rules) shall arise from the Jewish people," "this is referring to the King Moshiach,"⁶⁸ (2) Meaning the branch of a tree,⁶⁹ as the verse says⁷⁰ "and a sapling will shoot forth from the trunk of Yishai and a sprout will flourish from his roots,"⁷¹ "a *staff* of kingship from the root of Yishai, from the seed of David, referring to the King Moshiach."⁷²

10. And with greater emphasis *in our generation* – since the 10th of Shevat ("the tenth shall be holiness,"⁷³ [the tenth of] every month, and most certainly the tenth of the eleventh month) is the Yom Hahilula (Yahrtzeit) of my revered father-

and complete Redemption which has no exile after it, as stated in the Mechilta (Beshalach, 15, 1) "all the songs are stated in feminine form [i.e. the word 'song' in reference to the songs is 'Shirah'] except for the song of the Future [which is in] masculine form [Shir]," "meaning to say, that the female has *birth pains*," similarly all the miracles [redemptions] have pain after them, except for the Future [Redemption] which does not have pain after it... like males *who do not give birth*" (Tosafos Pesachim, 116b).

*) *As known that "the exile is compared to pregnancy and the Redemption [of] the days of Moshiach, which will be speedily in our days, is compared to birth... and correspondingly the pains [prior to] the Days of Moshiach are called 'birth pains'" (Torah Ohr and Toras Chaim [cited] in note 4).*

67) Balak 24, 17 and in Rashi's commentary.

68) Rambam, Laws of Kings, beg. ch. 11.

69) See (for example) Yeshaya 28, 27.

70) Ibid. 11, 1.

71) And in the following verses (ibid, 4) – "and he will hit the earth with the *staff* of his mouth."

72) Metzudas Dovid on the verse.

73) Bechukosai 27, 32.

in-law the Rebbe leader of our generation [Rabbi Yosef Yiztchak]:⁷⁴

The concept of a Yom Hahilula [is] – as the Alter Rebbe⁷⁵ writes in Tanya⁷⁶ that “all his actions, Torah and Service which he accomplished⁷⁷ throughout his life⁷⁸... is revealed and shines

74) Note from the relation of the 12 months of the year with the 12 tribes – that the month Shevat corresponds to *Yosef*, the first name of the Tzaddik whose Yahrtzeit it is (see Likkutei Sichos vol. 26 pg. 90 ff. 314 ff. *The references are cited there*).

75) Which the ascent and perfection (“Veyechulu”) of his Yahrtzeit – the 24th of Teves – is on this Holy Shabbos day [since everythin in the week has its ascent and reaches perfection on Shabbos].

And note from the relation of the 24th of Teves to the concept of Redemption – “*Teves*” is “the month that the body has pleasure from another body [in marital relations]” (Megillah, 13a), [alluding to] the perfect unison of the ‘body’ Above (the Essence [of Hashem]) with the body below (the essence of the Jewish people), in the 2 manners of “*Kod*” ([the numerical value of] 24), “*Kodkod*,” [the type of stone which the verse says that Jerusalem’s walls will be made from (in the ultimate Redemption), regarding which the Talmud says that there was a dispute as for what type of precious stone this is referring to, and Hashem said] “it shall be Kidein (like this [opinion]) and Kidein [i.e. it will be both types],” [which alludes to the unison in the two manners, namely,] from Above decsending below and from below ascending Above, which will be in the Time to Come (See Likkutei Torah s.v. Visamti Kodkod (Parsha Re’ei 26c ff.)).

And its perfection is on the Shabbos day which occurs (this year) on the 28th of Teves,* which alludes to the “*Koach*” ([the numerical value of 28, meaning the] ultimate strength) of “Teves.”

**) Note, that the 28th of Teves is the birthday of my honored mother, may she rest in peace, whose name is Chanah, named after etc. including named after the mother of Shmuel [the prophet], which the culmination and close of her prayer is “and He shall give strength to his king and exalt the glory of His Moshiach” (Shmuel I, 2, 10).*

76) Iggeress Hakodesh sect. 27 and 28. – And note (allusively speaking) the relation to the calendar layout of the days of the month upon which occur Friday and Shabbos, the 27th and 28th of Teves.

in a manner of ‘revelation from Above to below’... and works salvations in the midst of the earth,”⁷⁹ moreover and mainly, that it includes the empowerment for the continuation of the *sprouting* – with advanced vigor and greater strength – after his passing as an outcome *of the sowing* of “all his actions, Torah and Service which he accomplished throughout his life,”⁸⁰ including the sprouting of the true and complete Redemption through our Righteous Moshiach in our generation (the last generation of exile and the first generation of Redemption), a the testimony of the leader of our generation that all the Kitzin (dates signifying the completion of the preparations for the Redemption) have already ended, and everything is prepared for the meal of the Time to Come, a laden table with the feast of the Leviathan and Wild Ox, and guarded wine.

And we may say, that the period of time related to the Yom Hahilula the tenth of Shevat (the seventy years of his life in this world, and the continuation of years after this, more than forty years⁸¹) is divided into 3 time-periods which are similar to the

77) Similar to what it says in the Haforah of Shabbos the Torah portion of Va’eira (Yechezkel 29, 20) – “his accomplishment in which he put effort” (see Likkutei Sichos vol. 21, pg. 50 ff.)

78) Seventy years (5640 – 5710), the perfection of the life of man, “the days of our life are comprised of seventy years” (Tehillim 90, 10. And see also supra pg. 22-25.

79) Similar to what it says in the Torah portion of Va’eira (8, 18) – “for I am Hashem in the midst of the earth” (“although My Divine Presence [I am revealed] in the Heaven [nevertheless] My decrees are fulfilled in the lowest realms” – Rashi’s Comm.).

80) See Iggeress Hakodesh ibid: “and very lofty Lights *are sowed* in ‘the holy apple orchard [the source of his Soul]’ [through his Service etc. during his life]... [and these sown Lights,] ‘offspring’ [of his Service, produce] ‘offspring’ [i.e. they influence his students to do good deeds etc.]”

81) Which in them [the forty years of studying] “a person reaches the wisdom of his teacher [i.e. understands his teachers way of thinking etc.]” (Avodah Zarah, beg. 5b), for “Hashem has given you a heart to understand,

three general eras throughout all the generations (before ‘the giving of the Torah,’ [after] ‘the giving of the Torah’ and the Days of Moshiach), which are alluded to in the 3 Torah portions, Shemos, Va’eira and Bo (as supra ch. 8):

The first time-period, forty years (5640 (1880) – 5680), during the time of the leadership of *his father*, which then began the perfection of the phenomenon of ‘disseminating the wellsprings [of Chassidic teachings] outward’ and especially through founding the Yeshivah Tomchei Temimim (under the administration of his only son) – similar to the Service of *the forefathers* in preparation for and [as a] beginning of the concept of ‘the giving of the Torah.’

The second time-period, the thirty years of *his leadership* in his life in this world (5680-5710), during which there was the unique innovation of his as a leader of the Chabad Chassidic Teachings in ‘disseminating the wellsprings [of Chassidic teachings] outward’ in the most literal sense, including the innovation during the last ten years (the completion of his service) in ‘disseminating the wellsprings outward’ in the lower hemisphere (where the ‘the giving of the Torah’ did not take place⁸²) – similar to the innovation of the ‘the giving of the Torah,’ [as supra ch. 3].

And the third time-period, the continuation of the leadership after his passing (from the eleventh day of the eleventh month of the eleventh year (5711)⁸³ [the day the Rebbe King Moshiach Shlita officially assumed the leadership]), in which the ‘disseminating of the wellsprings outward’ appreciated an [great] addition – with advanced vigor and greater strength – reaching

eyes to see and ears to hear” (Savo 29, 3 [Moses said this to the Jewish people after being in the desert for forty years]).

82) See Igros Kodesh Admur MeHoRayatz vol. 2, pg. 492 *ff. ref. a.l.*

83) See the addresses of Shabbos Parshas Va’eira 5750, note 99 (Sefer Hasichos 5750 vol. 1 pg. 255-6).

the entire world, including the perfection of the Service, that everything is already prepared for the meal of the Time to Come – the Days of Moshiach.

And more specifically we may say that the 3 aforementioned time-periods are alluded to in the 3 time-periods of the thirty years of his [Rabbi Yosef Yitzchak's] leadership⁸⁴ (in his life in this world): the first time-period, from the beginning of his leadership until the imprisonment, liberation and leaving of 'that country' [Russia], in a state of intense decree of the kingdom [against Judaism] (similar to the servitude in Egypt, "the iron refining pot," before 'the giving of the Torah'), which his main Service was with self-sacrifice in the most literal sense (similar to the Service of the forefathers). The second time-period, when he came to Poland, which his main Service was in studying and spreading the Chabad Chassidic teachings in a manner that it is well understood although until then [the Chassidic teachings there] resembled polish Chassidism^[84] for the most part (similar to the innovation of "and you will know that I am Havay'eh" at 'the giving of the Torah'). And the third time-period, when he came to the lower hemisphere, which his main Service was in truly 'disseminating the wellsprings [of Chassidic teachings] outward,' to hasten *and bring* the true and complete Redemption immediately, as his known proclamation: "immediately to repentance, immediately to redemption."

11. And regarding action:

Standing present on the Shabbos [in which] we bless the month Shevat, including and especially the tenth of Shevat – each and every person must accept upon himself to add with advanced vigor and greater strength in the actions, Torah and Service of my father-in-law the Rebbe, leader of our generation, the Baal Hahilula (whose Yahrtzeit it is), who has directed us in

84) See also Likkutei Sichos vol. 18, pg. 303 ff.

his ways and we shall go in his footsteps forever,⁸⁵ and especially [adding] in the total submission as well as ‘being tied’ to my father-in-law the Rebbe leader of our generation, “the Leader is everything,”⁸⁶ [meaning,] that every single person – his entire existence and all his matters, literally everything, becomes consecrated to the Leader of the generation, through being permeated with fulfilling the mission of the Leader of the generation – the Moses of the generation,⁸⁷ ‘the first redeemer is the final redeemer’⁸⁸ – whose main focus is “to bring the days of Moshiach”⁸⁹ in the most literal sense.

And to add, that the awareness of the fact that immediately my father-in-law the Rebbe, leader of our generation [Rabbi Yosef Yitzchak] enters [this synagogue] (since “those that dwell in the dust [will] arise and sing”⁹⁰) and looks intently upon every single Chassid and follower to examine their state etc, arouses and affects [them] to finish and be Mashlim ([lit. complete] also meaning ‘perfect’) all our deeds and Service.

[84] *[The teachings of Polish Chassidism are short, but deep discourses with little explanation which inflames one's emotions, however does not permeates one's intellect. Whereas Chabad Chassidic teachings are well understood and thereby influence one's emotions.]*

85) Wording of the Alter Rebbe in Iggeress Hakodesh ibid.

86) Rashi's Comm. Chukas 21, 21.

87) “There is an extension of Moshe in every generation” (Tikkunei Zohar Tikkun 69), “And there is no generation that does not have in it [a person] like Moishe” (Bereishis Rabbah 56:7).

88) See Shemos Rabbah 2:4. Zohar I, 253a. Likkutei Sichos Vol. 11, pg. 8 ff. ref. a.l. *[In the add. of Chaye Sarah 5752 this statement is explained as follows: Moshiach is not Moshe himself, for Moshiach is from the tribe of Yehudah whereas Moshe is from the tribe of Levi. However Moshe is connected to Moshiach (as explained there at length, see also Ohr Hachaim on Vayechi 49, 11).]*

89) Mishnah at the end of the first ch. of Berachos. And see also Royal Words of Chaye Sarah, 5752, ch. 14 ff. Supra, pg. 10 ff.

90) Yeshayah 26, 19.

And it is worthwhile, moreover, it is appropriate to organize special Chassidic gatherings – beginning [with Chassidic gatherings on] the Shabbos [in which] we bless the month Shevat (in addition to the Chassidic gatherings on every Shabbos, “as it says in the passage regarding Shabbos ‘And Moshe gathered’... [teaching us] to assemble gatherings⁹¹ every Shabbos to get together in the synagogues and study-halls to teach torah to the public”⁹²), and especially on the ‘head’ of the month (Rosh Chodesh) Shevat (in addition to the custom lately [to make Chassidic gatherings] on all ‘heads’ of the months), [about which it says] “in the eleventh month on the first day of the month⁹³... Moshe began to explain the Torah,”⁹⁴ “in seventy

91) And we may say that this refers to men, women and children, just as [the phenomenon of] “And Moshe gathered” which is written regarding the commandment of the contribution for the Mishkan in which the men and women took part (Vayakhel 35, 22 *ff.*), “Everyone is obligated to build and assist with themselves as well as with their money, [both] men and women as in the Sanctuary in the desert” (Rambam, Hilchos Beis Habechirah 1:12), and even the children, since they too took part in the contribution for the Mishkan* (Avos D'Rebbi Nassan, beg. ch. 11).

92) Shulchan Aruch Admur Hazakein, Orach Chaim 290:3 (from Yalkut Shimoni beg. Parshas Vayakhel).

*) Although “we do not disturb the children of Yeshivah **for the building [of the Sanctuary]**” (Rambam *ibid.*).

93) Note from the relation of the ‘head’ of the month Shevat (the fifth month of the winter months) with the ‘head’ of the month Menachem-Av (the fifth month of the summer months), the Yahrtzeit of Aharon the Cohen, the completion and perfection of the Service of Aharon throughout [the] 123 years* [of his life, a Service] in a manner of “love peace and pursue peace, love the creations and bring them close to Torah” (Avos, 1:12), which the Service of each and every Jew must be in this manner, “you should be among the students of Aharon” (Avos *ibid.*), as emphasized especially in the Service of the Baal Hahilula of the tenth of Shevat.

*) *Note from the relation [of this number] to the recitation of Hallel on the ‘head’ of the month – [since the Rambam, writes that the custom use to be*

languages”⁹⁵ (the content of the Service of the Baal Hahilula in ‘disseminating the wellsprings outward’ in seventy languages⁹⁶) – [Chassidic gatherings] to arouse and strengthen a man his friend in all the above mentioned matters, and especially in hastening and bringing the Redemption immediately.

And likewise it is appropriate to arouse regarding arranging the Chassidic gathering of the tenth of Shevat – which most certainly will be together with the Baal Hahilula, the leader of our generation at our head, and Moshe and Aharon (“those who are speaking [to pharaoh]... to take the Jewish people out of Egypt”⁹⁷) with them,⁹⁸ since literally immediately, on this Holy Shabbos day the Torah Portion of Va’eira (before we begin to read the Torah Portion of Bo), all the Jewish people leave the exile, “With our youth, and with our elders... with our sons and with our daughters”⁹⁹ (as we read at the Minchah Prayer), and in the words of the Midrash¹⁰⁰ “Reuven and Shimon went out [of exile],” the ascent of all Jewish people from exile to the true and complete Redemption, including the ascent of all the Jewish people to the level of the forefathers,¹⁰¹ the essence of the Jewish

that the leader of the prayers (Chazzan) would recite the Hallel and the congregation would listen and answer ‘Haleluy-ah’ after every stanza he said, and it was considered as if they said the Hallel, and he concludes] “hence, they answer ‘Haleluy-ah’ 123 times throughout the Hallel, a mnemonic for this – the years of Aharon” (Rambam, Laws of Chanukah 3:12. And see Likkutei Sichos vol. 23, pg. 229 ff.).

94) Devorim 1, 3-5.

95) Rashi’s Comm. *ibid*, 5.

96) See Likkutei Sichos vol. 36, Rosh Chodesh Shevat 5750, ch. 6. *Ref. a.l.*

97) Our Torah Portion, 6, 27.

98) See Yoma 5b. Tosafos *s.v.* Echad – Pesachim, end 114b.

99) Bo 10, 9.

100) Vayikra Rabbah 32:5. *ref. a.l.*

101) And very emphasized this year, [since the Hebrew letters for the year (5752) is the acronym of the Hebrew words meaning] ‘it will be the year

people as they are one with His Essence, Blessed Be He, and within this [phenomenon] itself one ascent after another, forever, as the verse says¹⁰² “they will go from strength to strength, appearing before Hashem in Tzion,” in the third and trifold Beis Hamikdosh, “the Sanctuary which Your hands, o Hashem, have established.”¹⁰³

of wonders in everything,’ “‘in everything,’ ‘from everything,’ ‘everything,’” – the virtue of the *forefathers* who Hashem gave them a taste of the World to Come in ‘this world’ (as supra ch. 7).

102) Tehillim 84, 8.

103) Beshalach 15, 17.

**An Excerpt From the Talks of Shabbos the Torah Portion of
Va'eira, the 28th of Teves, [In Which] We Bless the Month
Shevat, 5752**

– In Conjunction with the Passing of the Chassid, Rabbi Moshe
Yitzchak Hecht* on [Friday] Ushering in the Shabbos Day –

– *Translated from Hebrew* –

1. At the end of the Tractate Kesubos¹ we have learned “it is a good sign if one passes away on Friday ushering in the Shabbos day (Erev Shabbos)” (“since he will immediately enter [a state of] tranquility”²).

*) Of the first emissaries of the Rebbe Rayatz (and – may he be separated for good long life – the Rebbe Shlita) in America, director of Chabad institutions in New Haven, Connecticut (and see *infra* ch. 6). *The Publisher*.

1) 103b (see also Avos D'Rebbi Nosson 25:2). And see *infra*, end ch. 3.

2) Rashi's Comm. *a.l.* And in Shitah Mekubetzes *a.l.*: “dying at a time of tranquility and he immediately enters into [a state of] tranquility and he is saved from [suffering] the ‘beating of the grave,’ [the punishment a person receives upon burial, of Angels beating his body]. And see also Reishis Chachmah Shaar Hayirah, ch. 3 in ch. 12. And in Kisvei HaArizal (Shaar Hagilgulim intro. 23. And more) [it says] that “whoever is buried on Erev Shabbos... does not befall the ‘beating of the grave’ since the holiness of Shabbos removes from him the Kelipah (evil entity) without the pain of the ‘beating of the grave.’”

See also Iyun Yaakov *a.l.*, [who writes] that Adam passed away on Erev Shabbos (for we find that Hashem said to Adam ‘upon the day which you eat from it [the tree of knowledge] you will die,’ and in truth he did not die that day, we must therefore say that Hashem completes the years of the Righteous to the day, [namely,] on Erev Shabbos he was born and on Erev Shabbos he passed away), and similarly Moshe, who fulfilled the whole entire Torah and died [not because of sin, rather] due to ‘the advice of the [primal] snake,’^[†] passed away on Erev Shabbos* (see Tosafos *s.v.* Mikan – Menachos , 30a (from Seder Olam) and more). And therefore one who passes away on [Friday] ushering in the Shabbos day is a good sign for him, that he did not pass away because of his own sin rather due to the sin of Adam.^[†]

And the begging of the passage: “When Rebbi [Yehudah Hanassi] became ill Rebbi Chiyah entered his room³ and found him crying, he said to him ‘Rebbi [Yehudah Hanassi] why are you crying, does the Braysa then not say ‘one who passes away while laughing it is a good sign for him, while crying it is a bad sign for him, his face facing up... his face facing the nation... when his face is bright... one who passes away on [Friday] ushering in the Shabbos day is a good sign for him... one who passes away with a stomach ailment is a good sign for him because most Righteous people pass away with a stomach ailment,” he responded ‘I am crying over the Torah and Commandments.’”⁴

**) And according to the opinion that he passed away on Shabbos (Tosafos ibid – in the name of R. Sar Shalom Gaon. And more) – we may say that he passed away on the night of Shabbos [Fri. night] which is also considered Erev Shabbos, since regarding Sacrifices the night follows the day (Iyun Yaakov ibid).*

*[¹] [The snake advised them to eat from the Tree of Knowledge and subsequently the snake evil became intrinsically part of every person’s **body** (regardless of the fact that may have never committed any sins or have completely refined their animal Soul). Passing away and being buried refines the body from this evil. – See Sefer Hama’amorim Melukat vol. 2, pg. 277 ff. When the physicality of the world is refined, people do not need to pass away anymore (see the end of this Address, where it says that we have already reached this time).]*

3) And regarding what it says in the continuation of the Talmudic discussion “reverse it” (that R. Chiya was sick and Rebbi [Yehudah Hanassi] entered his room), nevertheless he adds after this “in truth you should not reverse it...”.

4) For certainly one who cries due to fear of passing away* is not a good sign for him, but I am crying due to the lack of Torah and Commandments which I will experience, as it says that the dead are ‘free’ from the Commandments (Chiddushei Aggodos Maharsha). And likewise we find regarding Moshe that tears streamed from his eyes at the time of his passing, as stated in Bava Basra page 15 regarding the eight verses in the Torah that Hashem uttered them and Moshe wrote them down with tears, since Moshe

Now, we must understand: Why was it necessary for Rebbi Chiya to quote the entire Braysa for no reason, since the beginning of the Braysa, ‘one who passes away while crying is a bad sign for him,’ is sufficient enough to negate the crying of Rebbi [Yehudah Hanasi]?⁵

And we may say,⁶ that Rebbi Chiya’s intention⁷ in quoting the entire Braysa (until its end) was in order to weaken (and

desired to fulfill the Commandments dependent on [entering the Holy] Land, as is stated at the end of the first ch. of Sotah (Iyun Yaakov).

And see also Avos DeRebbi Nasson ibid, 3 (and similarly in Sanhedrin 68a): “the day upon which Rebbi Eliezer became ill was Erev Shabbos... he said ‘woe upon me for these two hands of mine – two Torah scrolls – which are leaving this world, for if all the oceans were ink and all the reeds were quills and all people were scribes they would not be able to write all that I have read and studied... [notwithstanding this] I did not take in [other versions add the words: from the Torah] only like a person who dips his finger into the ocean...”, meaning to say, that he was pained (“woe upon me”) because he will not be able to continue to be occupied in Torah study (in addition to the students’ loss that they will not have the capability to study Torah from him), since the vast amount of Torah that he studied until then is only “like a person who dips his finger into the ocean.”

**) And the crying of Rebbi Yochanan Ben Zakkai is different (in addition to the fact that it was not literally at the time of his passing (see the note on the margin of note 8)) since it was not due to the death itself, rather “from the fear of the judgment” of the King of all kings, the Holy One blessed be He (Berachos 28b and in Rashi’s Comm.), and therefore his students did not ask him [why he was crying] from the statement that “one who passes away while crying [it is] a sign...”, which refers to crying out of fear of passing away itself.*

5) See Eitz Yosef ibid – in explaining the premise of the one who questioned, why then did it not enter his mind to answer this [challenge to the statement that Rebbi Chiyah passed away prior to the passing of Rebbi Yehudah Hanasi] as he answered in the beginning ‘reverse it [that in truth R. Chiya was sick and Rebbi Yehudah Hanasi entered his room],’ analyze the stated there.

6) See Eitz Yosef ibid.

nullify) the bad sign of Rabbi [Yehudah Hanasi]'s crying (for "he found him crying"),⁸ since he has the good sign *at the end* of the Braysa:⁹ "one who passes away with a stomach ailment is a good sign for him because most Righteous people pass away with a stomach ailment,"¹⁰ since Rabbi [Yehudah Hanasi] was ill and passed away due to a stomach ailment.¹¹

7) Also *prior* to the answer of Rabbi [Yehudah Hanasi] that "I am crying over the lack of Torah and Commandments."

8) Since Rabbi Chiya *thought* that this was the time of his passing, which therefore he said to him "why are you crying, does the Braysa then not say 'one who passes away while...', although in truth it was not the time of his passing (about which is spoken in the beginning of the Talmudic discussion (103a): "at the time of the passing of Rabbi [Yehudah Hanasi] he said...", and at that time he was not crying*).

*) See also *Hagahos Yaabetz on Berachos ibid* ("when Rabbi Yochanan Ben Zakkai became ill... he began to cry... at the time of his passing he said 'remove the utensils... and prepare a chair...'") – which "then (at the time of his passing) **he was not crying.**" And regarding what is written in *Avos DeRebbi Nason (ibid, 1)* "**at the time of Rabbi Yochanan Ben Zakkai's passing he raised his voice and cried**" – we may say that this was not literally at the time of his passing, rather **close** to his passing, as we see that **afterwards** "he said empty the house because of the impurity [that will be in the house due to his passing lest it make everything in the house impure] and prepare a chair for Chizkiyahu the King of Judah" (as is the conclusion also in *Avos DeRebbi Nason*), which the content of this instruction (is obviously) when he is actually about to pass away, and at that time he was not crying.

9) Not as in *Avos DeRebbi Nason (ibid, 2)* in which the conclusion is with "one who passes away on Motzei (the night following) Yom Kippur."

10) "That they suffer afflictions and their sins are cleansed away" (Rashi's Comm. on Shabbos 118a. And see Tractate Semochos, end ch. 3. Bereishis Rabbah 62:2*), "to cleanse out the food from the stomach so that they will be clean and pure like the Ministering Angels" (Rashi's Comm. – Shabbos ibid**).

*) And there [it says]: "anyone about whom is written *Geviah* (one of the term for passing) passed away with a stomach ailment."

And we may add and explain also the connection of [Rebbi Yehudah Hanasi to] the statement “one who passes away on [Friday] ushering in the Shabbos day is a good sign for him” – since Rebbi [Yehudah Hanasi] himself passed away on [Friday] ushering in the Shabbos day,¹² thus, in addition to the good sign of passing away due to a stomach ailment, Rebbi [Yehudah Hanasi] also had the “good sign” of passing away on [Friday] ushering in the Shabbos day.”

And the reason for this (the necessity for two good signs) we may say – since also after the negating of the bad sign of “passing away while crying” due to the *intention* of Rebbi [Yehudah Hanasi] “I am crying over the Torah and

***) And there [it says]: “He [Rashi] explains in the Kuntres ‘in order that their sins are cleansed away,’ and Ree says that there is a Midrash that says “to cleanse out...”, and in Ein Mishpat (on the margin) he cites Bereishis Rabbah ch. 62(“the early Chassidim would suffer stomach ailments... since the ailment cleanses out” (and so is stated in Tractate Semochos ibid, and it concludes: so that they will come clean to the World to Come)), meaning to say, that “stomach ailments” is not in order “that **their sins** are cleansed away” rather to “cleanse the food from the stomach...” (and therefore it is understood that the cleansing is specifically through stomach ailments, whereas according to Rashi’s Comm. this is relevant to all types of ailments and afflictions). However, the addition “(so that they will be clean and pure) **like the Ministering Angels**” is not stated in Bereishis Rabbah ibid.*

*And we may say that the source is in Yoma (beg. 4b): “the verse is only in order to command him that the food and drink should be cleansed from his (Moshe) stomach (upon his ascent up the Mountain [of Sinai]) so that he would be like a Ministering Angel” (and regarding the words “that there is a Midrash...” – since in Yoma it is speaking about cleansing the food and drink through the **lack** of eating and drinking upon Moshe’s ascent up the Mountain, and in the Midrash it says this idea regarding the passing of the Righteous from stomach ailments).*

11) See in the continuation of the Talmudic discussion – beg. 104a and Tosafos *s.v. Umanach*. Seder Hadoros under his name [Rabbi Yehudah Hanasi].

12) See Yerushalmi Kelayim 9:4. Kesubos 12:3. Seder Hadoros ibid.

Commandments,” it is necessary to negate the (presumption of) a “bad sign” in the crying of Rebbi [Yehudah Hanassi] as it seemed *from a bystander’s perspective* (for a person does not know what his friend is thinking¹³) – through adding *another* “good sign” (in addition to the good sign of [passing away due to] a stomach ailment, also the good sign of passing away on [Friday] ushering in the Shabbos day), *two* good signs to counteract the presumption of a “bad sign” in Rebbi [Yehudah Hanassi]’s crying.

2. And explanation is necessary in this itself:

The addition of the good sign of passing away on Erev Shabbos only negates the “bad *sign*” of “passing away while crying,” however (it seemingly) does not nullify (and correct) *the reason* for the crying of Rebbi [Yehudah Hanassi], “I am crying over the Torah and Commandments,” [namely,] *the lack of Torah and Commandments* after passing away,^[13] which regarding this there is (seemingly) no difference if the passing is on Erev Shabbos or on other days of the week?!

As emphasized also in the words of the Talmud¹⁴ regarding the passing of King Dovid who wanted to pass away *on Erev Shabbos* (and we may say that he desired also the advantage of “passing away on Erev Shabbos”¹⁵), and Hashem said to him “for

13) Pesachim beg. 54b.

[13] [See footnote 4.]

14) Shabbos, end 30a.

15) I.e. in addition to the main request *of avoiding* passing away on *Shabbos* (when “He (Hashem) said to him ‘you will pass away on Shabbos’”), included in the request was also the *positive** aspect regarding the desired day, like “I want to pass away on the first day of the week [Sun.],” “so that they will be able to be occupied with me [my burial] and my eulogy” (Rashi’s Comm.).

*) *Note from Makkos end 10a (and in Chiddushei Aggados Maharsha): “David said before Hashem, ‘Master of the Universe, I heard people say*

one day in your courtyard is better than a thousand,'¹⁶ [meaning] I would rather *one day* in which you are sitting and being occupied in Torah than a thousand burnt-offerings which Shlomo your son is destined to offer before Me upon the Altar," meaning, that the advantage of fulfilling Torah and Commandments even for only one day *supersedes* the advantage of "passing away on Erev Shabbos."

Moreover and mainly:

How is it possible to truly say (in the Torah of Truth) "one who passes away on [Friday] ushering in the Shabbos day is a good sign for him" (and similarly regarding the other manners of passing away about which it says, "it is a good sign for him") – a "*good sign*" in relation to a person *passing away*, the opposite of life, and the complete opposite of good in accordance with the Torah, the Torah of life, "*our life and the length of our days*,"¹⁷ and as the verse says¹⁸ "a person shall do them *and with them he shall live*," "and not that 'he should die with them,'" which therefore saving a life supersedes the entire Torah,¹⁹ since the ultimate state as per the will of Hashem in His Torah²⁰ is specifically the life of a soul in a body?!

'when will this elderly man pass away and Shlomo his son will come and build the Beis Hamikdosh... Hashem said to him 'for one day in your courtyard...'" – which from this it seems that included in his request to expedite his passing to be [on] Erev Shabbos was the positive aspect of expediting the building of the Beis Hamikdosh.

16) Tehillim 84, 11.

17) Wording of the Evening Prayer – based on the wording of the verse at the end of Parshas Nitzavim.

18) Acharei 18, 5.

19) Yoma 85b. *ref. a.l.*

20) As emphasized also in the Command of the Torah "and you shall extremely guard your souls [life]" (Va'eschanon 4, 15. And see Berachos end 32b, and in Chiddushei Aggados Maharsha), and since "what He does He tells

And we may say the point of the explanation of this – that the “good sign” of “passing away on [Friday] ushering in the Shabbos day” expresses and emphasizes *the correction* of the undesirable aspect in death in general, and automatically the reason for Rabbi [Yehudah Hanassi]’s crying due to the lack of Torah and Commandments is *dissolved* (and corrected), as we shall explain.

3. And we will understand this by way of preface the explanation of *the source* of the concept of “one who passes away on Erev Shabbos is a good sign for him” – as it was on *the first* Erev Shabbos:

On the first Erev Shabbos, the sixth day of the creation of the world, the day upon which Adam was created, there was something similar to the concept of *passing away*²¹ – “and Hashem enveloped *a deep sleep* upon Adam *and he slept*,”²² which “sleep” is “one²³ sixtieth of death.”²⁴

Now, although sleep is seemingly something undesirable, *a deficiency in life* (“one sixtieth of death”), nevertheless it is “a sign (that causes²⁵ and brings about) good,” since through this *an*

the Jewish people to do” (Shemos Rabbah 30:9), Hashem is obligated, so-to-say, to guard the life of the body of every Jew/Jewess.

21) In addition to the fact that the punishment of death in the simple sense was decreed due to the sin of Adam on the first Erev Shabbos, and Adam himself passed away on Erev Shabbos (see supra note 2).

22) Bereishis 2, 21.

23) Berachos 57b. See also Bereishis Rabbah 17:5.

24) And note, that passing away is also referred to by the term ‘sleep’ (see Bereishis Rabbah cited in note 10, and in Chiddushei Radal *a.l.* And more).

25) Note that a “sign” is (seldom *only* an indicator, however, primarily it is) *the causing* factor (see at length Tzafnas Paneach on Rambam, beg. Hilchos Ma’acholos Asuros (the daily lesson in Rambam of this Erev Shabbos [in accordance with the division of three chapters a day])).

addition of life is brought about including an *immeasurably* greater addition²⁶ – as the verse continues²⁷ “and He took one of his sides... and He made... the side... into a woman,” “He created them male and female,”²⁸ “He created them male and female and He blessed them and He called their names Adam (people)...”²⁹, “and He blessed them... be fruitful and multiply and fill the earth...”³⁰, drawing forth and revealing *the infinite power* to give birth to children and children’s children for all generations³¹ – that in addition to the life of a person which *is*

[An example of a sign as an indicator is: the sign of chewing the cud to show that an animal is Kosher is because this shows that it is not vicious and therefore it will not give the trait of viciousness to the one consuming it – see also Likkutei Sichos vol. 1, pg. 222 ff.]

26) As known that an addition which is relative to the previous level can come in continuation to the previous level, with no interruption [before it], whereas an incomparably greater addition necessitates an interruption (nullification) of the previous level, which through it an incomparably greater level is reached (see Sefer Hama’amorim Melukat vol. 2, pg. 36. *Ref. a.l.*).

27) Ibid, 21-22.

28) Ibid, 1, 27.

29) Ibid 5, 2.

30) Ibid 1, 28.

31) And similarly regarding the marriage of a groom and bride – as we say in the Marriage Blessings: “Who created man... and formed from him an eternal structure” (a structure that is everlasting – Rashi’s Comm., Kesubos 8a), and the Blessing concludes (also regarding her) “Who forms man” (“for certainly she was also created so that humankind will endure for all generations” Chidushei Aggados Maharsha *a.l.*), “Who has created joy and happiness, bride and groom...” (“since creation is related to a groom and bride* it uses the term ‘creation’ for joy and happiness” – Abudarham under the title Birchas Nisu’in Uperushan).

**) And we may say that this includes the new creation which is the ultimate objective of the marriage – the birth of a child.*

limited,³² *unlimited* life (an immeasurable addition of life) is gained through the continuation of life of his children and offspring of his children without end.

And similarly every Rosh Hashanah, which was set to be on the first of Tishrei, the sixth day of Creation (for on the 25th of Elul the world was created):³³

It is explained in Kabalistic works ³⁴ that every Rosh Hashanah there is an occurrence similar to that of “and He enveloped... a deep sleep... and he slept and He took one of his sides... and He made the side... into a woman” – for [on Rosh Hashanah the Revelations of Hashem referred to as] Za and Malchus (‘male’ and ‘female’^[34]) return to a state of ‘back-to-back,’^[34*] as in the beginning of the Creation in “which they were created as two [joined] figures,”³⁵ “a male in the front and a

32) No more than a thousand years – “for so have You said to him ‘on the day you eat from it you shall die’... You gave him one day of Yours which is a thousand years” (Bereishis Rabbah beg. ch. 22. *Ref. a.l.*).

33) Vayikra Rabbah beg. ch. 29. And more.

34) See Shaar Hakavanos, Inyan Rosh Hashanah. Pri Eitz Chayim, Shaar Rosh Hashanah. And more.

[34*] *[The Attributes of Hashem in general are divided into two groups: 1) Za – the first 6 Attributes which issue their qualities forward (likened to a man – who gives to the woman), 2) Malchus which receives from all the Attributes before it (likened to a woman who is a recipient from the man) and then really reveals them in a clearly open manner (through the creation of the world, see the following note).]*

[34*] *[The Attribute of Hashem called Malchus is the concept of Hashem ruling over the world. Now, in order to have whom to rule over, this Attribute is the source for the creation of the world. Every year when the creation of the world is renewed (on a higher level) prior to the actual renewal this Attribute also needs to be renewed, Malchus has to be ‘built’ (through us proclaiming Hashem “our king”). Before it is ‘built’ it is in state that necessitates renewal – it is not receiving from Za this new higher level that the world now needs, hence it is in a state of ‘back-to-back.’]*

35) Rashi’s Comm. Bereishis 1, 27. And see Berachos 61a. *ref. a.l.*

[35*] *[See translators note – 34*.]*

female at the back,”³⁶ and in order for them to return to be face-to-face, there must be the concept of Nesirah (severing), similar to “and He took one of his sides...,” “they were first created as two [joined] figures and then *He divided them*,”³⁵ and prior to the Nesirah it is necessary for there to be Durmita (sleep), a deficiency in life, so that Malchus can be built,^[35] that it may unite with Za face-to-face.

And in a minor way [this takes place] on the sixth day of every week³⁷ (which is similar to the sixth day of the Six days of Creation³⁸) – that the Durmita of Za takes place, the concept of Nesirah, which through this the uniting of Za and Malchus on Shabbos night is accomplished.³⁹

And likewise regarding the general time of ‘the six thousand years that the world exists,’ which correspond to the six days of the week – that in the sixth millennium, Erev Shabbos, the end of the time of exile, there is the concept of Durmita of Za, the concept of Nesirah,⁴⁰ which through this the ultimate perfection

36) Rashi’s Comm. Kesubos ibid.

37) See Sefer Hasichos Toras Shalom pg. 13 and in note 10 there. *Ref. a.l.*

38) As emphasized in the song of the day, [which begins] “Hashem reigns He has donned exaltedness,” “signifying the fact that He completed His work [the Creation] and ruled over them” (Rosh Hashanah 31a). And therefore it is called “the sixth day,” notwithstanding the fact that numerous days have passed since the Six days of Creation (see Likkutei Torah Shir Hashirim, end 25a. *e.p.*).

39) As should have taken place for Adam, if not for the sin of the Tree of Knowledge and preceding the marital relations to Erev Shabbos (see Shaar Hakavanos ibid Derush Aleph. Pri Eitz Chaim ibid ch. 4. And more).

40) See Kuntres Sefas Emes (at the end of [the work] Emes L’yaakov) letter 35: “the different types of Nesiros... on Rosh Hashanah transpires the General Nesirah for the entire year and it is very severe... and there needs to be the blowing of the Shofar and a great arousal. And the Nesirah that transpired on Purim in the time of Mordechai and Esther (see also Torah Ohr Megillas Esther, end 93a *ff.*) was a severe difficulty in which the Jewish people were losing their spirits, as known, for then there was a Nesirah of

of uniting Za and Malchus (The Holy One blessed be He and the 'Community of Israel'^[40]) is accomplished "in⁴¹ the day which is all Shabbos and rest for life everlasting."⁴²

And this attains greater appreciation since these words of our Sages ("one who passes away on [Friday] ushering in the Shabbos day is a good sign for him") is close to the end (the culmination) of Tractate Kesubos – for, a "Kesubah (marriage contract)" is necessary for *the union* of husband and wife⁴³ (and in a similar vein regarding the 'marriage' of The Holy One, blessed be He and the 'Community of Israel'), which the unison is the completion (culmination) of the concept of the "Kesubah", and therefore, close to the end of Tractate Kesubos (before and close to the unison) the concept of "passing away on Erev Shabbos" is discussed, which is the concept of Durmita of Za

seventy years of the Babylonian exile, and the Nesirah that is destined to be in the awaited time when our Righteous Moshiach will come is a general Nesirah... [for] all the six thousand years, therefore there are all those birth pains of Moshiach..."

[40] *[The 'Community of Israel' is the source from which the individual souls of the Jewish people descend and are sustained.]*

41) Tamid at the end.

42) And note from the relation to the Torah portion of Va'eira – that Hashem answered Moshe upon his complaint (at the end of the Torah portion Shemos) "why have You caused trouble to this nation," that the Egyptian bondage is a preparation for the revelation of the name Havay'eh at the 'giving of the Torah,' for, "in order for this level to be revealed at the 'giving of the Torah' there must first be the concept of *the vitality ascending* Above... and therefore there was first the exile and oppression of Egypt (for 210 years) due to the vitality ascending Above" (Torah Ohr our Parshah, 56d), and similarly (and even greater) regarding this last exile, "also the Roman Exile is a lengthy exile... so that there will be... in the Days of Moshiach... [the Revelation] with advanced vigor and greater strength more than at the 'giving of the Torah..." (Torah Ohr *ibid.* And see also Torah Ohr Shemos, end 50b ff).

43) See Kesubos beg. 57a. Rambam Hilchos Ishus 10:10. Tur Shulchan Aruch, Even Ha'ezer end 66:3.

that is necessary for the Nesirah which through it there will be the unison (the culmination of the Kesubah) *in the Time to Come*, which then there will be the ultimate perfection of the concept of birth (the completion and end-result of the unison) in the world also in the organic specie, as the conclusion of Tractate Kesubos: “In the Future all barren trees in the Land of Israel will produce fruit.”

4. Based on the explanation of *the source* of the concept of “one who passes away on Erev Shabbos is a good sign for him,” we may also explain its content *in the Service of man*⁴⁴ – for in addition to the literal meaning,⁴⁵ there is also a lesson and instruction (as all aspects of the Torah an idiom of Hora’ah (instruction)⁴⁶) for the person learning these words of our Sages⁴⁷ in his Service as *a soul within a body* for good long days and years:

Since on Erev Shabbos (after noon) there is the concept of Durmita of Za, a time of sleep Above, indeed it is also a time of sleep in this world, as we find the custom among great Chassidim (the Chassid, Rabbi Hillel Paritcher and the like) to sleep at this time (being that it is a time of sleep Above).⁴⁸

44) In addition to the concept of Nesirah in the Service of man, which is explained in Chassidic Discourses (see Sefer Hama’amorim 5709 pg. 217 in the note. *The references are cited there*).

45) Which also in it [the literal meaning] there must be a lesson and instruction in the Service of man – “*the living* shall take to heart” (Koheles 7, 2. And see Rambam Hilchos Eivel, end ch. 13).

46) See Radak on Tehillim 19, 8. Gur Aryeh beg. of Parshas Bereishis. Zohar III, 53b.

47) See also Kesser Shem Tov sect. 157: “a strong lesson [is alluded to in the instruction] that one should pass away on Erev Shabbos, namely, to avert one’s attention from all worldly matters as if he passed away in order to make a preparation for Shabbos...”

48) And see Toras Shalom ibid, that the Alter Rebbe would *naturally fall asleep*, for, the Alter Rebbe was *human example of [what was taking place]*

And we may say that this is the concept of “*passing away* on Erev Shabbos” [in our G-dly Service] – *sleeping* (“one sixtieth of *death*”) on Erev Shabbos after noon.

And it “is a good sign for him” – since through sleep one’s *vitality is refreshed*, as known⁴⁹ that during one’s sleep the soul ascends Above and draws life from the Source of Life Above, and through this there is an addition – with advanced vigor and greater strength – *in Torah study*⁵⁰ (the revealed aspects of the Torah, and the deeper aspects of Torah in particular, and in a manner of comprehension as in the Chabad Chassidic teachings) along with tranquility of the body and peace of the Soul, and beginning immediately after the sleep, for the obligation to study Torah is every moment of the day, and especially on Erev Shabbos close to the commencing of Shabbos, since Shabbos is especially related to Torah, as the words of our Sages⁵¹ “everyone agrees that the Torah was given [to the Jewish people] on Shabbos.”⁵²

Above, and since Above it is a time for sleep similarly transpired also to him automatically, whereas Reb Hillel would *lie down to sleep* at this time.

49) Bereishis Rabbah 14:9. And see Pirkei D'Rebbi Eliezer ch. 34.

50) The ultimate good – “good” refers to Torah” (Avos 6:3).

51) Shabbos 86b. And see Torah Ohr Yisro, 70c. Vayakhel, 88a ff. *e.p.*

52) And note, that the refreshed liveliness [enthusiasm] and addition in Torah study after and through the sleep transpires every night (see also Likkutei Sichos vol. 4, pg. 1026. *ref. a.l.*), however, on Erev Shabbos this transpires in a higher manner (in accordance with the lofty level of Torah study on Shabbos*), and as it pertains to the week in general [Shabbos is the ultimate Torah study of the week and therefore the ‘refreshment’ is on a much higher level].

*) *And therefore there is a greater emphasis also on the necessity “to avert one’s attention from all worldly matters as if he passed away...”, as supra note 47.*

[52] *[I.e. for the first explanation of “it is a good sign for him” the Sages could have merely said “it shows that it will be good for him” however this*

And we may add [an insight] in the precision of the wording “it is a good *sign* for him” – that the sleep on Erev Shabbos which through it there is an addition and refreshed liveliness [enthusiasm] in Torah study, is, “*a sign*” (that causes²⁵ and brings about) the addition and refreshed liveliness [enthusiasm] in Torah study at the height of perfection,^[52] in the revelation of “the new Torah secrets [that] will be revealed by Me”⁵³ in the Time to Come, “in the day which is all Shabbos and rest for life everlasting.”

5. Based on this we may explain the content of the passage “one who passes away on Erev Shabbos is a good sign for him” also according to its *literal meaning*:

Just as *sleep* (“one sixtieth of death”) for the first time (of Adam) on Erev Shabbos was in order for there to be an addition and renewal of life (as supra ch. 3), similarly *the death* on [Friday] ushering in the Shabbos day⁵⁴ is in order for there to be an addition and renewal of life.⁵⁵

And the explanation of this is comprised of two points:

1) Our Sages say⁵⁶ “our forefather Yaakov⁵⁷ did not die... just as his children are alive so too he is alive,” that through the

specific wording shows that the cause is apart from the affect (in the Time to Come).]

53) Yeshayah 51, 4. Vayikra Rabbah 13:3.

54) Beginning with the passing away of Adam – who perpetrated the concept of death on the first Erev Shabbos, and passed away on Erev Shabbos (as supra note 21).

55) And in an even greater manner: since the Dormita is so that there may be an addition and refreshment of life, hence, the greater the Dormita, the greater the addition and refreshment of life (see also Sefas Emes cited in note 40) – sixty times as much.

56) Taanis, 5b.

57) Note from the relation of “Rebbi [Yehudah Hanasi]” (who passed away on [Friday] ushering in the Shabbos day, as supra ch. 1) to our

continuation of life of “his children” (true life in accordance with the Torah, connected to Yaakov⁵⁸) indeed “so too he is alive,” moreover, the concept of “he is alive” *in its true sense*, in *an eternal* fashion (i.e. not as something which has an end, and depicts “falsehood”⁵⁹), is revealed in the continuation and eternity of “his children” *after his passing*, for specifically then the eternity (trueness) of “he is alive” is clearly manifested. Thus, through the passing an addition and renewal of life is brought about – the manifestation of the eternity and trueness of the life [of his].⁶⁰

2) *And mainly*: the departure of life upon passing away is in order for there to be an addition and renewal of life as *a soul within a body* – with the resurrection of the dead, which then there will be life of a soul within a body,⁶¹ eternal life.

forefather Yaakov – see Toras Menachem Tiferes Levi Yitzchok vol. 1, end of Parshas Vayechi (pg. 267). *Ref. a.l.*

58) As it says, “And He established a Testimony for Yaakov and He commanded Torah to Yisrael [the other name of Yaakov]” (Tehillim 78, 5). [The Jewish people in this verse (regarding Hashem giving them the Torah) are specifically referred to as (the children of) Yaakov.]

59) Like “deceiving rivers” [called so since they dry up at least once in seven years and do not flow without stopping] which are unfit for use with the ashes of the Red Heifer [used to purify the impurity of a corpse] since they are not “*living waters*” (Parah 8:9).

60) And note from the words of the Zohar (vol. 3, 71b) “a Righteous Person who passes away is found in all the worlds *more than during his life*,” “which even in this world of action... he is found more,” since after his passing away “all those that are close to him can receive a part of his spirit which is in Gan Eden since it [the Soul] is not in a vessel and not in the dimension of physical space” (Tanya Iggeres Hakodesh sect. 27 and its explanation) – an addition and refreshment of life also in “his children [that] are alive,” and through this also in [the phenomenon of] “he is alive.”

61) And in a manner that the soul receives nourishment from the body (Hemshech Vekachah 5637, ch. 88 ff. And see the anthology of the talks of the nights of the 3rd, 5th day of the week and of Shabbos Parshas Toldos, 5752, ch. 5. *Ref. a.l.*).

And this attains greater appreciation since at the end of Tractate Kesubos⁶² (after the preface of “one who passes away on Erev Shabbos...” near the end of the Tractate, as supra ch. 3) the *resurrection of the dead* is discussed⁶³ – “in the Future the Righteous will sprout up and be resurrected in Jerusalem... in the Future the Righteous will arise with their clothes⁶⁴ a fortiori from a wheat kernel...” souls within physical bodies in this physical world, in which everything will be then at the height of perfection, such as “in the Future wheat will grow like a palm tree and escalate to the top of mountains... [the wheat kernel] will be [the size] of the two kidneys of a big ox” (as the continuation of the Talmudic discussion).

62) 110b.

63) Note that the time for the Resurrection of the dead is *on Erev Shabbos** – “at the Erev (night) time’ this refers to Friday, Erev Shabbos which is the time for the Resurrection of the dead... ‘at the time the [water] drawers go out [to draw water]’ these are the Torah scholars who draw from the waters of the Torah, this is the time to ‘go out’ [from the ground] and shake off the soil” (Zohar I, end 127b ff. (in Midrash Hane’elam)).

*) *And we may say, that a foretaste of this transpired to Rabbi[Yehudah Hanasi] – that “[after he passed away] he would come home every Bei Shimshi (Erev Shabbos)” (Kesubos 103a), “in precious clothing that he would wear on Shabbos and not in shrouds... and would make Kiddush for the public and exempt them from their obligation [to recite Kiddush], and not as the other people who pass away who are freed from [the obligation to fulfill] the Commandments...” (Sefer Chassidim sect. 1129) – a phenomenon related to Resurrection of the dead (and see the following margin [on the following note]).*

64) Note from the relation *to Rabbi [Yehudah Hanasi]* – since “Rabbi [Yehudah Hanasi] said to his children ‘be sparing with the shrouds since the Righteous are destined to arise in their clothes’”^{*} (Yerushalmi cited in note 12 – brought in Tosafos here).

*) *And also when he would come to his home on Erev Shabbos “he would come in precious clothing that he would wear on Shabbos and not in shrouds.”*

And based on this we may say the explanation of “one who passes away on Erev Shabbos is a good sign for him”:

Since *on Erev Shabbos* is emphasized that the departure of life is so that there will be an addition and renewal of life, hence, death occurring on [Friday] ushering in the Shabbos day is “a good sign for him” that his passing is in a manner *that it is clearly emphasized* (only) the good aspect [in it], namely, an addition and renewal of life, both via the addition of eternity and truthfulness of life through the fact that “his children are alive,” as well as *and mainly* via *the resurrection of the dead* soon after the burial.⁶⁵

Hence, this “good sign” portrays and emphasizes *the correction* of the undesirable aspect of passing away, and automatically also *corrects* the reason for Rebbi [Yehudah Hanassi]’s crying due to the lack of Torah and Commandments [after his passing], for, when the Righteous are resurrected (in the beginning of the Days of Moshiach,⁶⁶ forty years before the era of the resurrection of all the Jewish people⁶⁷) there is the continuation of the fulfillment of Torah and Commandments (and on the contrary: with truly greater perfection – “([the

65) And especially that the concept of “*arise and sing* those who dwell in the dust” *is easier* for those that have recently become “dwellers of the dust,” since the spirit of the soul is still resting on the body (as known the details of the different [stages] of this in correlation with [number of days after the passing, namely,] three days, seven days, thirty days etc. (see Sefer Hama’amorim 5659 end of page 20)).

66) See Yoma 5b: “[how will Moses clothe Aharon the Cohen and his children in the Time to Come upon the erection of the Beis Hamikdosh...] in the Time to Come when Aharon and his children will come together with Moses [we will find out what to do]” which from this it is clear that the Righteous Ones are resurrected *immediately* [upon the erection of the Beis Hamikdosh].

67) See Zohar I, 140a.

fulfillment of] “the Commandments as You [truly] desire”⁶⁸), and especially according to the view that the Commandments will not be nullified in the Time to Come (also [in the era] after the Resurrection of the dead).⁶⁹

And we may say, *that the main intent* of the words of our Sages “one who passes away on [Friday] ushering in the Shabbos day is a good sign for him” *in the Torah*, a Torah of *life* and a Torah of *kindness*, is (not the simple meaning, Heaven forbid, rather) regarding the service of man alive as a soul within a body for good long days and years and clearly manifested good (as supra ch. 4); and especially after this occurred also in the literal sense (to special individuals⁷⁰), indeed it is sufficient (“enough and more than enough”) to exempt all the other Jewish people (from this incident in its literal sense, Heaven

68) See Toras Chaim beg. Parshas Vayechi. Hemshech Vekachah 5637 ch. 17 ff. And more.

69) See the tract on the topic “the Laws of the Oral Torah that will never be nullified,” ch. 2 ff. [Note, that the Rebbe King Moshiach Shlita explains in this tract that even according to the opinions that in the Time to Come the Commandments are nullified, this does not mean that we will not keep the Commandments, Heaven forbid, rather that we will do them automatically without needing to be commanded – see there at length.]

70) By whom their *spiritual* service of “passing away on Erev Shabbos” was expressed also in *the physical sense* (upon the completion of their Service during their life in this world) – similar to what we find regarding the completeness of the years of the Righteous, “just as they are complete, so too their years are complete” (Bereishis Rabbah, beg. ch 58), “Hashem meticulously completes the years of the Righteous to the day” (Rosh Hashanah 11a. ref. a.l.), which special individuals merited that their spiritual completeness expressed itself also in the physical sense, as transpired for Moshe Our Teacher, who “passed away on the seventh of Adar* and was born on the seventh of Adar” (Megillah, 13b. ref. a.l.), and similarly the Mitteler Rebbe, whose birthday and day of passing was on the ninth of Kislev (“Hayom Yom” 9th of Kislev. e.p.).

*) On Erev Shabbos (as supra note 2).

forbid), and therefore this concept will be for them only in their spiritual Service, for good long days and years, including eternal life (without any interruption at all) of the Time to Come.

*

6. The above spoken is especially related to the incident of “one passing away on [Friday] ushering in the Shabbos day” in the literal sense⁷¹ on this Erev Shabbos.

And by way of preface – although it was a private incident for an individual among the Jewish people, nevertheless [in addition to the fact that each and every Jew is a “whole world,”⁷² and each and every Jew is a part of the Jewish people,[who are] “one complete structure,”⁷³[moreover,]] it is in regard to a Chassid and devotee of my revered father-in-law the Rebbe Leader of the generation, who sent him with the mission of establishing and directing institutes which spread Torah and Judaism and the wellsprings [of Chassidic teachings] outward, and he was occupied in fulfilling this mission throughout the days of his life until his last day – on [Friday] ushering in the Shabbos, [in which] we bless the Month Shevat, which the tenth day in it is the Yahrtzeit (the culmination of the Service) of the one who sent him, my revered father-in-law the Rebbe Leader of our generation [Rabbi Yosef Yitzchak] (as spoken earlier⁷⁴), most certainly this contains a lesson and instruction, “the living shall take to heart,”⁷⁵ and especially regarding the

71) The passing of the Chassid, Rabbi Moshe Yitzchak Hecht o.b.m. (*The Publisher*).

72) As the words of our Sages “it is for this reason man was created single... [to show that every person is a] whole world,” “since from one person the entire world was created” (Sanhedrin, end 37a and in Rashi’s Comm.).

73) Likkutei Torah, beg. Parshas Nitzavim. *e.p.*

74) In the talks spoken before this one – supra pg. 60 ff.

75) As supra note 45.

continuation of the Shlichus (mission) Service of my revered father-in-law the Rebbe Leader of our generation [given] to his whole generation in spreading Torah and Judaism and the wellsprings [of Chassidic teachings] outward.

In accordance with this, it is appropriate to dwell upon the lesson and instruction from the name of the one who passed away, also including his family name,⁷⁶ as we shall explain.

7. His 2 names – “Moshe Yitzchak” – first and foremost allude to the Hiskashrus (being bonded) to my revered father-in-law the Rebbe: “Moshe” – “[there is] an extension of Moshe in every generation,”⁷⁷ the Moshe of our generation, and “Yitzchak” – the second name of my revered father-in-law the Rebbe, a name denoting joy and laughter (“whoever hears this will laugh (Yitzachak) for me”⁷⁸), which the main and ultimate [joy is] in the Future Redemption through our Righteous Moshiach (“the first redeemer is [similar to] the last redeemer”⁷⁹), as the verse says⁸⁰ “then our mouths will be full of laughter,” when we will say to Yitzchak specifically “for you are our father.”⁸¹

76) For, although it is a name in a foreign tongue [not Jewish], nevertheless it is known the custom of Greats of the Jewish people, Polish Chassidic Leaders, that they would learn lessons in the Service of Hashem also from matters and names in the language of the country, and likewise we find by the Chabad Rebbes, that although their main field is studying and disseminating Chassidic teachings, through saying Chassidic Discourses, as well as the revealed aspects of the Torah, nevertheless from time to time they would explain a lesson from matters of the world etc.

77) Tikkunei Zohar Tikkun 69 (beg 112a. beg. 114a). And see Bereishis Rabbah 56:7.

78) Vayera 21, 6.

79) See Shemos Rabbah 2:4. Zohar I, 253a. Likkutei Sichos vol. 11 pg. 8 ff.

80) Tehillim 126, 2. And see Berachos, 31a.

81) Yeshayah 63, 16. And see Shabbos, 89b.

And we may add [an explanation] of the content of the two names – in relation to his Service in fulfilling the mission of my revered father-in-law the Rebbe:

Among the differences between Moshe and Yitzchak – that Moshe lived a hundred and twenty years, as the verse says⁸² “today I have reached the age of hundred and twenty years,” “today my days and years are complete,” *the completeness* of the years of man (“and his days are a hundred and twenty years”⁸³) and his Service upon earth; and Yitzchak lived a hundred and eighty years,⁸⁴ the ultimate perfection *of a long* life more than the other forefathers (Yaakov who lived for 147 years, and even Avraham who lived 175 years).⁸⁵

82) Vayelech 31, 2 and in Rashi's Comm.

83) Bereishis 6, 3.

84) Vayishlach 35, 28.

85) And even though also Avraham and Yaakov should have lived 180 years, and only because of a (seemingly) *side reason* their years were lessened [regarding Avraham – see Rashi's Comm. on Lech Lecha 15, 15. Toldos 25, 30. And regarding Yaakov – see the Midrash brought in Daas Zekeinim Mebaalei Hatosafos, Vayigash 47, 8], [and therefore this phenomenon is seemingly not unique to Yitzchak specifically], nevertheless, based on the known fact that “everything[, including] even [something] that is seemingly involuntary/forced all have an intention [behind them]...” (Tzafnas Pane'ach on the Torah, beg. of Parshas Masei), we may say, that they *actually* had complete and long days in their number of years (175 of Avraham* and 147 of Yaakov) [since for *them* this was deemed perfection (see the first asterisk) and it is not *considered* lessened years (however not the *ultimate* perfection of long days – 180 years)].**

*) *And exceedingly emphasized in the reason for the lessening of five years from his life so that he should have “good old age” – that in the reason for the lessening is emphasized the perfection of long days which is expressed in the “good old age.”*

**) *In addition to the fact that in these years they reached the perfection that Yitzchak reached in 180 years [and therefore in essence they were only suppose to live their smaller number of years]/(similar to what we find in the*

And the unison of both of them (in the one person's name) – denotes the additional [perfection] to the complete Service (120 years) through long life (180 years), moreover that also the addition is done in the same manner as the necessary Service (120 years):

There are those [who conduct themselves as such] that after they are occupied with their Service for a long time and merit to see good fruits of their labor, they think that the time has finally come for them to rest from their great efforts in their Service, and therefore they are eagerly waiting for the culmination of the service (including the perfection of this – in the Days of Moshiach).

And there are those [who conduct themselves in a manner] that even after the completion of the Service they desire to and place effort in, adding even more. However, it is not in the same manner as the necessary Service, rather as something extra.

And the true perfection is emphasized in the unison of the two names Moshe and Yitzchak – that also *the addition* (after the perfection of the Service) in the continuation of the Service for good long days and years (to the extent of 180 years, as the years of the life of Yitzchak), is, in the same manner as the *necessary* Service (prior to the completion of the Service) – as seen in the conduct of the one who passed away that he was not satisfied with the perfection attained so far, rather he continued to be occupied with all the aspects of Service *with the same enthusiasm, vitality and joy* (as emphasized also in the name

Jerusalem Talmud (Berachos 2:8) regarding Rabbi Bon), as emphasized by Yaakov – although he said to Pharaoh “the days of my life were little and bad, and they did not reach (the good of) the years of the life of my fathers” (Vayigash 47, 9 and in Rashi’s Comm.), nevertheless included in his last 17 ([the numerical value of] Tov (good)) years which through them “all his years were good” (Tanna D’vei Eliyahu Rabbah, ch. 5), was the perfection of 180 years, that “they reached the years of the life of my fathers’.”

“Yitzchak”, denoting joy) all the days of his life, until his last day (as seen from the questions in matters of directing the institutions which arrived here also in the recent days).

8. And we may add [to the above by offering an explanation of] the allusion in the name of the family (“Hecht”) – the name of a fish, which, although it is a predatory fish, it is innovative in the fact that it is a Kosher fish,⁸⁶ moreover, it is especially favored for the fulfillment of the obligation⁸⁷ to eat fish on Shabbos:

Fish – “water covers over them and no evil eye imposes threat upon them,”⁸⁸ and similarly regarding “the children of Yosef,” including and especially the children (disciples and emissaries) of the Yosef of our generation, my revered father-in-law the Rebbe Leader of our generation, about whom is written⁸⁹ “they will multiply like fish in the midst of the earth.”⁸⁸

And [more specifically,] a predatory fish – similar to what is written⁹⁰ “Benjamin⁹¹ is a wolf who seizes prey”⁹² ‘holy prey,’⁹³

86) And this can be greater appreciated based on the known nature of this fish, that its mouth is open, and the small fish enter its mouth (on their own),* thus it does not have the vicious nature of *predatory* creatures which are prohibited to be eaten.

*) *Note from Pirkei DeRebbi Eliezer (ch. 9) regarding the Leviathan: “it [the Leviathan] opens its mouth and the large serpent – who the time has come for it to be eaten – flees and runs off into the mouth of the Leviathan” (and see infra end of ch. 9).*

87) See Shulchan Aruch Admur Hazakein, Orach Chaim 242:2. Ibid, clause 7 and in Kuntres Acharon (4).

88) Berachos, end 20a.

89) Vayechi 48, 16.

90) Ibid 49, 27.

91) Note from the relation of Benjamin to Yosef* (my revered Father-in-law the Rebbe) – [for they are both called Tzaddik “one who unites (the above with the below),” Yosef –] Tzaddik Elyon [he brought down the Above

which refers to the general Service of refining and elevating Sparks of holiness^[93] which we seize from the matters of the world and elevate them to holiness, as alluded to in the numerical value of [the Hebrew word] “Teref (prey),” [namely,] 288 plus 1, which alludes to the 288 Sparks⁹⁴ which fell [down into this world] upon the ‘shattering of the vessels’ of Tohu, which are refined and elevated to holiness through drawing forth and revealing the Alef [‘plus 1’], [namely,] the Aluf (Master) of the world.

to below and Benjamin –] Tzaddik Tachton [he elevated the below to Above] (see Zohar I, 153b. Torah Ohr Terumah 80d. Likkutei Torah Re’ei 25d *ff.* Likkutei Sichos vol. 25, end pg. 281 *ff. ref. a.l.*).

*) *In addition to the fact that the blessing of Benjamin was said adjacent to [the verse] “each one in accordance with his blessing he blessed them” that “he included all of them in all the blessings” [therefore all the tribes are interconnected and Benjamin is the one that gives the power for this since he is connected to a Revelation that transcends differentiation (therefore especially Benjamin is connected to all the other tribes)] (Ibid, 28 and in Rashi’s Comm. And see Likkutei Sichos ibid note 68).*

92) Note from the words of our Sages (Chulin 127a) “everything that is on the dry land is in the ocean,” and in our case, predatory fish are similar to the wolf of the dry land. – And this receives greater appreciation since this fish (“hecht”) is also called by the name “wolf of the sea” (see Kitzur Shulchan Aruch 46:43).

93) See Ohr Hatorah Vayechi, 416a *ff.* Likkutei Sichos ibid, pg. 282. *Ref. a.l.*

[93] *[Sparks of G-dliness fell into every physical object. Through using the object for Torah and Commandments we elevate them.]*

94) And note, that 288 with the number [itself] is the numerical value of the word “Teref” (See Sefer Hama’amorim 5663 pg. 51. *Ref. a.l.*). *[It is inevitable for the sparks to be refined, since that is their purpose, and therefore the 288 sparks are already connected to the word Teref even before they are refined (the Alef is added to them)] – See also Kuntres 10th-14th of Kislev, 5752 .]*

And we may add [to the above] by explaining the connection to *Erev Shabbos*, when the fish are prepared for Shabbos⁹⁵ (“whoever toils on Erev Shabbos shall eat on Shabbos”⁹⁶) – in accordance with the words of our Sages⁹⁷ “‘remember’^[97] before it [Shabbos] and ‘guard’ after it, from here they deduced that we add from the mundane [weekday] to the holiness [of Shabbos, i.e. we take on Shabbos before Friday night begins and we end the Shabbos after Saturday night begins], analogous to a *wolf* who *pounces* from before it and from behind it” – which this alludes to the finale (the completion and culmination) of the six days of work in refining and elevating the mundane entities of the world, that also they ascend and are incorporated in the holiness of the Shabbos day (adding from the mundane to holiness), and therefore, the preparation of the fish (the Service of ‘a pouncing wolf’) is on Erev Shabbos, and they are eaten on Shabbos (the time for rest after the Service of ‘a pouncing wolf’).

And based on this we may add [and additional point] in explaining the “good sign” of “passing away on Erev Shabbos” – that it denotes [that] the [person] completed the Service of refining the entities of the world (“a pouncing wolf”)⁹⁸ and therefore “he enters [a state of] tranquility immediately.”

95) Note from Shabbos 119a: “Rava would salt the Shivuta fish [for Shabbos]” (and according to what is stated in the books about nature – this fish [the ‘hecht’ fish] is part of the species of fish called “Shivuta”). – and note from the relation to (Shabbos in which we bless) the month *Shevat*.

96) Avodah Zarah, end 3a.

97) Mechilta Yisro 20, 8. And see Likkutei Sichos vol. 16, pg. 231 *ff. ref. a.l.*

[97] [*‘Remember the Shabbos’ mentioned in the first set of Tablets and ‘Guard the Shabbos’, mentioned in the second set of Tablets*].

98) See Ohr Hatorah Yisro end of page 929 *ff.*: “Benjamin was completely Righteous and passed away only due to the ‘advice of the snake’* [who advised them to eat from the Tree of Knowledge bringing about death to the world – see trans. note on the margin of note 2], indeed, he refined his

9. And the lesson and instruction from the abovementioned incident [and as the verse says] – “the living shall take to heart”:

First and foremost – that also after his passing there must be the continuation and broadening of the institutions (that he was occupied with as an emissary of my revered father-in-law the Rebbe), and on the contrary, with advanced vigor and greater strength, in a manner of ‘an addition and renewal of vitality’ – “just as his children are alive so too he is alive” (as supra ch. 5), and especially through his household and family – may they live, “his children” literally, “his children are alive,” along with an addition in all matters of life, spiritually and physically, a healthy soul in a healthy body, for good long days and years, until a hundred and twenty years (as the years of the life of Moshe), moreover, until a hundred and eighty years (as the years of the life of Yitzchak).

And since the beginning of everything is with Torah,^[98] [and Torah should to be taught to others as it says] “Moshe received the Torah from Sinai and passed it on... and establish many students”⁹⁹ – it is appropriate to suggest and arouse (“public needs are discussed on Shabbos”¹⁰⁰) regarding the onset of adding in sustaining and broadening the abovementioned institutions through publishing (in honor of the “Shloshim (30

Animal Soul by removing from it all evil [that he was capable of], this is like a wolf which pounces...”

*) *Note from the relation to “one who passes away on Erev Shabbos” – Iyun Yaakov in note 2.*

[98] *[Since all matters begin from them first being found in the Torah, as the words of our Sages (Zohar vol. 2, beg. 161b) “Hashem looks into the Torah and creates the world, people study Torah and make the world endure.”]*

99) Avos, beg. ch. 1.

100) See Shabbos 150a.

days after the passing)”) an anthology of novel Torah insights¹⁰¹ (including – words of arousal regarding Torah and the Commandments, and also in the language of the country), a collaboration of the students of the abovementioned institutions, family members, relatives and friends etc., and in this anthology they will also publicize the names of the supporters and those who assist – who will most certainly support and assist even more in sustaining and broadening the abovementioned institutions, for “it is a Mitzvah to publicize those who do a Mitzvah”¹⁰² – which through this there will be an even greater addition in the concept of “just as his children are alive so too he is alive,” in a manner of an “eternal commemoration,” which through this we hasten all the more the ultimate perfection of “eternity” (without needing an “eternal commemoration”), with the eternal life following the Resurrection.

Moreover and mainly – that the incident of “passing away on Erev Shabbos” is a “good sign”¹⁰³ (if there is still a necessity for “signs”) that the Service of ‘the mission to refine the mundane matters’ in a manner of “a pouncing wolf” has already been

101) And especially since the main concept of “one who passes away on Erev Shabbos” in the Service of man is the concept of sleep, as such that the soul draws life necessary for the addition and refreshed vitality in Torah study, both the revealed part of the Torah as well as the deeper dimensions of the Torah, in accordance with Chabad Chassidic teachings, soon after and in conjunction with the incident of “one who passed away on Erev Shabbos,” and especially in explaining the details of these words of the Sages (“one who passes away on Erev Shabbos is a good sign for him”), as explained above at length.

102) Responsa of the Rashba vol. 1 sect. 581. And see Magein Avraham Orach Chaim, sect. 154, by-clause 23. Rama Yoreh De’ah 249:13.

103) As for what is written “it is a good sign for *him*” – this is not only as he is an individual, rather also as he is a part of the collective group of students and emissaries of my revered father-in-law the Rebbe leader of our generation.

finished and completed through the “children of Yosef” (my revered father-in-law the Rebbe Leader of our generation) who are compared to fish, and [now] everything is ready for the feast,¹⁰⁴ the feast of the Time to Come (“in the day which is all Shabbos and rest for life everlasting”), in which there will be the ultimate perfection of eating fish¹⁰⁵ (after the truly complete preparation on ‘Erev Shabbos’^[105]) – “from the flesh¹⁰⁶ of the *Leviathan*,”¹⁰⁷ as well as the Wild Ox¹⁰⁸ and the Guarded Wine.

104) Note from the words of the Sages (Sanhedrin 38a) “Adam was created on Erev Shabbos... in order that he will come in for a feast without delay” (“so that he will find that everything is ready and he will eat from what he desires” – Rashi’s commentary).

105) Note also from the relation of fish to the “signs” of the Days of Moshiach – as the words of our Sages (Sanhedrin 98a) “Moshiach will come when fish will be needed for an ill person and none will be found” (and in Chiddushei Agaddos Maharsha: “since all the fish have been exiled from the Land of Israel to the Diaspora as stated in the Midrashos (Pesichta D’eichah Rabbah, at the end), [and so] he said that in the time of the Redemption since Egypt will have a downfall they will need fish for an ill person and they will not find any there, for the fish will return to the Land of Israel”).

[105] *[I.e. the culmination of the Service of the Jewish people in the sixth millennium (corresponding to the sixth day of the week) – which is the preparation for the “day that is all Shabbos and rest for life everlasting” – see Royal Words of Devarim 5751, ch. 12.]*

106) Bava Basra, 75a.

107) Note from what is written (Tehillim 104, 26) “this Leviathan You have created to be amused with it” – which refers to the joy and pleasure Above from the general Service of refining the world (see Torah Ohr Toldos 17d. Likkutei Torah Naso, 22a. Yahal Ohr *a.l.* (end pg. 405 ff)), which is the content of the concept of “a pouncing wolf.”

108) After the “*Leviathan* trounces it with its fins and slays it” (Vayikra Rabbah 13:3) – which this slaughtering will be permitted in the Time to Come* since “innovative insights in Torah will be revealed by Me” [explaining why it is permitted] (Vayikra Rabbah *ibid.* See the tract on the topic of “innovative insights in Torah will be revealed by Me,” (5751)).

And may it be the will [of Hashem] and indeed this is the most important that we shall not need “signs”¹⁰⁹ for the finishing and completion of our actions, Service and preparation for the Redemption, since *literally* immediately – on this very Holy Shabbos day – our Righteous Moshiach arrives, and [then] “those who dwell in the dust will arise and sing,”¹¹⁰ and he (who has become a dweller of the dust on this Erev Shabbos¹¹¹) among them, and my revered father-in-law the Rebbe Leader of our generation ([Rabbi Yosef Yitzchak] whose Yahrtzeit is on the tenth of Shevat) at their head and at our head – all the Jewish people of our generation, souls within bodies, [for] eternal life (without any interruption Heaven forbid), and they all come together, together with all the synagogues, study halls and houses of good deeds of the Diaspora¹¹² (including – without question – the abovementioned institutions), to our Holy Land, [then] into Jerusalem the Holy City, [then] to the Holy Mountain, [then] to the third (and trifold) Beis Hamikdosh, *literally* immediately.

*) *Note from the discussion regarding the Leviathan, if it is a pure fish also in the present time or that this [fish] will become pure in the Time to Come (See Chulin 67b and in Chidushei Aggados Maharsha. Yerushalmi Shabbos end ch. 9 and in Korbon Ha'eida a.l. Vayikra Rabbah end ch. 22).*

109) And certainly not these type of signs Heaven forbid, for we have already been discharged from this, and from now and on there will be good long days and years for each and every Jew/Jewess Shlita (may they live long and good days, Amen).

110) Yeshayah 26, 19.

111) See infra note 65.

112) See Megillah 29a.

**From the Talks [Spoken] on the 4th Day [of the Week] of the
Torah Portion Bo, the 3rd of Shevat and on Shabbos, the Torah
Portion of Bo, the 6th of Shevat, 5752**

– Translated from Yiddish –

1. The command of G-d to Moshe “Come to Pharaoh” is the beginning – and the name¹ – of the Parshah (Torah Portion) which speaks about the actual redemption of the Jewish people at the exodus from Egypt,² “and it was on this very day all the hosts of Hashem (G-d) left the land of Egypt... Hashem took out the Jewish people from the land of Egypt with their myriads.”³

Since the entire Parshah regarding the exodus from Egypt is called by the name “Come to Pharaoh” (and as known⁴ that the name of a Parshah expresses the content of the whole Parshah), it is understood, that [the Command] “come to Pharaoh” is connected and is pertinent to the concept of the exodus from Egypt (in the continuation of the Parshah).

Meaning: in addition to the fact that all the details of Moshe’s mission to Pharaoh were a preparation for the exodus from Egypt, this is especially so regarding “Come to Pharaoh,” being [that it is] the beginning and the name of the ‘Parshah of the Redemption,’ and in addition ‘a beginning’ which is said (not as an introduction to a different matter, rather) as an exclusive command from Hashem to Moshe ([as the verse says] “And

1) So is it called (“Come to Pharaoh”) in Rambam, Seder Tefilos Kol Hashanah (at the end of the Book ‘Ahavah’), and in Abudarham, in Seder Haparshiyos V’hahaftoros.

2) Whereas [the two preceding Parshas, namely,] Parshas Shemos and Parshas Va’eira speak about the reassurance [that they will be redeemed] and the preparation for the Exodus from Egypt.

3) Our Parshah 12, 41. 51.

4) See Likkutei Sichos vol. 5, pg. 57 *ff. e.p.*

Hashem said to Moshe, ‘Come to Pharaoh,’” and nothing more⁵ [i.e. the verse does not say “Come to Pharaoh *and tell him to let My people leave...*” or the like, rather merely that Moshe should appear before pharaoh^[5]] – [this emphasizes] that “Come to Pharaoh” is the introduction and actual beginning of the redemption itself.⁶

Furthermore: according to what is known⁷ that the exodus from Egypt is the beginning and opening of (all redemptions, including) the Future Redemption (about which it says⁸ “just as in the days you left the land of Egypt, I shall show them wonders”), we may say, that “Come to Pharaoh” (the beginning of the redemption from Egypt) is also an introduction to the Future Redemption.

Now, we must understand the relation of “Come to Pharaoh” to the Redemption – for seemingly its content is the opposite [of Redemption]: “Come to Pharaoh” shows that Pharaoh is in power, and Moshe needs to come to him (“Come”) and requires [Pharaoh’s] assistance (to the extent that Pharaoh told him later on in the Parshah⁹ “leave my presence, guard yourself, don’t see me anymore, for the day you will see my face you shall die”), the opposite of the redemption from Egypt which constitutes – nullifying the strength of Pharaoh and being victorious over him, and through this – being redeemed, [namely,] going out and departing from (Pharaoh the king of) Egypt!)

5) See Likkutei Sichos vol. 6, pg. 57 *ff. ref. a.l.*

[5] *[The significance of the mere action of coming to pharaoh is explained at length in this address.]*

6) See at length the address of Shabbos Parshas Bo 5751. *[See also infra in the address, beg. of Chapter 8 and note 67.]*

7) S.v. Kimei Tzeischa 5708, Chapter 12 (pg. 164).

8) Michah 7, 15.

9) 10, 28.

2. We will understand this by way of preface, a general question regarding the concept of “Come to Pharaoh”:

Every aspect of the Torah is eternal¹⁰ and (therefore) an eternal lesson for all generations. And based on this – [the question arises] what is the eternal lesson from “Come to Pharaoh,” after the nullification and victory over Pharaoh (the king of Egypt) at the redemption from Egypt, and most certainly after the true and complete Redemption, when [there will be the fulfillment of the promise,] “and I shall remove the spirit of impurity from the earth,”¹¹ and there will be no remnant of Pharaoh left, and a foretaste of this – [now] at the end of the time of exile, when all the ‘refinements [transformation into good etc.]’ of Kelipas Pharaoh (the Evil Entity of Pharaoh) and the like, have already been completed (as spoken many times).

And we say the explanation of this in accordance with what is known that every entity in the world, even things that are the opposite of good and holiness, have a source Above in holiness. And this (the source in holiness) is the true ‘identity’ of the entity,¹² only that after it goes through numerous gradational descents, with many ‘curtains’ [‘filters’] and concealments etc. [hiding its true ‘identity’], it gradually descends below into an opposite entity.¹³

Similarly is also regarding Pharaoh: it says in the Zohar¹⁴ (on the verse¹⁵ “and the voice [והקל (V’hakol)] was heard [in] the

10) See Tanya beg. Chapter 17. *e.p.*

11) Zechariah 13, 2.

12) And in Torah things are spoken about from their true perspective in their source in Holiness, as explained elsewhere (see Likkutei Sichos vol. 20 pg. 341 *ff.* Sefer Hasichos 5748 vol. 1, end pg. 36 *ff.* And more) regarding “Ya’akov and Esav mentioned [spoken about] in the Parshah” (wording of Rashi beg. of Parshas Toldos).

13) See at length – Sefer Hasichos 5748 *ibid.* *ref. a.l.*

14) Vol. I, 210a.

house of pharaoh”) “‘The house of Pharaoh’ this is what you represent Above, the house from which is revealed and Ispariu (burst forth [an idiom of Pharaoh]) all Lights and all Lamps, all that is concealed is revealed from there [from ‘The house of Pharaoh’], and for this reason Hashem revealed all the Lights and all the Lamps in order to^[15] illuminate [and thereby fix] that [deficient] ‘voice’ which is called Kol [spelled] without a Vav.” And from Pharaoh in his source in holiness (the concept of revelation and bursting forth of G-dlines, Blessed Be He¹⁶), gradationally descended into pharaoh below,¹⁷ with his full intensity in the opposite side [of holiness].

3. In accordance with this, we will understand the concept of “Come to Pharaoh” in its holy source:

In the Zohar on our Parshah¹⁸ he explains the concept of “Come to Pharaoh” as it is [from the perspective of] pharaoh below: “What is [the reason behind] the verse saying ‘Come to Pharaoh,’ it should have said ‘go to Pharaoh,’ what is [the meaning of] ‘come’? The answer is that [Hashem did not merely send him, rather Hashem said “come (*with Me*),” namely, that] Hashem brought him [Moshe] into room within rooms [the innermost chamber] to approach one fierce supernal serpent which many levels gradually descend from it, and who is it [this serpent]? the mystery of the ‘big serpent’, and Moshe was afraid of it [the great serpent], he did not come close only to those ‘rivers’ and those levels descending from it, however to approach it [itself] he was afraid and he did not come close since he saw that it is rooted in high sources; once Hashem saw that

[15] *[For the explanation of this, see note 59.]*

15) Vayigash 45, 16.

16) See Torah Ohr s.v. Vayehi Mikeitz (31a). Toras Chaim ibid beg. Chapter 1 (74a). Chapter 6 (end 77d ff).

17) Torah Ohr ibid 31c.

18) 34, 1.

Moshe was afraid and other appointed emissaries Above could not come close to it, Hashem said ‘behold I [come down] on you, pharaoh, king of Egypt the big serpent which crouches in his Niles,’¹⁹ and Hashem needed to wage war with it and no one else, as the verse says ‘I am Hashem’”.

Meaning, that due to the strength of the essence of the Evil Entity Pharaoh (“the big serpent”) in his house, in the king’s palace (whose root is “in high sources”), Moshe was afraid to approach it there. And therefore Hashem did not say to him “Go to Pharaoh” (that he should go by himself), rather “Come to Pharaoh,” [namely] that he should come together with Hashem and confront pharaoh, Hashem leads him in together with Himself to the innermost and essence of (the Evil Entity of) Pharaoh (‘room within rooms’, the innermost chambers²⁰), in order to completely conquer him (“to wage war against him”).

According to this we must understand as to what is the explanation of “*Come to Pharaoh*” of *holiness* (“from him is revealed and Ispariu (burst forth) all Lights”): how is it possible to say regarding Pharaoh of holiness (revelation of G-dliness) “that Moshe was afraid,” that Moshe should be “afraid” to go in there by himself, and that he should need that Hashem should tell him “*Come to Pharaoh*,” and He Himself lead him there (“Hashem lead him in”)?!

And we may say the explanation of this:

19) Yechezkel 29, 3.

20) Comm. of Derech Emes.

[20] [*“Pharaoh” here refers to Hashem – note that we find a similar idea regarding King Achashveirosh (of Purim), our Sages say in the Midrash (see the sources cited in Dvar Malchus Vayigash 5752, note 42) that Achashveirosh also refers to Hashem, Whom “Acharis Vereishis Shelo (the end and beginning are His.)”*]

Pharaoh of holiness is a most high revelation of G-dliness, both from the perspective of the revelation itself – (1) a revelation of all the Lights, including the loftiest Lights and levels of G-dliness – “all Lights and all Lamps,” including even [Revelations] from “all that is concealed”; as well as in *the manner* of the revelation – (2) in a manner of “Ispariu (burst forth)” from the term Paru’a (without order [wild]), namely, above order and limitations.

Moreover: the [phenomenon of] “from him is revealed and burst forth all Lights...” specifically comes from *His Blessed Essence* [and in the words of the Zohar: “The house of Pharaoh’... the house [of the King which represents] that *from Him* [*Hashem* ^[20]] burst forth and are revealed all Lights... *Hashem* revealed all the Lights...”, which in a house (a dwelling place) the King is revealed in His entire Essence²¹] – since Light on its own is limited to its type and form of Revelation (Light), and every level and efflux of Light – is drawn forth in an order befitting its form and type of revelation, and the Revelation (Light) on its own is a revelation in an orderly fashion; from this is understood, that in order for there to be the revelation of “*all* lights” and “all that is *concealed*” (the opposite of revelation), and also in a manner of “Ispariu” (above order [wild]), this must come from His Blessed Essence, Whom is the “Source” (so-to-say^[21]) of “all the Lights” [in the wording of the Zohar on our Parshah: the Essence of ‘Pharaoh,’^[20] “which many Levels gradually descend from Him”], [and therefore has the ability to decide how the Lights should be revealed,] and together with this a “Source” which is completely above the concept of a ‘source’^[21] and the concept of Luminary and Light, and therefore

21) See Ohr Hatorah Balak, pg. 997. Hemshech 5666, end pg. 3. The [sources] cited in Sefer Hama’amorim Melukat vol. 2 pg. 27 note 35.

[21] [*Since in truth, Hashem transcends being defined as a source for Revelation (as infra in the add.).*]

from Him is manifested “all Lights... and all that is concealed” and in a manner of “Ispariu.”²²

And according to this it is understood why “Moshe was afraid of him and didn’t come close,” since he saw how the Revelation of Pharaoh (of Holiness) is rooted “in high Sources”, and therefore he feared going into “the house of Pharaoh,” where there is the manifestation of the essence of Pharaoh of Holiness, since a limited creation, a soul in a body, cannot receive the tremendous Revelations of His Blessed Essence, “from Him is revealed and burst forth all Lights...”; how can a limited creation receive the Revelation of “all the Lights”, and what more a Revelation that is above limitations (Ispariu), which comes from the Essence [of Hashem]?!

“Those ‘rivers’ and those levels descending from it,” the Revelations of ‘the order of the gradational descent [of the Revelations of Hashem],’ this a creation can receive, and therefore Moshe was not afraid to go to Pharaoh as he is on this level (in his house, and most certainly outside his house²³). However as Pharaoh – an idiom of “burst forth... all Lights,” finds himself in his house with his full strength – the Revelations of His Blessed Essence – from this he was afraid, since a soul in a body on its own cannot receive this!

22) And see Toras Chaim cited in note 16 (end 78a), that “Pharaoh” an idiom of Pri’ah, revelation – “is the concept of revealing the innermost specifically, since the word Pri’ah is used only [in regard] to revealing something from its concealment etc. [i.e. the revelation of the Aspects that will not inevitably be revealed (whereas the External Aspect – Aspects that *will* inevitably be revealed)].” And according to this it is even more understood, that this [Revelation] is not in the power of the Light ([Aspects that will] inevitably be revealed), rather specifically by the power of the Essence [of Hashem].

23) See the add. of Shabbos Parshas Bo 5751, Chapter 4.

And we may say, that this is alluded to in the continuation of the Parshah: When Pharaoh said to Moshe “leave my presence, guard yourself, don’t see me anymore, for the day you will see my face you shall die,” Moshe agreed to this saying “indeed as you said, I shall not see your face again.”²⁴ From this, it is understood that the words of Pharaoh have a place in Torah and Holiness, only as it is in Holiness it is completely good. And the idea behind this is: since the Revelation of Pharaoh of Holiness transcends all limitations (“bursting forth of all Lights”), therefore, indeed “the day you will see my face you shall die.” From the perspective of the level of Moshe (*on his own*)²⁵ a creation remaining a soul in a body cannot take in the Revelation of “seeing Panecha [lit. your face]” of Pharaoh [of Holiness], [namely] to see the Pnimiyyus ([innermost – an idiom of] “Panecha”) of “the bursting forth of all the Lights,” a Revelation which transcends all limitations; the Revelation of “seeing Panecha” is specifically as the soul is above the limitations of a physical limited body.²⁶

4. For this there had to be a special command and a special empowerment from Hashem to Moshe – “And Hashem said to Moshe, ‘*Come to Pharaoh*’”, “Hashem brought him into room within rooms”: His Blessed Essence – Who transcends (the entire concept of) unlimited and limitation – leads Moshe into Pharaoh, [accomplishing] that also as a soul in a limited body,

24) Our Parshah 10, 28-29.

25) And therefore Moshe agreed to the words of Pharaoh “indeed as you said, I shall not see your face again,” since from his viewpoint – from the perspective of the level of Moshe – it is not possible that a created person, a soul in a body, take in the Revelation of ‘Pharaoh of holiness.’ However truthfully – it is in the power of the Essence [of Hashem] (“come to Pharaoh”) [to accomplish this impossible phenomenon], as *infra* in the address.

26) And similar to what is written “you cannot see My face, for no person can see Me and [remain] alive” (Sisa 33, 20).

Moshe has the ability to take in the Revelation of “the bursting forth of all Lights” from His Blessed Essence!

And the explanation of this:

Pharaoh an idiom of “Ispariu [bursting forth] and revelation of all Lights” can be explained in two ways: (1) the Revelation of all Lights (Kol Nihorin) and in a manner of “bursting forth”, above order and gradation. Which this shows that the Revelation comes from His Blessed Essence whom transcends the concept of Light, and has no relation to Light in its limited form, since the aspect of Light, from its own perspective (even as it is [on a level in which it is] similar to the Illuminator [Hashem]) is not in a manner of “bursting forth” (as supra [Chapter 3]). (2) “All the Lights”, the concept and form of Light itself is in a manner of “bursting forth” – a Revelation which is above limits and form. Meaning, that also the form and limitation of “All the Lights” [itself] is in a manner of above limits, namely “bursting forth.”²⁷

27) See Toras Chaim ibid (end of 77d, ff.) [where there is] two explanations of “Pharaoh” an idiom of Pri’ah, revelation: [1] revelation of the External Aspect [that will inevitably will be revealed], [2] revelation of the Innermost Aspect (which this is the true concept of Pri’ah, as aforementioned in note 22). And there [it says] (in continuation to the second explanation of “Ispra’iu”): “the main objective [of the creation of the world which is] expressed in the ‘Gradational Descent of the Worlds,’ is that the Innermost Aspect shall be manifested in the External-most Aspect of the Vessel, specifically; as such, that the Vessel [limitation] shall not conceal [limit] the Light [beyond-limits] at all, as transpired at the ‘giving of the Torah’... and as it will be in the Time to Come...” [Indeed from here we see that the ultimate phenomenon of Pri’ah is that the Light will be in a Vessel (limitation) and at the same time not be limited by the Vessel (above limits).] *[G-dly Revelations referred to as Light (in general) are contained in Vessels, which limit the intensity of the Light and give it a specific ‘color’ (characteristic).]*

And the uniting of opposites (of “all the Lights” and “bursting forth”) comes specifically from the Essence [of Hashem]: it is known²⁸ that the Light (before it was revealed) is included in the Essence of the Luminary [Hashem], literally, only at that state it is not the concept of Light; there it is [a facet of] the capability of the Essence [of Hashem] (and is Primordial like His Blessed Primacy²⁹) [namely, the *capability* of Hashem to shine], Whom includes everything and is All-Capable and “*from Him* all Lights burst forth.” And therefore also when the Light is drawn forth and revealed (in the form of Light), which has relation to some sort of form and limitation (and on its own it is not in a manner of “Ispar’iu”), the Essence [of Hashem] is drawn into it giving it the ultimate perfection of “all Lights”, and furthermore – that the limitation of “all the Lights” itself is in a manner of above limits.³⁰

28) Hemshech 5666, pg. 182 ff.

29) Ibid, pg. 169. [*I.e. there the Light is not a **creation** of Hashem rather a facet of the capability of Hashem Himself.*]

30) [Indeed, this phenomenon (that limitation – Light – itself is unlimited) is only, a result of the All-Capable aspect of Hashem which is the source of the Light – being revealed in the light.] However [it would not be possible for this to be a result] of His Blessed Essence, transcending and being above relation to the whole concept of Illuminator and Light [and therefore having the capability to emanate an unlimited Revelation], since [from the perspective of the transcendent aspect of Hashem] the Light is not related to His Blessed *Essence* [rather its it a mere *Luminance of Hashem*], and its [the Light’s orderly limited] revelation is not in a manner of “Ispar’iu,” above limits, which is only in the capability of the Essence [of Hashem, and the Light (on this level) is not at all related to His Essence].

[*As was just explained in the address, there are two ways to understand Ispari’u: 1) A Revelation from Hashem Himself, which is therefore above limits, 2) a Revelation as such, that the limitation itself is unlimited. In this note the Rebbe King Moshiach Shlita explains why #2 is only possible as a result of the Source of the Light (His Blessed Essence) being revealed in the Light giving it the ability to have the unification of opposites.*]

And from this gradationally descends [onto an] even lower [level,] the ability to unite the opposites of unlimited and limitation (within Light itself), and even lower – the uniting of Light and [its] Vessel,³¹ until – the uniting of Soul and body, that also a soul in a limited body has the ability to take in the unlimited Light including the Revelation of “Pharaoh”, the “bursting forth of all the Lights” from His Blessed Essence, moreover – that a soul in a body should have the ability to go into there (“Come to Pharaoh”), “room within rooms,” into his truly innermost [aspect].³²

5. The explanation as for why Hashem brought about the innovation of “Come to Pharaoh,” that Moshe as a soul in a body should be able to take in the Revelation of “the bursting forth of all the Lights” – we will understand through bringing to light the content of the redemption from Egypt, in general (which “Come to Pharaoh” is the introduction and begging of this, as mentioned above):

The intention of the redemption from Egypt is – ‘the giving of the Torah,’ as Hashem tells Moshe at the beginning of his mission [to take the Jews out of Egypt]: “When you will take the nation out from Egypt they shall serve Hashem on this mountain.”³³ The innovation of ‘the giving of the Torah’ is – giving the Torah and the Commandments below to the Jewish people [as] souls in bodies, so that we can fulfill the purpose of the creation of the whole world: ‘Hashem desired to have a dwelling place for Himself, Blessed Be He, in the lowest

31) See supra note 27.

32) See Ohr Hatorah Va’eira pg. 196 (in explaining [the concept of] “come to Pharaoh” of the Opposite Side [of Holiness, i.e. in the negative sense]).

33) Shemos 3, 12.

realms,³⁴ that in the limitation and concealment of a soul in a body in the lowest realms, there should be the Revelation of the Essence [of Hashem], (so-to-say) similar to how a person is revealed with his full essence in his own house²¹ (and most certainly so regarding Hashem, the creator and conductor of the world), as will be fulfilled in the most open manifestation in the true and complete Redemption (and a foretaste of this was at ‘the giving of the Torah’), as is stated³⁵ “and your Master shall not be concealed anymore,”³⁶ He will be revealed in his dwelling place without any ‘clothes,’ not even the loftiest ‘clothes’ (Knaf HaElyon).

As known³⁷ that before ‘the giving of the Torah,’ there was the “decree” between the Upper Realms and the Lower Realms, that the Upper Realms shall not descend below and the Lower Realms shall not ascend Above, and at ‘the giving of the Torah’ there was the nullification of this decree, [namely] the power for drawing into the Lower Realms the revelation of the Upper Realms, including the highest levels of G-dliness, including from the Essence [of Hashem], as such that the physical body in this physical world shall become a holy entity, including a dwelling place for Him, Blessed Be He – that in the whole world it is clearly manifested how “the Jewish people and the Holy One, Blessed Be He, are completely one [entity].”³⁸

From this is understood, that in the Egyptian exile and exodus from Egypt – which are a preparation for the revelation of the Essence [of Hashem] below at the ‘the giving of the Torah’ – is emphasized the introduction to the nullification of

34) See Tanchumah Naso, 16. Ibid Bechukosai, 3. Bamidbar Rabbah Chapter 13, 6. Tanya beg. Chapter 36.

35) Yeshayah 30, 20.

36) Tanya ibid (46a).

37) See Tanchumah Va’eira, 15. Shemos Rabbah 12:3. And more.

38) See Zohar III, 73a.

the decree, [namely,] the transition from a state of separation between the Upper Realms and the Lower Realms to a state of unity between them, as a preparation for the complete unity between them at the actual ‘the giving of the Torah.’

And we may say that a fundamental step in this [introduction] was accomplished through the command of Hashem to Moshe “Come to Pharaoh,” as we shall explain.

6. And by way of preface, that we find [something] similar to this [i.e. the phenomenon of “Come to Pharaoh”] at the beginning of the mission of Moshe to take the Jews out of Egypt:

In explaining the objection of Moshe to [the request of] Hashem [that he be the redeemer of the Jewish people, namely,] “I³⁹ am not a man of words... for I am hard of speech and hard of verbalization,” and therefore “please⁴⁰ send one who is appropriate to be sent”⁴¹ – it is explained in many places,⁴² that in the Egyptian exile “the speech (of Moshe) was in exile,”⁴³ and therefore Moshe reasoned that through him there cannot be the redemption [of the Jewish people] in this physical world [as we shall explain].⁴⁴

39) Shemos 4, 10.

40) Ibid, 13.

41) “One who is appropriate to be sent” (Targum Unkeles on the verse), “Send a person who is a good speaker so that he will befit such an honorable mission...” (Ramban *ibid*).

42) Zohar II, 25b. *s.v.* Vayomer... Me Sam Peh, [appearing] in Ohr Hatorah Shemos, pg. 75. [The Discourse] with this beg. [from the year] 5627 (pg. 75 *ff.*). 5658 (end pg. 76 *ff.*).

43) Wording of the Zohar *ibid*.

44) And see *s.v.* Vayomer... Mee Som Peh, 5678 (pg. 138), [where it says] that Moshe’s not-understanding [of how he could be the redeemer] was “how can there be a revelation of the Infinite Light in the Lowest Realms, and he also saw the strong Negative Aspect of Egypt which is exceedingly hindering [the coming of the Redemption (Revelation of G-dliness)]...” See

And [in view of] the spiritual source of matters [indeed this] is because of the lofty level of Moshe, who from the perspective of himself on his own, is on a level which transcends manifestation in speech [i.e. his level is so great (and secret) that it cannot be expressed in mere words], [and] transcends even the revelation below of the Written Torah and the Oral Torah [“‘hard of speech’ in the Oral Torah ‘and hard of verbalization’ in the Written Torah”⁴⁵], Moshe⁴⁶ was “hard of speech” because “his source was from [the spiritual world of] Tohu in which the Lights were immense and couldn’t clothe themselves in Vessels,^[46] and this is the concept of ‘hard of speech’ that he couldn’t bring the Light of his Intellect into the Vessels of the mouth,”⁴⁷ and therefore he said “please send [the] one who is appropriate to be sent” (our Righteous Moshiach), “namely, one who is from the world of Tikkun,”⁴⁷ where the Vessels are immense [so that they] may contain the Lights.

And to this Hashem answered “Who has given man a mouth... is it then not I Hashem... and I shall be with your mouth and I shall guide you [in] what you shall speak”⁴⁸: from the perspective of His Blessed Essence Whom is All-Capable (and is the source of the Vessels of the mouth of the world of Tikkun and of the immense Lights of Tohu), He can accomplish that even in the Egyptian exile, and even for Moshe (whom on his own, transcends revelation in vessels), there should be the manifestation in speech through the mouth, “and I shall be with your mouth,” “meaning, that although due your source from

also the [Discourse] with this beg. from the year 5634 (pg. 120). [As well as, of] 5719.

45) Zohar beg. 28a. And see the sources cited in note 42.

46) Regarding the following – see Torah Ohr Va’era, *s.v.* Vayomer... Mee Som Peh (51d ff.). Toras Chaim *ibid* (59a ff.).

[46] *[See translator’s note at the end of note 27]*

47) Wording of Torah Ohr *ibid*, [column] b.

48) Shemos 4, 11-12.

Tohu you do not have this type of Vessels however 'I Hashem Who made the vessels of Tikkun and the world of Tohu, I can switch them, to combine the levels of Tohu and Tikkun as one, namely, the advantages of both of them, that there should be the immense Lights as in [the world of] Tohu... as well as the advantage of Tikkun that there are very immense Vessels."⁴⁹

Only then – in Egypt – the [phenomenon of] “I shall be with your mouth” was a manifestation in a supernatural way – that when Moshe spoke with Pharaoh “his words will be correct [clearly spoken]”⁵⁰ [and in addition there was also [the phenomenon of] “Aharon your brother shall be your spokesperson,”⁵¹ “and you shall speak to him and you shall place the words in his mouth...”⁵², “he shall be a mouth for you”⁵³ – in order that it should be in revealed in speech in a complete fashion, also in a natural manner]. However then he was not healed,⁵⁴ which therefore Moshe afterwards said, “I have a speech impediment.”⁵⁵ And this [i.e. Moshe being able to speak due to a miracle] came about through the revelation [in Egypt] of [the high level of] “*Anochi* ([I] will be with your mouth)” of ‘the giving of the Torah’ (the beginning of the Ten Commandments⁵⁶), which therefore it [the revelation of

49) Torah Ohr ibid, end 52b-c. And see Toras Chaim ibid, at the end (68a): “‘Is it then, not I...’ for [Hashem is] All-Capable [and can] make Tohu into Tikkun and Tikkun into Tohu... [and] He can also accomplish the transformation of the Light into a Vessel and a Vessel into Light... and Existence can become Naught and Naught can become Existence...”

50) Shemos Rabbah 3:15. Brought in Ohr Hatorah cited in note 42.

51) Va’era 7, 1.

52) Shemos ibid, 15.

53) Ibid 16.

54) Devorim Rabbah beg. Chapter 1. Zohar II ibid. Ramban Shemos 4, 10. And see also Shemos Rabbah ibid.

55) Va’era 6, 12. 30.

56) Yisro 20, 2. Va’eschanon 5, 6.

[56] *[The revelation of the Torah “Anochi [I am] Hashem your G-d,” and*

“Anochi”] has the ability to accomplish the exodus from Egypt (“even though the speech is in a state of exile”), “only in order for there to be the complete revelation of speech in the world in general,^[56] [first] there must be the ‘shattering’ of the Evil Entity of Egypt” through [there first being the Revelation of] “*Anochi* (I) will be with your mouth,”⁵⁷ [to Moshe alone] and this brings afterwards – the [complete] revelation of speech at the ‘giving of the Torah,’ “Anochi [I am] Hashem your G-d,”⁵⁶ which then⁵⁸ Moshe was completely healed.⁵⁷

7. With this, we will also understand the idea of “Come to Pharaoh” in the Holy sense since “Moshe was afraid of him”:

Moshe, from the perspective of his level (on his own) – “hard of speech and hard of verbalization” (due to the numerous immense revelations which transcend vessels) – was afraid [thinking] ‘how can the Vessels receive the immense Lights of “the bursting forth of all Lights”; and this is the content of the innovation of Hashem saying to him, “Come to Pharaoh,” “Hashem brought him into room within rooms”: with this Hashem gave him the power – the power of the Essence [of Hashem] – that the Vessels of a soul in a body should have the ability to receive in an internal fashion all these lofty Revelations from His Blessed Essence, “From Him burst forth and are revealed all the Lights.”⁵⁹

thereby bringing healing to the world.]

57) End *s.v.* Vayomer... Mee Som Peh 5658 (pg. 87).

58) Devorim Rabbah and [the references] cited in note 54.

59) And we may say, that this is the explanation of “and the voice [והקול] (V'hakol)] was heard [in] the house of Pharaoh,” as the Zohar explains there (in continuation to the [explanation] that “the house of Pharaoh” is “the house from which is revealed and burst forth all Lights...”), “and for this reason Hashem revealed all the Lights and all the Lamps in order to illuminate that ‘voice’ which is called Kol [spelled] without a Vav” – that the revelation of Pharaoh (whose concept is ‘voice and speech’ – See Ohr Hatorah Vayeshev (vol. 6) 1094b) shines also into the level of Moshe who is

And the reason for this is, since this is the purpose and perfection of the entire Order of Gradational Descent [of the Worlds], of all Lights, including from the level of Pharaoh, “bursting forth of all Lights” – for ‘Hashem desired to have a dwelling place for Himself, Blessed Be He, in the lowest realms,’ that in the limitation and of a soul in a body in the lowest realms, there should be the Revelation of the Essence [of Hashem]. And therefore there was [the phenomenon of] “And Hashem said to Moshe ‘Come to Pharaoh,” that as a soul in a body he goes into Pharaoh of Holiness and receives the loftiest Revelations of His Blessed Essence, which “From Him burst forth and are revealed all the Lights...”.

8. According to this we will also understand why “Come to pharaoh” is an introduction and beginning of the redemption,

[In addition to the simple meaning, that through “Come to Pharaoh” in the negative sense there is the nullification and braking of Negative Entity of Pharaoh as he is in full strength in the palace of the king,⁶⁰ which this is the beginning of the redemption – there is [also] an essential matter in this]:

The perfection of the redemption from Egypt is – bringing [the Jewish people to] ‘the giving of the Torah’ (to carry out the intention of ‘a dwelling place in the lowest realms’ –) the Revelation of the Essence [of Hashem] (“Anochi [I]”) in this physical world to Jews [as] souls in bodies, a healthy soul in a healthy body [as known⁶¹ that at the ‘giving of the Torah’ all Jews were healed (including Moshe, as mentioned above). And

“hard of speech and hard of verbalization” (“Kol [spelled] without a Vav”), making it Kol (with a Vav), [namely] that the Light is revealed in the vessels of the mouth.

60) See at length *s.v.* Bo 5675 (Hemshech Te’erav vol. 2 pg. 841). 5704 (pg. 127). See the add. of Shabbos Parshas Bo, 5751.

61) Tanchuma Yisro, 8. Bamidbar Rabbah, beg. Chapter 7. And see also Mechilta (brought in Rashi’s comm.) on the verse, Yisro 20, 15. *e.p.*

we may say that this is also alluded to in what Hashem tells the Jews before the ‘giving of the Torah’ “and you shall be a for me a kingdom of Kohanim (Priests) and a holy nation,”⁶² that also as they are a “nation” in this physical world, they are “holy”, to the extent of being on the level of “a kingdom of Kohanim” – “High Priests,”⁶³ which a High Priest must be complete both from the perspective of his body as well as from the perspective of his wealth,⁶⁴ and even his [special] clothes [are] – “for honor⁶⁵ and beauty”⁶⁶], [as such,] that as the Jews are souls in bodies they are “are completely one” with Hashem.

And similarly is also drawn into the world – the unification of the Upper Realms and the Lower Realms which was accomplished at ‘the giving of the Torah,’ including the revelation of the Essence [of Hashem] in the Lowest Realms.

And since this is a great innovation (that a creation, a soul in a limited body shall become one with the unlimited, including with the Essence [of Hashem]), as Moshe was puzzled by this and “was afraid of him” – therefore as a preparation and introduction for this there was [the phenomenon of] “And Hashem said to Moshe, ‘Come to Pharaoh,’” that being a soul in

62) Yisro 19, 6.

63) Ba'al Haturim *a.l.* And see Agadas Bereishis Chapter 79 [80].

64) See Yoma 18a. *ref. a.l.* Rambam Hilchos Klei Hamikdash beg. Chapter 5.

65) Tetzaveh 28, 2.

66) And we may say, that in the level of the Sephiros [Emanation's, or Attribute's of Hashem], “Kavod (honor)” and “Tiferes (beauty)” ([Kavod – the Attribute of] Malchus (Kingship) and [the Attribute of] Tiferes, which includes all the Sephiros) are similar to [the aspects of] boundlessness and limitation, as known that Tiferes ([representing] Z”a [Hashem's ‘emotional’ Attributes]) is “the ‘final part’ of the Boundless Light,” and Malchus (Whose external aspect descends [to the Lower Realms]) is the source for the Worlds of Bri'ah, Yetzirah, Asiyah [the lower (limited) Worlds] (Torah Ohr Terumah 81a). And the priestly garments which are “for Kavod and for Tiferes” have the unification of both [aspects] as one.

a body (Moshe), as he is in a state of limitations and in a situation where there could be a danger (because of Pharaoh in the negative sense), he goes into Pharaoh of Holiness in an innermost fashion and receives and takes in these loftiest Revelations from His Blessed Essence, “From Him burst forth and are revealed all the Lights...”⁶⁷.

And through it being so with Moshe, from this is drawn forth the power to all Jews, that they should have the ability to receive the Revelation of ‘the giving of the Torah,’ when the unification of limited and unlimited was accomplished, [namely, the] “bursting forth of all the Lights” of “a lamp is a Mitzvah (Commandment) and Torah is Light,”⁶⁸ that “all the Lights” (limitation) are in a manner of “bursting forth” (unlimited),

As known that Torah and Mitzvos (Commandments) on their own are in essence above limitation (the Wisdom and Will of Hashem⁶⁹). And the innovation of this is – that (not only as they are in essence, rather) also as they descend below (at ‘the giving of the Torah’) in limitation, and their fulfillment and

67) And we may say that from this was drawn the power also for “come to pharaoh” in the simple sense, in order to nullify and brake his Negative Aspect, since the strength that the Negative Aspect has comes from Hashem, which therefore it says (in continuation to “come to pharaoh”) “For **I [Hashem]** have hardened his [pharaoh’s] heart” (and therefore Moshe was afraid of him), and the intention behind this [i.e. Hashem making the Negative Aspect strong] is – in order to nullify the Negative Aspect and [thereby] attain ‘the advantage of light [from darkness]...’ (end s.v. Bo 5675), and therefore through “come to Pharaoh” [in the good sense, namely] its Holy source – the Revelation of all Lights from His Blessed Essence, is also accomplished the power for “come to pharaoh” (together with Hashem) to fight him (“to wage war against him”) and to nullify him completely, which this is only “in the power of Hashem Who is All-Capable” (Ohr Hatorah Va’eira pg. 231. s.v. Re’ei Nesaticha 5631, 5677 (pg. 134), 5715. And see Likkutei Sichos vol. 16 pg. 74 ff.).

68) Mishlei 6, 23.

69) Tanya Chapter 4 ff.

perfection is specifically dependent on limitation – indeed, their limitation itself is above limitation: in regard to Torah – both the Written Torah which has a limitation: a specific number of letters, etc., as well as the Oral Torah which must be studied specifically with the limited intellect and understanding of the person (which specifically then one can make the blessing of the Torah),⁷⁰ and most certainly in regard to Mitzvos, which every Mitzvah has a limitation (the numerous detailed laws (and Hiddurim^[70]) of every Mitzvah according to its nature) – indeed, the limitation itself of “all the Lights” (“a lamp is a Mitzvah and Torah is Light”) [is] in a manner of “bursting forth,” above limitation [similar to [the phenomenon of] “and the number will be... that it cannot be measured or counted due to its abundance,”⁷¹ and similar to [the phenomenon of] “*the space* of the Ark is not included in the measurement [does not take up space]”⁷²].

And from this [being so with the Commandments] it [i.e. the unification of limited and unlimited] is expressed also in the Service of a Jew, the recipient of the Torah and Mitzvos, that also as he exists as a soul in a body in this physical world, with all the limitations that are related to this, he must be in a state of above limitations, not only from the perspective of the part of his soul [about which it says] “the soul You have placed in me is pure”⁷³ and is above the limitations of the body, rather even as he is in a state of true limitation in this physical world ([namely] in his physical body), where he needs [the phenomenon of] “and You guard it [the soul] within me”⁷³ [denoting that it is found in a world where there is negativity] – there can and must

70) Hilchos Talmud Torah by the Alter Rebbe end Chapter 2. *ref. a.l.*
 [70] [*Ways of performing the Mitzvah in a more scrupulous manner.*]

71) Hoshe'a 2, 1.

72) Yoma 21a. *ref. a.l.*

73) Wording of the Morning Blessings.

be by him [the phenomenon of] “Come to Pharaoh,” “From Him burst forth... all the Lights,” that he receives “all the lights”, and furthermore – that his limitation itself is in a manner of “bursting forth”, above limitation.

And the reason for this is, because “the Jewish people and the Holy One, Blessed Be He, are completely one” – not only from the perspective of one’s soul Above (or a part of his Soul), rather his whole being – as a soul in a body together – is “completely one” with Hashem, so-to-say, for ‘when you grasp a part of the Essence you grasp the whole thing.’⁷⁴

As understood also from the Ruling (and like the opinion of the Ramban⁷⁵) that the ultimate perfection of the reward [for our Service leading up to the Redemption] and (automatically) the perfection of everything is specifically [given] to *souls in bodies* in [the Era of] the Resurrection (and not to souls without bodies, like the opinion of the Rambam⁷⁶). And on the contrary – in the Time to Come the soul receives ‘nourishment’ from the body.⁷⁷

9. According to the above explained we will also understand what Moshe said to Pharaoh in the continuation of the Parshah⁷⁸ “you will also place in our hands animal-sacrifices and [animals for] burnt-offerings and we shall make them for Hashem our G-d,” and afterwards – what Hashem told Moshe “please speak before the nation that a man shall borrow from his

74) Kesser Shem Tov, in the supplements, clause 116. *ref. a.l.*

75) Sha’ar Hagemul, at the end. And see the [sources] cited in Sefer Hama’amorim Melukat, vol. 5 pg. 165, note 126.

76) Hilchos Teshuvah 8:1-2. Perush Hamishnayos Perek Chelek, s.v. V’atah Achel.

77) Hemshech Vekachah 5637 Chapter 88 *ff.* Sefer Hama’amorim 5698 pg. 219. And see also Sefer Hasichos Toras Shalom, end pg. 127 *ff.* Sefer Hama’amorim Kuntresim vol. 2, 413b. *e.p.*

78) 10, 25.

friend and a woman from her friend silver and gold items, and Hashem granted the nation grace in the eyes of the Egyptians also the Man, Moshe was very great in the land of Egypt in the eyes of the servants of Pharaoh and in the eyes of the nation,”⁷⁹ and afterwards the Torah repeats this when the Jews actually fulfilled this: “and the Jewish people did as Moshe said and they borrowed from the Egyptians... and Hashem granted the nation grace in the eyes of the Egyptians and they lent them [their gold etc.] and they emptied Egypt [from their riches]”⁸⁰ [in addition to the first time that this is mentioned in Parshas Shemos.⁸¹ It comes out that the Torah repeats this *three* times!],

For seemingly it is not understood: why is important for the redemption from Egypt that “you will also place in our hands...” and that the [phenomenon of] “and they emptied Egypt [from their riches]” be specifically in a manner of “and they lent them,” and furthermore – specifically with finding favor [in their eyes], to the extent that Hashem Himself guaranteed that it will be in such a manner (“and Hashem granted the nation grace in the eyes of the Egyptians”)? When the Jews are holding by going out of Egypt, after hundreds of years of slavery, there should have been effort in looking for ways to run away from there as fast as possible, and not delay because of... finding favor in the eyes of the Egyptians?! Even if there had to be the [phenomenon of] “and they emptied” (in order to fulfill the promise of Hashem to Avraham⁸² “and afterwards they will leave with great riches”), why did this have to be specifically in a manner of borrowing [they could have taken the items during

79) 11, 2-3.

80) 12, 35-36.

81) 3, 21-22.

82) Lech Lecha 15, 14.

the plague of darkness, or the like] and specifically with finding favor in their eyes⁸³?

And we may say the explanation of this: since the intention of the Egyptian Exodus was in order to accomplish a ‘dwelling in the lowest realms,’ [indeed,] the perfection of this is (not in a manner of ‘breaking’, rather) specifically when the physicality of the world itself, including the opponent himself (the Egyptians), willingly “agrees”⁸⁴ to help out (as much as possible) in the exodus.

[True, that in a case in which no other way helps other than nullifying and breaking the opponent – as it was through the Egyptian plagues – that is how it must be, due to no choice, so-to-say; however after this, where ever it is only possible, we put effort that it should be specifically in a pleasant manner etc.].

Which this acts as a preparation for the complete phenomenon of ‘a dwelling place for Himself, Blessed Be He, in the lowest realms’ in the true and complete Redemption, when even the “snake” – “the big serpent” (Pharaoh) – will be a “great servant”⁸⁵ for Holiness.⁸⁶

83) And see Nachalas Ya’akov on our Parshah (10, 22), [where he explains] that the finding of favor in the eyes of the Egyptians came as a result of the fact that the Egyptians saw that the Jewish people did not take the goods on their own [without permission] during the plague of darkness.

84) And the commentaries have already discussed what type of giving this was [was it a present from the Egyptians to the Jews or payment for their work, etc.] – see Likkutei Sichos vol. 21 pg. 12 ff. vol. 24 pg. 87 ff. *ref. a.l.*

85) See Sanhedrin 59b.

86) And a foretaste of this happened through the [miracle of the] transformation of the serpent into the staff [of Aharon], similar [to what it says] ‘then I shall transform the nations to have a clear tongue [to all call out in the name of Hashem]...’ (Tzefanya 3, 9. Ohr Hatorah Va’eira, pg. 195).

10. In the Exodus from Egypt there was not however, the refinement [of the physical world] in a complete sense, as understood from the fact that it was necessary [for them to run away, as it says] “that the nation ran away,”⁸⁷ “with haste you left the land of Egypt,”⁸⁸ since the negativity was still strong etc.⁸⁹ (as also understood from the fact that afterwards “and (Egypt) ran after the Jewish people,”⁹⁰ and the Exodus from Egypt was not completed until “and⁹¹ the Jewish people saw Egypt, *dead* on the seashore”⁹²).

The complete refinement of the world will only be at the end of this final exile, in the true and complete Redemption, “as the days you left Egypt, so shall I show them wonders,” which therefore the leaving of this exile in the Redemption will be in a manner that “not in a rush shall they leave and as escapees they shall not go,”⁹³ since “I shall remove the spirit of impurity from the earth,” and therefore we will leave exile (with alacrity, however) with peace of the soul as well as tranquility of the body, with ultimate perfection and health – souls in bodies, and at once we enter (without any interruption) into the eternal life of souls in bodies in the true and complete Redemption (the ultimate perfection of the reward, as mentioned above).

11. The above explained is also related to the 10th of Shevat, the Yom Hahilula (Yahrtzeit) of my revered father-in-law the

87) Beshalach 14, 5.

88) Parshas Re’ei 16, 3.

89) See Tanya Chapter 31 (40b).

90) Beshalach 14, 8.

91) Ibid, 30.

92) Since until then the fear of Egypt was upon them (since “he [pharaoh] sent army sergeants with them [the Jewish people when they left Egypt to see if they will return]” – Rashi’s comm. on Beshalach 14, 5, from Mechilta on the verse). See also Sefer Hama’amorim Melukat vol. 4 pg. 226 note 16.

93) Yeshaya 52, 12.

Rebbe leader of our generation [Rabbi Yosef Yiztchak], which is blessed⁹⁴ (this year) from Shabbos the Parshah of “Bo [Come] to Pharaoh” [and his passing (in the year 5710 [1950]) was on Shabbos Parshas Bo itself]:

It is known that on the day a Tzaddik (Righteous person) passes away his soul ascends Above, together with “all his actions, Torah and Service which he accomplished throughout his life,”⁹⁵ and this is “revealed and shines in a manner of ‘revelation from Above to below’... and works⁹⁶ salvations in the midst of the earth.”⁹⁷

And on the Yahrtzeit every year the Soul of the Tzaddik appreciates an additional, immeasurably greater elevation (which this is the reason for saying Kaddish on the day of the Yahrtzeit every year⁹⁸), and an elevation “one⁹⁹ ascent after another.”¹⁰⁰

And in the wording of today’s Parshah: on the day, the 10th of Shevat, there transpires for the Baal Hahilula [the Rebbe, Rabbi Yosef Yiztchak] – the Moses of our generation (as known¹⁰¹ that there is an extension of Moshe in every generation¹⁰²) – [the phenomenon of] “Come to Pharaoh,” “that Hashem bring him in room within room” (“one ascent after another”) to Pharaoh of

94) See Zohar II, 63b. 88a. [*Every week, Shabbos blesses the following week.*]

95) Tanya Iggeress Hakodesh sect. 27 (147a-b).

96) Tehillim 74, 12.

97) Iggeres Hakodesh sect. 28 (148a).

98) See Likkutei Sichos vol. 26 pg. 329 note 15.

99) Wording of the Iggeress Hakodesh in the Explanation to Sect. 27 (147a).

100) See Likkutei Sichos ibid pg. 329 *ff. ref. a.l.*

101) Zohar III, 273a. Tikkunei Zohar, Tikkun 69. And see Tanya Chapter 44 (63a). And more.

102) And in Bereishis Rabbah 56:7: and there is no generation that does not have in it [a person] like Moshe.

Holiness, “From Him burst forth and are revealed all the Lights.” And every year – and likewise this year – this appreciates an additional, higher elevation, including – [an] immeasurably greater [one].

And the revelation of “Come to Pharaoh” for the leader of the generation – which “the leader is everything”¹⁰³ – is drawn down and revealed below and “works salvations in the midst of the earth,” for all the people of the generation (and especially due to the spark of Moshe which is in every Jew/Jewess¹⁰⁴), souls in bodies specifically.

And especially that this generation of ours – as the Ba’al Hahilula has said – is the last generation of exile and the first generation of the Redemption, which this generation is a reincarnation of the generation that left Egypt,¹⁰⁵ indeed this strengthens the similarity of the Ba’al Halilula (Moses of our generation) with Moses in his generation – as the words of our sages¹⁰⁶ that Moshe “is the first redeemer and is the last redeemer.”

And as spoken many time, that the leader of our generation has a special connection to the redemption of the Jewish people (of our generation and of all generations) in the true and complete Redemption, as alluded to in his name “Yosef Yitzchak”: “Yosef, named so for in the Future, Hashem will once again [L’hosif – an idiom of Yosef] redeem the Jewish people... as he redeemed them from Egypt, as the verse says¹⁰⁷ ‘and it shall be on that day Hashem will once again stretch forth

103) Rashi’s comm., Chukas 21, 21.

104) Tanya beg. Chapter 42.

105) Sha’ar Hagilgulim, intro. 20. Likkutei Torah and Sefer Halikutim by the Arizal, Shemos 3, 4.

106) See Shemos Rabbah 2:4. Ibid, 6. Zohar I, 253a. Sha’ar Hapesukim Parshas Vayechi. Torah Ohr Mishpatim, 75b.

107) Yeshayah 11, 11.

His arm..."¹⁰⁸, and "Yitzchak" – named so [since Yitzchak's birth brought laughter (Yitzchak – an idiom of Tzchok, meaning 'laughter')] "whoever hears will laugh for me,"¹⁰⁹ which the ultimate perfection of laughter and joy will be in the Redemption ("then our mouths will be filled with laughter and our tongues with song"¹¹⁰), as was seen clearly that the Service and conduct of the Ba'al Hahilula stood out in the fact that it was specifically with joy.

And this is even more amazing, taking into consideration that he was one who suffered physically, it shouldn't befall us, to the extent that this also affected his spiritual matters (as *infra*).

From this is even more understood, how the "bursting forth of all Lights" for the Ba'al Hahilula (and especially on the Yahrtzeit day), including his conduct with joy, is drawn to every Jew and all Jewish people of the generation, that as souls in bodies they shall have the capability to receive the great Lights.

12. Notwithstanding the fact that the Ba'al Hahilula has the revelation of "Come to Pharaoh" – it is [however] presently, in a manner that he is a soul 'above' [i.e. not clothed in] a body. And in accordance with what was spoken above at length, it is understood that the ultimate perfection of this [phenomenon] is specifically when the "bursting forth of all the Lights" is revealed in a soul within a body, as it will be for the Ba'al Hahilula literally immediately when "those that dwell in the dust [will] arise and sing."¹¹¹

Moreover: even during his life in this world, the Ba'al Hahilula suffered physical afflictions, which also affected his

108) Shemos Rabbah 1:7.

109) Vayera 21, 6.

110) Tehillim 126, 2.

111) Yeshayah 26, 19.

spiritual matters, including – that in [his] last year's he had a similar state to that of Moses [namely,] “hard of speech and hard of verbalization”... And this affected his manner of saying Chassidic Discourses, spreading Torah and Judaism as well as disseminating the wellsprings [of Chassidism] outwards...

To the extent that even his doctor (who was also a professor, a higher level than a regular doctor) once asked him with [the following] objection – how is it possible that his afflictions specifically affect his power of speech, as such that he cannot fulfill his mission in this world as he would of wanted to?! He – the Baal Hahilula – is the one who is so intensely engaged in spreading Torah and Judaism as well as disseminating the wellsprings [of Chassidism] outwards. Hashem should have given him the full capability to carry this out at the highest degree, and therefore he should have had the capability to rule over his power of speech, which (primarily) through speech, Torah and Judaism is disseminated (through saying Chassidic Discourses, and giving instructions etc.). And on the contrary: since he is so engaged in this [G-dly] Service, he should of had (not only no restraints and difficulties in comparison to others, rather on the contrary –) even more capability for this, than other people!

Indeed, how is it possible – the doctor asked – that notwithstanding all of this, we see that he has the exact opposite – that the afflictions of his body affected his physical power of speech, which this also automatically resulted in a [negative] affect (so-to-say) on his orating of Chassidic Discourses etc., which from the simple perspective of things, this affected that it should be less (in quantity) in comparison to how it should have been, both in the use of his speech in a far-reaching manner to say Chassidic Discourses, as well as the spreading of his words of Chassidic Thought (for had he said more Discourses, there

would also be more “Chazarah (systematic review)” of the Discourses, as well as [these Discourses being] put in writing).

And although it is not possible to ask questions on the conduct of Hashem in His world, and especially [the conduct of Hashem] with a leader of a generation, and it is not possible to say “how it should have been” and “how it shouldn’t have been” – nevertheless, Hashem established the order, that “I do not ask according to My abilities rather according to their abilities,”¹¹² [namely,] that we should put effort to understand things in the human intellect of every Jew “according to their capability.”

And especially in our case – that this is not only a logical question (of a doctor), how is it possible that the leader of the generation cannot carry out his mission as he would of wanted, rather this [question] also stands from the Torah perspective – as understood from the fact that when Moses objected to [the request of] Hashem [that he be the redeemer of the Jewish people, saying] “I am hard of speech and hard of verbalization,” “and I have a speech impediment,” and therefore “please send one who is appropriate to be sent,” Hashem immediately answered him: “I shall be with your mouth,” and not only this, but also – that “Aharon your brother shall be your spokesperson,” which through Aharon the words of Moshe were expressed in physical speech literally!

And we may say, that what befell my revered father-in-law the Rebbe is similar to what befell Moshe in his generation (as explained in Chapter 6): being that completion of the refinement [of the world] was not yet finished, therefore “the speech is in exile” (and Moshe on his own transcends manifestation in speech), and Hashem did not heal him, rather [Hashem] made a miracle that “I shall be with your mouth,” “his words will be correct [clearly spoken]”;

112) Bamidbar Rabbah 12:3.

And the rectification and compensating of this in its ultimate perfection, is accomplished – with the empowerment of the Baal Hahilula – through the souls in bodies, healthy souls in healthy bodies, of our generation, the ninth generation [from the Baal Shem Tov, namely, the generation of the present Rebbe, Rabbi Menachem Mendel King Moshiach Shlita], which we have the power to do the job of “Aharon your brother shall be your spokesperson,” through expressing in actual speech (in a manner of “the voice was heard [in] the house of pharaoh”), and in great abundance, the Torah Thoughts and instructions etc. of the Baal Hahilula, to the extent that this generation is the generation in which will be fulfilled – and literally immediately – [the phenomenon of] “please send one who is appropriate to be sent [i.e. Moshiach],”¹¹³ which through our Righteous Moshiach is accomplished the perfection of the Revelation of the Lights in the vessels of speech (as supra Chapter 6).

[And we may say, that this is also alluded to in the acronym of [the word] "Miyad" (immediately) – Moshe, Yisroel (the Baal Shem Tov), and David (Malka Mashicha) [the King Moshiach]: The perfection of the Service of Moshe and the Service of the Baal Shem Tov (who includes all the Rebbes our Leaders, including the Leader of our generation) is accomplished through David Malka Mashicha, [about whom Moshe said] “please send one who is appropriate to be sent”].

13. And we may say that the above mentioned idea is also alluded to in the day in which the 10th of Shevat occurs this year – on the fourth day of the week, upon which “Nitlu HaMe’oros [the luminaries were removed (Nitlu spelled with a Tes,

113) See at length the Tract ‘Please Send One Who Is Appropriate To Be Sent’ (Kehos 5752) (Dvar Malchus Chaye Sarah, 5752). [*The Rebbe King Moshiach Shlita says in that add. that this has already began to be fulfilled, Hashem has already sent Moshiach (the Rebbe Shlita) all that is left is for us to accept him.*]

meaning ‘were removed’)] however on the very same day Nitlu HaMe’oros [the luminaries were suspended], Nitlu [spelled with a Tav [meaning ‘were suspended’]]”¹¹⁴:

On this day, was the passing of my revered father-in-law the Rebbe (the luminaries were removed). However, not in a manner that it remains at [a state of] “they were removed” Heaven forbid; rather, from [the state of] “they were removed” immediately “the two big luminaries”¹¹⁵ were suspended in a much higher manner – as known that through the passing [of a person], there comes about a much higher ascent and revelation (from the level of “the splendor of Hashem is revealed in a transcendent manner throughout all the worlds”¹¹⁶), and then the soul is “found throughout all the worlds more than during his lifetime”¹¹⁷; and through his Chassidim (followers) and students who are Mekushar (‘tied’) to him as souls in bodies down here in the ninth generation (Teshi’i (ninth) spelled with a Tav, like the Tav of “Nitlu (they were suspended)” as opposed to the Tes of “Nitlu (they were removed)”) – is accomplished [that] also in this physical world [there should be] the perfection of “the luminaries were suspended,” “from Him all the Lights burst forth and are revealed” in a soul within a body in this physical world.

From this is understood the innovation of our generation – the ninth generation, as opposed to all the generations before this one, even [as opposed to] the generation [right] before this

114) Likkutei Dibburim vol. 1 end 42a *ff.* And see Zohar Chadash Balak *s.v.* Avenu (52b).

115) Bereishis 1, 16.

116) See Tanya Chapter 27 and Likkutei Torah beg. Parshas Pekudei (from Zohar II, 128b. and more). Torah Ohr Vayakhel 89d. Likkutei Torah Chukas 65c. See also *s.v.* Basi Legani 5710, Chapter 1.

117) Zohar III, 71b. Brought and explained in Iggeress Hakodesh sect. 27 and in the explanation of it (146a *ff.*).

one (the eighth generation): Since the Redemption did not come then in actuality, indeed the [phenomenon of] “Come to Pharaoh” (the revelation of “all the Lights bursting forth” in this physical world) was not at the height of perfection [namely,] as a soul in a healthy body (the soul left the body, and also [as] the soul [was] within the body [it] was in a state as such, that “the speech was in exile” etc.); this is, however, not so in our generation – the last generation of exile and the first generation of Redemption^[117] – [in which] immediately “the luminaries were suspended,” meaning to say, not only is there no absence, Heaven forbid, in the ‘big luminaries’^[117*] of the revelation of the Written Torah and the Oral Torah,¹¹⁸ rather, on the contrary

[117] *[A common saying of the Rebbe King Moshiach Shlita. In the Discourse Zeh Yitnu, 5748, the Rebbe King Moshiach Shlita explains the meaning of this statement as follows: Our generation is different from the generation that left Egypt, the generation that left Egypt was the last generation of exile but not the first of redemption – they did not enter the Holy Land, rather they passed away including Moshe (thereby achieving the advantage of returning to dust) and only the next generation entered the Holy Land. Our generation is different, the last generation in exile itself is the first generation of the Redemption and the advantage of returning to dust is in the spiritual sense through humility “as dust to all.”]*

[117*] *[See the address of the 22nd of Shevat 5752 (infra pg. 273) where it says that ‘luminaries being suspended’ refers to the Rebbe King Moshiach Shlita ascending to leadership and in the note a.l. there is a cross-reference to these words in our Address. In other words the Rebbe King Moshiach Shlita is making it clear that he has eternal life as a soul in a body, with no interruption at all, not like the Rebbe Rabbi Yosef Yitzchok who has eternal life only afterwards. The words here correlate with the words of the Mitler Rebbe in Toras Chaim Bereishis, 106a: “and this is what is written about Moshiach ‘life I have given to you,’ eternal life [given to him] by the Infinite One, about Whom is written ‘Hashem shall reign forever and ever,’... however Moshiach Ben Yosef is not eternal...”]*

118) See Sheloh in his intro., end 16a. His Mesechta Shavu’os 191a. And see Likkutei Torah Shir Hashirim, 11d. Ohr Hatorah Bereishis, 14a. End 36b. Bamidbar pg. 46. Megillas Esther pg. 2341 (5750 edition – pg. 149). Nach pg. 217. And more. And see Likkutei Sichos Bereishis 5749, Chapter 4 ff.

– there comes about an additional perfection in this [not in a manner of “‘hard of speech’ in the Oral Torah ‘and hard of verbalization’ in the Written Torah,” due to one transcending this^[118]], as such, that as souls in bodies we receive in an internal fashion [the revelation of the] “bursting forth of all the lights” which “were suspended” now, through the phenomenon of our Righteous Moshiach coming right now, [about whom was said] “please send one who is appropriate to be sent,”^[118*] and he will teach Torah to the whole entire nation,¹¹⁹ including [the] “new secrets of the Torah [which] will be revealed by Me [Hashem],”¹²⁰

And this accomplishes the elevation of all the generations before this one, through [the phenomenon of] “those who dwell in the dust [will] arise and sing,” and the Baal Hahilula at our head.

This innovation of this generation [the ninth generation] as opposed to all the generations before this one – is seen clearly in the Service of the generation: in this generation there has been an an immeasurably greater addition, in comparison to the generations before this one, in the Service of spreading Torah and Judaism as well as disseminating the wellsprings of [Chassidism] outwards, [as seen] both in the great abundance [of this] (the Jewish books that are printed etc.), as well as in making the entire world, including in the outermost of which there is no farther ‘outward’ than it, into a vessel to receive the great Lights, both in regard to the Jewish people – through the 613 Commandments, as well as in regard to the nations of the world – through spreading the seven Noachide

[118] *[See supra ch. 6.]*

[118*] *[See supra note 113, that this has already begun to be fulfilled.]*

119) See Rambam Hilchos Teshuvah 9:2. Likkutei Torah Tzav 17a ff. e.p.

120) Yeshaya 50, 4. Vayikra Rabbah 13:3.

Commandments,¹²¹ as such that we illuminate the entire world with “Mitzvah [which] is a lamp and Torah [which] is Light” in a manner of “bursting forth of all the Lights,” so that every person can receive the Light as a healthy soul in a healthy body,

To the extent that we see in actuality (as spoken several times recently) how the nations of the world in many countries assist the Jewish people in their Service (similar, and even more than how it was at the Exodus from Egypt), to the extent that even ‘that country’ [Russia] which was completely ‘locked up’ for many years, and did not let Jews leave there and didn’t let them fulfill Torah and its Commandments in a complete manner etc. – indeed recently it changed from one extreme to the other, and now not only do they let Jews conduct themselves as they wish, and they let them leave the country, what more – they even assist them in this.

To the extent that we actually see now that in addition to the Jewish people being “all ready” for the Redemption, also the nations of the world are “all ready” that the Jewish people should already leave exile and go into the Land of Israel in the true and complete Redemption,

And souls in bodies without any interruption at all, we immediately come to the ultimate perfection of “Come to Pharaoh” in the true and complete Redemption,^[121] the complete revelation of the “bursting forth of all the Lights,” “and Hashem shall be an eternal Light for you.”¹²²

14. From this is understood the lesson in the present time from “Come to Pharaoh”:

121) See Rambam Hilchos Melachim 8:10.

[121] *[I.e. not as in the eighth generation in which its Leader [Rabbi Yosef Yitzchak] passed away and will be resurrected and then have eternal life.]*

122) Yeshayah 60, 19.

We have spoken many times, that it has already “ended all the Kitzin (dates signifying the completion of the preparations for the Redemption)” ¹²³ and we have already finished everything [necessary to bring the Redemption], and for a long time already the Redemption should have come, and for reasons which are completely not understood, it has not yet come.

From this is understood, that at least now, the Redemption must come literally immediately. And in the common saying: It is the ‘highest’ time for the true and complete Redemption!

And [it is interesting] to note, that the wording “highest time” alludes to the content of the Redemption – [namely] that “time” (Zman), which has relation to limitations (past, present and future), becomes the “*highest* (time),” as such that there is no higher than it. Meaning that the limitation (time) itself becomes limitless (highest), including in a manner that they become literally one thing, similar to what was spoken above regarding “the bursting forth of all the Lights.”

And on the contrary: the main emphasis in this is on the limitation of physical time (“time”) – since in the spiritual aspects (including in the “highest” levels) we already have a state of perfection, including the perfection of the (spiritual) Redemption, the spiritual ‘eyes’ of a Jew already see the Redemption; now there must [only] be the opening of the physical eyes, that they also may see the Redemption as it is revealed to the physical eyes in the present time.

As also simply understood: the main yearning for the Redemption is not that much from the perspective of the spiritual [aspects] and the soul, since from the perspective of the spiritual aspects the soul is complete (and although a Jew is a soul in a body within this physical world, however from the

123) Sanhedrin 97b.

perspective of the soul and the spiritual [aspects] the darkness of the world is not felt), whereas from the perspective of the physical aspects of the body, indeed, there it is mainly felt the concealment [of G-dliness], and as a result – this arouses, with greater strength, the yearning for the Redemption.

And the innovation of the Redemption is expressed in the fact, that the revelation of “the bursting forth of all the Lights” will be also in the physicality of the world seen to the physical eye, in physical time and place, that it will be ‘a dwelling place for Himself, Blessed Be He, in the lowest realms.’ And on the contrary: this is also the perfection of spirituality (which therefore in the Time to Come the soul receives nourishment from the body), therefore the Redemption in the physicality of the world will bring redemption throughout all the Worlds and levels Above.

15. And with regard to action:

Standing present in the days of preparation for the tenth of Shevat, the Yom Hahilulu of the leader of our generation [i.e. Rabbi Yosef Yitzchak] – when the leader of the generation my revered father-in-law the Rebbe appreciates an additional elevation, and through him – every single man, women and child of the generation as well – Every Jew of this generation, men, women and children, must take good resolutions with regard to all matters which the Baal Hahilula demanded, beginning with “a lamp is a Mitzvah and Torah is Light,” Torah study (the Written Torah and the Oral Torah) and Mitzvah fulfillment in a most scrupulous manner, both as far as one self is concerned as well as in regard to others – the Service of spreading Torah and Judaism as well as ‘disseminating the wellsprings outward,’ in a manner of “Come to Pharaoh,” [namely] making every Jew into a vessel to receive the “bursting forth of all the Lights” of the “two great Luminaries”, the Written Torah and the Oral Torah, the Revealed part of the

Torah as well as the Deeper Dimensions of the Torah [Chassidic works etc.],

Including and mainly – through adding in studying Torah [insights] of the Baal Hahilula himself and fulfillment of his instructions.

And all of this with emphasis – that every person shall resolve that his studying of the Torah of the Baal Hahilula should compensate for what was lacking in the ‘spreading of the wellsprings [of Chassidism]’ due to the speech impediment of the Baal Hahilula, both through one’s own study *with his speech* as well as in spreading the wellsprings outward to others.

16. And more specifically – the Baal Hahilula dedicated himself to every type of Jew in accordance with their nature, as we saw the radiant and joyous countenance, which the Baal Hahilula showed to every Jew, men, women and children – men in accordance with their nature, women – in accordance with their nature, and children – in accordance with their nature.

[Indeed,] this is one of the innovations of the leader of our generation, that in his last years especially, he dedicated himself with self-sacrifice to the spreading of Torah and Judaism – and especially Torah study and education – of Jewish women and daughters and of Jewish children (which this is an innovation for a leader of the Jewish people).

And although we find similar [efforts] by the greats of the Jewish people in previous years [as known based on their letters etc.], this was not accepted by everyone, and even by those that it was accepted it was with many limits; whereas the pursuits in this [realm] of the Baal Hahilula have become widely accepted and have reached numerous places throughout the world, and so it continues to spread; and through this there has been an immeasurably greater addition in Torah study of Jewish women, daughters and children.

From this we have the instruction – that the intensifying of activities in correlation with the 10th of Shevat must be with all types of Jews, men women and children, and every type – in accordance with their nature. And with special attention to the activities with Jewish women, daughters and children, which through this there is an advancement in the Service of the whole household in addition to their own Service, and even [an advancement in the Service of] the men:

Children are unique in the fact that they must be educated little by little, in accordance with their ‘vessels’, as such that they can grasp it. And in the words of the verse¹²⁴ – that Yosef (and similarly Yosef in our generation) supplied “bread necessary for the children.” And in addition to this: the nature of children is that they crumble their food,¹²⁵ which through this the food can also reach others which in the meantime cannot handle more than small crumbs.

And likewise regarding Jewish women and daughters:

Among the special Mitzvos of Jewish women and daughters – is the lighting of Shabbos and Holiday candles. Which this is one of the innovations of our generation – that there has been an immensely great addition in [the amount of] Jewish women and daughters who light Shabbos and Holiday candles, and thereby illuminate their homes and the world with “a candle is a Mitzvah and Torah is Light,” including in a manner of “all the Lights bursting forth.”

124) Vayegash 47, 12.

125) See Pesachim 10b. – And see the comm. *a.l.* ibid (Lekach Tov, Re'em and Sifsei Chachomim on Rashi's comm.), that this is the emphasis of the verse “bread necessary for the children,” since, as a result of their nature to crumble [the bread], they must be given more than the amount they [actually] eat. And see the add. of Shabbos Parshas Vayigash 5751, note 47.

As simply seen, that when one lights a candle, the entire room is illuminated with the light of the candle. And being a holy candle, upon which a blessing was made, it illuminates the entire room with holiness – similar to the phenomenon of “the bursting forth of all the Lights.”

[Whereas other Mitzvos can be in a manner that one Mitzvah is separate from another. As the precision of the wording of our Sages¹²⁶ “they are full of Mitzvos like a pomegranate”: he is indeed full of Mitzvos, however, they are separate one from another and have a peel which covers it, similar to the seeds in a pomegranate].

And based on this, it is also understood why there is an addition in the fulfillment of Mitzvos through the Shabbos candles of Jewish women and daughters, by their whole household including the husband and the boys. And simply: the lighting of the Holy Shabbos candles is the beginning which leads in the entire Shabbos for the whole household, and only afterwards comes the Shabbos prayers and Kiddush [recitation] of the men. And similarly, more in general – as the Talmud says¹²⁷ that through the lighting of the Holy Shabbos candles, one merits to [have] children who are Torah scholars, “since it says ‘for a candle is a Mitzvah and Torah is Light’... [therefore] through ‘the Mitzvah candles’ of Shabbos... comes the Light of Torah.”¹²⁸

And we may say that this is also alluded to in the numerical value of [the Hebrew letters of the word] “Ner (candle)”¹²⁹ [namely, 250] – the 248 Positive Commandments permeated and conducted by the two aspects of Love and Fear [of Hashem].

126) Chagigah at the end. *ref. a.l.*

127) Shabbos 23, 2.

128) Rashi's Comm. *ibid.*

129) See Zohar II 166b. Likkutei Torah Bahaloscha 33c. Shelach 44d. *e.p.*

17. And in general – the lesson from this is, that the service of a Jew must be in a manner of “bursting forth of all the Lights,” that his entire existence is permeated with “a candle is a Mitzvah and Torah is Light,” and he does the Service with a healthy soul in a healthy body, similar to a High Priest who is complete from every perspective (as *supra* Chapter 8).

And even if there is, Heaven forbid an interruption and descent “for a small moment I have forsaken you,”¹³⁰ that one’s father or mother has departed Heaven forbid (since the Redemption has not yet come in actuality) – indeed it is a descent for an ascent [afterward], only in order to reach a higher level of the revelation of “Come to Pharaoh,” both in the Soul, and more and mainly – in her^[130] household, the boys and mainly the daughters, that they shall see to compensate and continue to do the work that she would have done [had she] been alive, in the spirit which she infused in them through their education, which through “her children being alive,” indeed “she is also alive.”¹³¹

And in general – that through this there should be a greater addition in the revelation of the soul on the level of ‘Shoshanah’ (‘rose’), which receives from Hashem Who is called Shoshan,¹³² including that there comes about the complete unification of “the Jewish people and Hashem are completely one [entity].”

18. And may it be the will [of Hashem], that through the mere making of resolutions for the tenth of Shevat – including,

130) Yeshayah 54, 7.

[130] *[This is seemingly referring to the passing of Rebbetzin Raizel (Shoshanah) Gutnik, see the address “Regarding the Virtue of Jewish Women and Daughters of Our Generation, May They Live,” 5752, note 100 (in the note on the margin).]*

131) See Ta’anis 5b.

132) See Zohar III, 107a. Sefer Hama’amorim 5568, pg. 90. And see Sefer Halikkutim Da”ch Tzemach Tzedek *s.v.* Shoshanah. *ref. a.l.*

that every person participates in all the activities and customs related to the tenth of Shevat, beginning with the Chassidic gatherings which are made in every place on this day, as well as during the week before it and after it –

There should already be [even] before this [the phenomenon of] “those that dwell in the dust arise and sing,” and the Baal Hahilula at our head, and Mamash (literally) immediately, with the literal meaning of “Mamash” – as known¹³³ that the Righteous ones are resurrected immediately, and we celebrate the Yahrtzeit together with him,

And literally immediately transpires [what is said at the beginning of Parshas Beshalach] “when Pharaoh sent out the nation [from exile],”¹³⁴ “and the Jewish people leave with a high hand”⁹⁰ – [namely] that we go out of exile and we enter into the Holy Land, [then] into Jerusalem the Holy City, [then] to the Holy Mountain, [then] to the third Beis Hamikdosh, and [then] to the Holy of Holies,

‘Hashem shall reign forever and ever.’¹³⁵

133) Zohar I, 140a.

134) Beg. Parshas Beshalach.

135) Ibid 15, 18.

From the Talks of Shabbos, the Torah Portion of Bo (the 6th of Shevat) and Shabbos, the Torah Portion of Beshalach (the 13th of Shevat), 5752

– Regarding the Virtue of Jewish Girls and Women of Our Generation, May They Live –

– *Translated from Hebrew* –

1. Among the innovations of my revered father-in-law the Rebbe, leader of our generation [Rabbi Yosef Yitzchak], whose Yahrtzeit is on the tenth of Shevat – is his occupation and dedication to influence Jewish girls and women¹ in matters of Judaism, Torah and its Commandments (including and especially Chassidic Teachings²) in addition [to men and boys], moreover, his efforts in this was through emphasizing the special virtue of Jewish women, that every one of them is the “foundation of the home,” and it is in her power to affect the whole household, including the children and the husband.³

And the source for this – as elucidated in his known address⁴ regarding the *precedence of women* over men regarding very important matters for the Jewish people:

1) Notwithstanding the fact that in previous generations the main efforts were with men, and through them the influence reached the women also.

2) Since the fulfillment of the fundamental Commandments, which are a constant obligation – the belief in Hashem and His oneness, loving and fearing Him etc., are dependent on the study of Chassidic teachings.

3) And in the words of our Sages – “women how do they gain merit by bringing their children to the synagogue... and waiting for their husbands [to come home from the study-hall]...” (Berachos, 17a. *ref. a.l.*).

4) Likkutei Dibburim vol. 3 at the end (571b *ff.*).

At the ‘giving of the Torah’ – as is written,⁵ “so shall you say to the House of Ya’akov,” “referring to the women,” and afterwards “and tell the sons of Israel,” “the men.” *And at the contribution for the Mishkan (Tabernacle)* (“and they shall make⁶ a Sanctuary for Me and I will dwell among you”⁷) – as the verse says⁸ “and the men came together with the women,” “they [the women] were there first and the men merely joined them.”⁹

And in addition to precedence in time, also (and mainly) precedence [superiority] in virtue: at the ‘giving of the Torah’ – that the women did not want to give from their gold, and indeed didn’t give [their gold] to make the golden calf¹⁰ (they didn’t take part in the sin of the golden calf which was the [exact] opposite of the ‘giving of the Torah’), and at the contribution for the Mishkan¹¹ – as the verse says¹² “and all the women... spun the goats,” “this was an *outstanding*

5) Yisro 19, 3 and in the Mechilta and Rashi’s Comm. *a.l.*

6) Terumah 25, 8.

7) Including also the nuance of “and I will dwell among *you*,” “it does not say ‘in it’ rather [it says] ‘among you’, within each and every one [of the Jewish people]”* (as mentioned also in the Yahrtzeit Series of Discourses ([*s.v.* Basi Legani] at the beg.)).

*) *Also including every female (see the end of s.v. V’asoo Lee Mikdash 5704. 5747).*

8) Vayakhel 35, 22.

9) Ramban on the verse.

10) Pirkei DeRebbi Eliezer ch. 45. And more.

11) In addition to the fact that the gold that they did not want to give for the making of the [golden] calf – they gave it, moreover with joy, for the making of the Tabernacle (which this emphasizes even more their refusing to give [it] for the making of the [golden] calf).

12) Ibid, 26.

craftsmanship that they spun them [the threads] while [the hair] was still on the goats.”¹³

Furthermore, and now this is the most important¹⁴ – their special connection *to the Redemption*:

Our sages say¹⁵ “in the merit of the righteous women that were in that generation the Jewish people were redeemed from Egypt,” and likewise regarding the Redemption which is destined to come, about which is said¹⁶ “just as in the days you left the land of Egypt, I shall show them wonders,” that it will be in the merit of the righteous women in that generation, as the words of our Sages¹⁷ “the generations will be redeemed only in the merit of the righteous women that are in the generation.” And especially in accordance with

13) Rashi’s Comm. *a.l.* “so that the spun [hairs] will have an additional glare, since unprocessed [hair] for the most part, when they are uprooted from their pore they lose a little bit of their fine quality (Seforno *a.l.*), as well as the virtue of “absolute purity (through the fact) that the spinning is of a living animal[’s hairs], since it cannot become impure while alive” (Chidushei Aggados Maharsha on Shabbos, 98b). And we may also say, that through this the donation for the Tabernacle was from *the living [animal] specie*, similar to the advantage of a sacrifice from the living [i.e. animal species]* over a sacrifice from the organic specie (see Likkutei Sichos vol. 16 pg. 452).

*) *And furthermore – regarding a sacrifice in the simple sense its life is gone before it is offered on the Altar [it is first slaughtered], whereas in our case, that the “sacrifice” is the bringing of the contribution, and when it was brought it was alive (only that afterwards they severed it [the threads] to be used to make the Tabernacle).*

14) Since, the reason [for these efforts] due to their precedence at the ‘giving of the Torah’ and at the contribution for the Tabernacle also stands in all previous generations.

15) Sotah beg. 11b.

16) Michah 7, 15.

17) Yalkut Shimoni Rus, end Remez 606 (from Midrash Zuta Rus).

what is explained in the writings of the Arizal¹⁸ that the generation of the Future Redemption is a reincarnation of the generation that left Egypt, and in accordance with this, the righteous women of our generation which in their merit we are redeemed, are the same women which in their merit the Exodus from Egypt transpired.

And since our generation is the last generation of exile and the first generation of Redemption, as the words of my revered father-in-law the Rebbe Leader of our generation, that we have already completed all the aspects of Service [necessary for the the Redemption to come] and we are standing prepared to accept Moshiach Our Righteous One – my revered father-in-law the Rebbe Leader of our generation placed effort on greatly affecting and influencing the women, in order to hasten the Redemption in the merit of the righteous women of our generation.

And to add, that the virtue of the Jewish women is emphasized (not only *in bringing* the Redemption, rather also and mainly) *in the Redemption itself* – as known and explained in Kabbalah and Chassidic teachings¹⁹ that in the Time to Come the virtue of the Attribute [of Hashem called] Malchus (recipient, woman)^[19] will be revealed whose source transcends all the [other] Attributes (giver, man),^[19] as is

18) Shaar Hagilgulim, intro. 20. Likkutei Torah and Sefer Halikkutim, Shemos 3, 4.

19) See Torah Ohr end of Parshas Vayigash. Likkutei Torah Shir Hashirim, 48b. *e.p.*

[19] *[The Attributes of Hashem are in general divided into two groups: 1) The first 6 Attributes which issue their qualities forward (likened to a man – who gives to the woman), 2) Malchus which receives from all the Attributes before it (likened to a woman who is a recipient from the man).]*

written “the female will transcend the male,”²⁰ “the woman of valor is the crown of her husband.”²¹

2. And we may say, that this idea is emphasized also in relation to his Yahrtzeit – [which is] the completion of his Service in his life in this world:

The Discourse that my revered father-in-law the Rebbe [Rabbi Yosef Yitzchak] issued to be studied on the tenth of Shevat 5710 (the day of his passing), *s.v.* Basi Legani (I have come to My garden) My Sister the Bride, was, in correlation with “the Yahrtzeit of his revered *grandmother* Rebbetzin Rivkah, may her merit guard us”²² (on the tenth of Shevat), and its sequel in *s.v.* Hayosheves Baganim, was in correlation with the “Yahrtzeit of his revered *mother* Rebbetzin Shternah Soroh, may her merit guard us”²³ (on the 13th of Shevat²⁴) – which in this is emphasized the relation of his Yahrtzeit (the completion of his Service) with the Yahrtzeit of *righteous women* among the Jewish people (his grandmother and mother²⁵), the wives of Leaders of the Jewish people (the Rebbe Maharash and the Rebbe Rashab).

As emphasized also in the beginning of the Discourse – “I have come to My garden, My sister the bride”²⁶ – the virtue

20) Yirmiyah 31, 21.

21) Mishlei, 12, 4.

22) Wording of the heading of the Discourse (Sefer Hama’amorim 5710, beg. pg. 111).

23) Wording of the heading of the Discourse (ibid, beg. pg. 119).

24) In the year 5702 – fifty years ago (and see infra note 109).

25) And note, that the Yahrtzeit of his daughter, the Righteous Rebbetzin Chayah Mushka, is within ten days from the 13th of Shevat – the 22nd of Shevat.

26) Shir Hashirim, 5, 1.

and dearness of the *Jewish people*^[26] (“My sister the bride”) to the Holy One, blessed be He,²⁷ and similarly within the Jewish people themselves, the virtue and dearness of *the women*, as known that Hashem and the Jewish people are similar to husband and wife.²⁸

And likewise in the content of the Discourse – “‘I have come to My garden’ [i.e.] to My ‘bridal chamber’ – ‘to the place where My Essence was [revealed] in the beginning,’ for the [revelation] of the essence of the Divine Presence was in the lowest realms,” [namely, the concept of] revealing G-dliness below so that He, blessed be He, may have a dwelling in the lowest realms [which is brought about] through the Service of the Jewish people – which Jewish women have a special advantage in this phenomenon,²⁹ as known³⁰ that the descent to refine the matters of the world is more emphasized in [the Service] of the matriarchs than in [the Service] of the patriarchs who they themselves [the patriarchs] are above the world, and their (the patriarchs’) accomplishment in the

[26] [*Lit. the ‘Community of Israel’ – the ‘Community of Israel’ is the source from which the individual souls of the Jewish people descend and are sustained.*]

27) And likewise in the beginning of the Discourse “Hayosheves Baganim (she who sits in the gardens) friends are listening to your voice, let me hear it” – the virtue of the Jewish people over the angels who come to hear the voice of the Jewish people in the synagogues and study-halls.

28) And the entire Shir Hashirim is based on this.

29) Note that the drawing below of the Divine Presence (“I have come to My Garden”) was through the ‘giving of the Torah’ and making the Tabernacle (as explained later on [in the Discourse]) – which in both of them *the women preceded* the men (as supra ch. 1).

30) See Sefer Hasichos 5749 vol. 1, end pg. 84 ff.

world in the proper manner is specifically through the matriarchs.³¹

In slightly different words: the completion of the Service of a leader of the generation^[31] [Rabbi Yosef Yitzchak] (on his Yahrtzeit) is the completion of the Service of the entire generation (since “the Leader is everything”³²), and being that this generation^[31] is the last generation, indeed this [marks] the completion of the general Service *of the Jewish people* (‘woman’) in making a dwelling for Him, blessed be He, in the lowest realms (“‘I have come to My garden’... the essence of the Divine Presence was in the lowest realms”).

31) And the reason for this is – because the source of the matriarchs is higher than the patriarchs, similar to the concept of ‘the final action, was first in thought,’ as will be revealed in the Time to Come “the female will transcend the male,” “the woman of valor is the crown of her husband” (and see *infra* ch. 7.).

[31] *[Note the precision of the wording, that the Rebbe King Moshiach Shlita does not say (as usual) Nasi Doreinu, ‘the leader of our generation’ rather Nasi Hador, the ‘leader of the generation’ emphasizing that he is not speaking about himself, Heaven forbid, for he lives forever (see the previous talk of Bo, 5752) rather about his Father-in-law; similarly the Rebbe King Moshiach Shlita says “this generation” instead of “our generation” and merely “the last generation” without saying “...of exile.” This is well understood based on what the Rebbe King Moshiach Shlita explains in the Royal Words of the 22nd of Shevat 5752 that the first and main step in ‘making a dwelling for Him, blessed be He, in the lowest realm’ was completed upon the Yahrtzeit of the 10th of Shevat (making the world a vessel for the revelation of Hashem). Whereas the Service of the Rebbe King Moshiach Shlita is to truly unite the physical world with Hashem and actually bring the Redemption in the fullest sense (not only completing aspects of Service of the time of exile for the Redemption to come) – see Royal Words *ibid*, beg. ch. 6. The generation of the Rebbe Rayatz is the last generation of exile whereas our generation is the gneration of Moshiach – see *supra* page 63 ff.]*

32) Rashi’s Comm. on Chukas 21, 21.

And to add, that regarding the general concept of Righteous ones passing away (Yahrtzeit and Hilula) upon the completion of their Service, the verse says “my Beloved³³ descended to His garden (similar to “I have come to My garden”)... to pick roses,”³⁴ “to take away³⁵ the Righteous ones of the Jewish people”³⁶ (who completed the Torah and Commandments [necessary for] their souls³⁷). And furthermore and mainly, that the “taking away [passing]” is in order for there to be an (immeasurably) greater ascent which

33) Shir Hashirim, 6, 2.

34) As known that the Jewish people are called by the name “Shoshanah (rose)” – “like a rose among the thorns so is my wife among the daughters” (Shir Hashirim, 2, 2. And see Shir Hashirim Rabbah *a.l.* Sefer Halikutim (Dach by the Tzemach Tzedek) *s.v.* Shoshanah (pg. 196 *ff.*). *ref. a.l.*), and Hashem (during the time of exile) is called by the name “Shoshan”* (see Sefer Hama’amorim 5568, pg. 90. Likkutei Levi Yitzchak on Zohar II pg. 44).

*) “*The Names Elokim, [which are as follows: the numerical value of all the letters when each letter of the Name is] ‘spelled out using Yuds’ [i.e. the Hei is spelled out: Hey Yud] is 300, plus [the numerical value of all the letters when the Name is written out gradually (i.e. Alef (1), Alef Lamed (31), Alef Lamed Hei (36) and so forth – then added all together) called] Ribua is 200, [plus] the simple numerical value – 86, plus the [numerical value of the] vowels of the Name Elokim – 70, added together is 656, the numerical value of Shoshan*” (manuscript of my revered father, my teacher, regarding his name, imprisonment and exile – which appears in the *beg. of Likkutei Levi Yitzchak on Zohar I. And more.*).

35) Shir Hashirim Rabbah *a.l.* And more.

36) And note from the relation of “roses” with the Yahrtzeit of the Righteous Rebbetzin *Rivkah* – as stated in the Midrash (Shir Hashirim Rabbah cited in note 34) “to what is she (Rivkah [our matriarch]) similar to, to a rose among the thorns.” And to add, allusively speaking – that the letters [of the word] “Shoshanah” are found in the name of the Righteous Rebbetzin *Shterna Sarah*.

37) Comm. Yefeh Kol and Yidei Moshe *a.l.*

will be *in the era of the Resurrection*, “those that dwell in the dust [will] arise and sing,”³⁸ and the Righteous ones at their head, souls within bodies in this physical world, in which will be the revelation of the essence of the Divine Presence, a dwelling for Him, blessed be He, in the lowest realms, in the true and complete Redemption.³⁹

3. And we may also connect this with the Torah portion of the week (and especially since his passing was on the holy day of Shabbos in which the entire portion was read) – the Torah portion of Bo:⁴⁰

In explaining [the words of the verse] “come to Pharaoh” it says in the Zohar⁴¹ “that Hashem brought him (Moshe) into the room within rooms [the innermost chamber]...”, and similarly regarding Pharaoh of holiness,^[41] “that Hashem brought him (Moshe) into the room within rooms” to the loftiest level of [“Pharaoh” an idiom of “Ispari’u” (burst forth),

38) Yeshayah 26, 19.

39) Note from the words of our Sages (Shir Hashirim Rabbah cited in note 34) “just as a rose is only for smell, so too the Righteous were only created for the Redemption of the Jewish people... just as a rose is meant for Shabboses and Holidays so too the Jewish people are meant for the future Redemption” (the day which is all Shabbos and all good).

40) In addition to the fact that the Torah portion of Bo is the Torah portion of the exodus from Egypt – which “in the merit of the righteous women that were in that generation the Jewish people were redeemed from Egypt” (as supra ch. 1).

41) Vol. 2, 34a.

[41] *[Every entity in the world, even things that are the opposite of good and holiness, have a source Above in holiness which is the true ‘identity’ of the entity, only that after it goes through numerous gradational descents, with many ‘filters’ and concealments etc. [hiding its true ‘identity’], it gradationally descends below into an opposite entity – see at length the Royal Words of Bo 5752.]*

meaning] “that all the [G-dly] lights burst forth and are revealed from Him,”⁴²

And in this is alluded the relation to the passing of the leader of the generation,^[31] the Moses of the generation⁴³ – his ascent to a most lofty level [the level] of “all the [G-dly] lights burst forth and are revealed from Him” at the time of his passing.⁴⁴

Moreover and mainly – that “*all the [G-dly] lights* burst forth and are revealed from Him” (“Come to Pharaoh”) is the completion of the general Service during his life in this world *to illuminate the world* through the Service of Torah and Commandments, “a candle is a Mitzvah and Torah is Light.”⁴⁵

And also in this concept there is emphasis on the relation to *Jewish women* – for one of the main Commandments which were given to Jewish women is the Commandment of [lighting] Shabbos and Holiday candles, “a candle is a Mitzvah (and Torah is Light)”⁴⁶ *literally and clearly* [i.e. not

42) Zohar I, 210a. And see at length supra pg. 101 ff.

43) See Tikkunei Zohar, Tikkun 69. Bereishis Rabbah 56:7.

44) And note, that the concept of Histalkus (lit. passing) is not [that the person is] ‘removed [from us]’ Heaven forbid, for behold, “a Righteous person that passes away *is found* in all worlds (even in this physical world) *more than during his life*” (Zohar III, 71b. Tanya Igeress Hakodesh sect. 27 and its explanation [following it]), rather, as the words of the Zohar (see Zohar II, 128b) “the glory of Hashem is Istalek (revealed in a transcendent fashion) in all the worlds” (as brought in the Yahrtzeit Discourse), “which is the revelation of the level of Sovev Kol Almin... a transcendent Revelation [not vested in Vessel]” (Torah Ohr end Parshas Vayakhel, analyze what is stated there).

45) Mishlei 6, 23.

46) See Zohar II, 166a: “A candle is a Mitzvah’ which ‘candle’ [is this referring to]? This is the candle of the Commandment with which women gain merit, namely Shabbos candles.” And note from Shabbos 23b: “one who is fond of candles [merits] to have children who are Torah scholars,”

only a spiritual light as regarding other Commandments], [indeed,] a general Commandment that includes all the Commandments, as known ⁴⁷ that the 248 Positive Commandments (the 248 ‘limbs’ of the King^[47]) plus 2 hands (the two general aspects of Love and Fear [of Hashem]⁴⁸ which through them the fulfillment of the Commandments are done in a complete manner⁴⁹) is the numerical value of [the Hebrew letters of the word] “*Ner* (candle)” [namely, 250].

And note that the Commandment of lighting the Shabbos candles is followed by the commencing of Shabbos, and furthermore, the commencing and accepting of the Shabbos is through the lighting of the Shabbos candles (before the Evening [Shabbos] prayer of the husband)⁵⁰ – which in this is emphasized the completeness of the general Service all the days of the week in illuminating the world with “a candle is a Mitzvah and Torah is Light”.

And likewise regarding the general Service of the Leader of our generation (the general Service *of the Jewish people* in

“for it says ‘indeed a candle is a Mitzvah and Torah is Light,’ through ‘the Mitzvah candles’ of Shabbos... comes the Light of Torah.” (Rashi’s Comm. *a.l.*).

47) See Zohar II *ibid*, folio b. And see Likkutei Torah Bahaloscha 33c. Shelach 44d. *e.p.*

[47] *[The Positive Commandments are referred to as ‘limbs’ of the King (Hashem) since limbs reveal the soul in action similarly through us fulfilling the Mitzvos we draw the Light of Hashem in these 248 Vessels – thereby drawing the Light below.]*

48) In addition to the fact that love and fear are two specific Commandments of the 248 Positive Commandments.

49) Since through them “[the deeds] ‘fly up’ [to Heaven]” (Tikkunei Zohar, Tikkun 10 (25b). Tanya ch. 40. *e.p.*).

50) See Shulchan Aruch Admur Hazakein Orach Chaim 263:7. *Ref. a.l.*

our generation) in matters of “a candle is a Mitzvah and Torah is Light” – that the climax (completeness and perfection) is (A) *on the holy day of Shabbos*,⁵¹ which is ushered in by the lighting of the Shabbos *candles*, (B) and on Shabbos the Torah portion of ‘Come to Pharaoh,’ “*all the [G-dly] lights* burst forth and are revealed from Him.”

Moreover and mainly – that this is the preparation *for the ultimate perfection* of “a candle is a Mitzvah and Torah is Light” ([namely, the fulfillment of] “the Commandments as You [truly] desire”⁵²) in a manner of “all the [G-dly] lights burst forth and are revealed from Him” – as will be manifested *in the Time to Come*, “the day which is all Shabbos and rest for life everlasting.”⁵³

4. And we may add, that the virtue of Jewish women is emphasized also in the Torah Portion of Beshalach – as in the calendar layout of many years that the Yahrtzeit occurs in the week of the Torah Portion Beshalach.⁵⁴

In the Torah portion of Beshalach [the Torah] discusses ‘the song of the sea’– “then Moses and the Jewish people sang,”⁵⁵ and after this “and⁵⁶ Miriam the prophetess, sister of Aharon, took the tambourine into her hand and all the

51) Note, that Dovid passed away on Shabbos (Shabbos, end 30a ff.) [correlating to the completion of his G-dly Service in this world; hence, we see that Shabbos is related to completing the Service in the time of exile].

52) See Toras Chaim beg. Parshas Vayechi. Hemshech Vekachah 5637, ch. 17 ff. And more.

53) Tamid at the end.

54) And note that the second Discourse of the Yahrtzeit Series of Discourses was issued [to be studied] on the 13th of Shevat which occurs on [Shabbos] the Torah portion of Beshalach.

55) 15, 1.

56) Ibid, 20-21.

women followed after her with tambourines and dances, and to them Miriam responded ‘let us sing to Hashem...’⁵⁷, which in this is emphasized the advantage of the women over the men, since their song was with an *immense joy*, “with tambourines and dances,” so much so, that “the righteous women of the generation were certain that Hashem will make miracles for them, and they took tambourines out of Egypt [when they left].”⁵⁸

And regarding the explanation as for why the song of the women (Miriam) was with a much greater joy – we may say:⁵⁹

It says in the Midrash⁶⁰ “Miriam was named so due to the *Mirur (bitterness)*,” since the main affliction of the slavery as such that “they embittered their lives... with backbreaking labor”⁶¹ was once Miriam was born (for eighty-six⁶² years, [which began] four years before Moshe was born), and

57) Note from [what is stated in] Shemos Rabbah 23:7: “Singers came first’ refers to the Jewish people, ‘at the end the chanters’ refers to the angels, ‘between [these two] the young women playing tambourines’ refers to the women who praised [Hashem] in the middle [before the angels and after the men] as it says ‘and Miriam the prophetess took,’” meaning, that the song of the women was before the song of the angels,* and the angels listened to the praises of the men and the women – similar to [what it says] “friends are listening to your voice, let me hear it” [see note 27].

*) *And in Yalkut Shimoni Tehillim, Remez 799 – there are two opinions concerning this.*

58) Rashi’s Comm. on the verse.

59) See Likkutei Sichos vol. 1 pg. 139 ff.

60) Shemos Rabbah beg. ch. 26. Shir Hashirim Rabbah 2:11.

61) Shemos, 1, 14.

62) As the numerical value of the Name Elokim from which the concealment [severity] comes about (Ohr Hatorah Shemos end pg. 8. And more).

afterwards (and through this) “Hashem appointed *a redeemer, Miriam*.”⁶³

And we may say the explanation of the words of the Midrash “a redeemer, Miriam named so due to the *Mirur*” (for seemingly bitterness and redemption are opposites) – since the redemption was a result of the fact that Miriam was strongly pained by the bitterness of the exile.

And by way of preface the exposition of our Sages⁶⁴ [on the verse] “and Miriam the prophetess, sister of Aharon, took...”, “the sister of Aharon and not the sister of Moshe... since she was prophesying when she was the sister of Aharon (prior to the birth of Moshe) and she said my mother is destined to give birth to a son who will rescue the Jewish people... and when they threw him into the Nile her father arose and lightly spanked her on her head [and] said to her ‘what has become of your prophecy,’ this is why it says in the verse⁶⁵ ‘and his sister stood from afar to see (what will happen to him),’ to see what will happen to her prophecy” – thus the prophecy of Miriam was about *the redemption* (“who will rescue the Jewish people”), and from then on she *eagerly anticipated* the fulfillment of her prophecy (“and she stood...

63) And note from what is written regarding Yocheved and Miriam* “and He made for them houses” “Priesthood and Levyhood from Yocheved and kingship from Miriam” (ibid, 21 and in Rashi’s Comm.), “*Dovid* descends from Miriam” (Shemos Rabbah 1:17), thus, also the Redemption which is destined to come through our Righteous Moshiach – from the seed of Dovid, is through Miriam.

*) See *Shir Hashirim Rabbah* 4:5 (2): “*“who shepherd among roses’... indeed Miriam and Yocheved are the midwives of the Jewish people and they would shepherd the Jews whose hearts are soft as roses.”*”

64) Megillah 14a. *ref. a.l.*

65) Shemos 2, 4.

from afar'... to see what will happen to her prophecy"), and the longer the exile went on *she was embittered* by the length of the exile, so much so that the bitterness is emphasized in her name which expresses her essence ("Miriam named so due to the Mirur").

And through being embittered about the exile ("Miriam named so due to the Mirur") and awaiting and yearning for the redemption ("and she stood... to see what will happen to him") the Jewish people merited the redemption ("Hashem appointed a redeemer, Miriam"), which then the prophecy of Miriam was fulfilled.

[And to add, that this idea is emphasized also *regarding Rachel*⁶⁶ – that when the Jewish people were exiled from the Land of Israel, "Rachel went out⁶⁷ to her gravesite⁶⁸ and cried and beseeched mercy for them, as the verse says⁶⁹ 'a voice was heard up high... (Rachel is crying for her children refusing to be comforted...),' and Hashem answers her 'your efforts are rewarded – says Hashem... the children will return to their borders'"⁷⁰].

66) Note that the 'the congregation of Israel' [see trans. note 26] is referred to as Rachel (Tanya ch. 45. *E.p.*).

67) Rashi's Comm. Vayechi 48, 7. And see at length Likkutei Sichos Vayechi, 5749.

68) Moreover – she had self-sacrifice in not being buried with Yaakov (and the other patriarchs and matriarchs), [and] instead [she was buried] "on the way to Efras, namely, Beis Lechem," in order "to be of assistance to her children when Nevuzraden exiled them and they were passing there, Rachel went out to her gravesite and cried and beseeched mercy for them."

69) Yirmiyah, 31, 14 *ff*.

70) And note, that the Redemption is through [Moshiach, from the seed of] Dovid – the fourth wheel of the Chariot [of Hashem] (Zohar I,

And equivalent to the *great bitterness* over the exile (“Miriam named so due to the Mirur”) was the *great joy* over the redemption (“equivalent to the pain is the reward”⁷¹) – “and Miriam took... *the tambourine* into her hand... and all the women followed after her *with tambourines and dances*.”

And according to this we can truly appreciate why the prophecy of Miriam regarding the redemption is written in the verses regarding ‘the song of the sea’ – “and *Miriam the prophetess, sister of Aharon*, took the tambourine into her hand... and all the women followed after her with tambourines and dances” – for, when “the Jewish people saw Egypt dead on the seashore” and their fear of Egypt evaporated, ⁷² the prophecy of Miriam regarding the redemption of the Jewish people was *completely* fulfilled, and therefore the joy over the redemption was complete, “with tambourines and dances.”

And the virtue of the women expressed in the song of Miriam (“with tambourines and dances”) is emphasized even more in the Haftorah (the culmination of the Torah portion) – “and⁷³ Devorah sang”⁷⁴:

Although we read the song of the men (Moshe and the Jewish people) in the Torah portion itself and also the song of the women (Miriam and the Jewish women), nevertheless, we do not read a Haftorah with a song of the men (as on the

248b. And more), which is also the concept of Rachel (Meorei Ohr 1:84. And more).

71) Avos 5:21.

72) See Likkutei Sichos vol. 7 pg. 270. *Ref. a.l.*

73) Shoftim 5, 1.

74) And after this the verse adds also “and Barak Ben Avinoam,” “since Devorah played the main part [of this victory] (Comm. of the Radak on the verse).

seventh day of Passover when we read a Haftorah regarding the song of Dovid⁷⁵), rather [a Haftorah] regarding a song of the women (the song of Devorah). And among the reasons for this⁷⁶ – since the song of the women (Miriam) was in a much superior manner than the song of the men, “with tambourines and dances” (as mentioned above).

And based on what is known that the Haftorah is related to the concept of exile (that “they made a decree against the Jewish religion that the Jewish people cannot read [the weekly Torah portion] from the Torah so [instead] they read the topic of the Torah portion from the Prophets”⁷⁷) – we may say, that the emphasis on the virtue of the women in the Haftorah (“and Devorah sang”) is mainly regarding *the time of exile*,⁷⁸ namely, the virtue of the Service of the Jewish righteous women (who are similar to Devorah) in the time of exile, which in their merit and as their reward, we go out of exile into the Redemption.⁷⁹

75) Megillah, 31a.

76) See Likkutei Dibburim vol. 4, 701a. And ibid (at the end of the essay): everything is in the merit of the women, everything came from the earth. [*Both earth and women symbolize Hashem's attribute of Kingship.*]

77) Shulchan Aruch Admur Hazakein, Orach Chaim beg. sect. 284.

78) And note that in the song of Devorah it says “the righteousness of Pirzono (spreading) the Jewish people [lit. ...letting the Jewish people live in cities without walls (as a result of not fearing enemies)]” (ibid, 11), which alludes to the general concept of exile, as the exposition of our Sages (Pesachim, 87b) “Hashem did *righteousness with the Jewish people in dispersing them* among the nations of the world.” Moreover and mainly – that through this we reach the perfection of the Redemption in a manner of “Jerusalem will reside Prazos ([without walls, like] Pirzono)” [as a result of not fearing enemies] (Zecharyah 2, 8. And see Ohr Hatorah Beshalach pg. 670 ff.).

79) Note that the song of Devorah is in conjunction with the victory of the war – the content of ‘our actions and work throughout the time of

6. And more specifically – that in the beginning of the Haftorah⁸⁰ there is an allusion to the main aspects of the Service of the Jewish women, which in their merit the Redemption comes:

1) “And Devorah a prophetess woman the wife of Lapidos,”⁸¹ “what⁸² [is the meaning of] ‘the wife of Lapidos’ [was she then not the wife of Barak, only, this alludes to the fact] that she would make wicks for the Sanctuary”⁸³ (“the Tabernacle in Shiloh”). And similarly in the “Sanctuary” found in every single Jew’s home – the accomplishment of the Jewish women and daughters of lighting Shabbos⁸⁴ (and Holiday) candles *to illuminate*⁸⁵ the entire house, and through

exile’ in general (“the righteousness of spreading the Jewish people”) *to be victorious* over concealments etc.,* which through this the complete pleasure and joy Above is accomplished, which is revealed in the Redemption – the concept of “‘and the victory’ refers to Jerusalem” (explained at length in Ohr Hatorah *ibid*). – and note from the explanation of the concept of Victory in the Yahrtzeit Series of Discourses (ch. 11 ff).

*) And note from the repetition of “Anochi” in the song of Devorah – due to the virtue of **Return [to Hashem]** (See *Likkutei Torah Derushei Shabbos Shuvah*, 65b ff. *Ohr Hatorah Nach* (book 2) pg. 746 ff.).

80) As our custom that we begin from “And Devorah a prophetess woman...” (Sefer Haminhagim Chabad, end pg. 32).

81) *Ibid* 4, 4.

82) Megillah, 14a and in Rashi’s Comm. (in the continuation of the Talmudic discussion regarding the prophecy of Miriam).

83) “And because of this she merited to have prophecy and the light of the Torah – she acted as a judge for the Jewish people” (Chiddushei Agados Maharsha *a.l.*). And see the following note.

84) “Candle – a Mitzvah” which through it one merits “the light of Torah” (as *supra* note 46) – like Devorah who merited “to have the Light of Torah” (as [stated] in the previous footnote).

85) And [this is] alluded to in the name “a woman of Lapidos” – “[energetic] like a Lapid (flame) of fire” (Metzudas Dovid on the verse).

this the entire surroundings and the entire world, similar to the wicks for the Sanctuary that Devorah made which illuminated the Sanctuary and the entire world, “from it light shined to the world.”⁸⁶

2) “And she would sit under Devorah’s date-palm,”⁸⁷ “why⁸² specifically under a date-palm... because of [the prohibition of] Yichud”⁸⁸ (“for it is tall and it doesn’t have shade (it has no branches towards the bottom of it⁸⁹) and no one can be secluded there with her as in a house”) – the virtue of *modesty* (“the true honor of the king’s daughter *is her modesty*”⁹⁰), as emphasized also in the song of Devorah: “from women *in the tent* you shall be blessed,”⁹¹ “who are the women in the tent? Sarah, Rivkah, Rachel and Leah,”⁹² which this is the foundation upon which every Jewish house stands.

86) Yerushalmi Berachos end 4:5. And more.

87) Ibid, 5.

88) And there [it says]: “another explanation – just as a date-palm has only one heart [core] so too the Jewish people in that generation their heart was solely [dedicated] to their father in Heaven.”* And in Chiddushei Aggados Maharsha [he explains]: “its single heart in its trunk extends straight up, whereas other trees their branches also have a heart, which bend here and there” – and we may say that in this is emphasized the connection [of this] to the first explanation that “the date-palm has no branches towards the bottom of it.”

*) *And note from the relation to a “rose” – “just as a rose... its heart is directed upward, similarly the Jewish people... their hearts are directed to their Father in Heaven” (Shir Hashirim Rabbah cited in note 34).*

89) Chiddushei Aggados Maharsha ibid. And see the previous note.

90) Tehillim 45, 14.

91) Ibid 5, 24.

92) Nazir 23b. *ref. a.l.* – And in Rashi’s Comm. on the verse: “Sarah, as the verse says about her ‘behold she is in the tent,’ Rivkah as the verse says about her ‘and Yitzchak brought her [in] to the tent,’ Rachel and Leah as the verse says about them ‘and he left the tent of Leah...’”.

And based on this we may explain also the culmination of the Haftorah “and the land was quiet for forty years,”⁹³ although “this is not part of the words of Devorah rather [part of the words] of the one that wrote this book [Shmuel the prophet]”⁹⁴ – which this alludes to the fact that through the conduct of the Jewish righteous women in the footsteps of Devorah, we merit the phenomenon of “the land was quiet,” including the ultimate perfection of “the land was quiet,” with the entering into the complete Land of Israel⁹⁵ (a land of ten nations⁹⁶) in the true and complete Redemption which is related to “forty years,” the closed Mem ם [which symbolizes the number forty] of “למרבֿה”⁹⁷ to the prosperity of the sovereignty and eternal peace.”⁹⁸

93) Ibid 5, 31.

94) Rashi’s Comm. on the verse.

95) Note that the virtue of Jewish women is emphasized also regarding entering the Land [of Israel] – “they [the women] cherished the Land [of Israel]” (Rashi’s Comm. on Pinchas 26, 64). And note from the relation to the fifteenth of Shevat, the New Year for trees – in which is emphasized the cherishing of the Land of Israel, in the custom of eating fruits with which the Land of Israel is praised, “A land of wheat and barley, and vine, and fig, and pomegranate, a land of olive oil and (date) honey.”*

*) *And note from the relation [of this] to “Devorah’s Tomar” – for a “Tomar” is a date-palm (date honey). Moreover, also “Devorah (lit. a bee)” is related to honey (although it isn’t date honey, only bee honey).*

96) See Lech Lecha 15, 19 and in Rashi’s Comm.

97) Yeshayah 9, 6. And see Sefer Ha’erchim-Chabad Ma’areches Osios Hatorah, letter Mem (2) end pg. 202 ff. *The ref. are cited there. [A closed Mem (in general) is only used at the end of a word. In the “Royal Words” of Behar Bechukosai – 5751 the Rebbe King Moshiach Shlita explains why this is connected to the Redemption through Moshiach: Hashem left part of the world for us to perfect (like a regular Mem – ן). We transform it into a “final Mem” – ם – which is complete (closed on all*

7. And all the above-mentioned have a lesson, instruction and empowerment for the Service of the Jewish women and daughters of our generation:

The Yahrtzeit of my revered father-in-law the Rebbe [Rabbi Yosef Yitzchak] (including also the days before it and after it), which is also the Yahrtzeit of his grandmother, and soon after the Yahrtzeit of his mother, is a very auspicious time for an addition ‘with advanced vigor and greater strength’ in all aspects of Service of the *Jewish women*, that their conduct shall be in the spirit of the Righteous Rebetzins (the wives of the Leaders [of the Jewish people]) whose Yahrtzeits it is, which this brings about the continuation of the life of the Righteous Rebetzins, “just⁹⁹ as their children are alive so too they are alive,”¹⁰⁰ moreover and mainly, that

sides). The “final Mem” appearing in the middle of a word – emphasizes that through our refinement of the world we complete it, bringing the Redemption through Moshiach.]

98) Based on this we can truly appreciate what is written in the verses following (ibid 6, 8) “and Hashem sent a prophet to the Jewish people and he said to them ‘so says Hashem the G-d of the Jewish people ‘I have raised you up from Egypt...’”, “this prophet was Pinchas... who is Eliyahu... who Hashem will bring in the times of the Redemption... ‘behold I am sending you Eliyahu the prophet...’” (Comm. of the Ralbag ibid 5, 31).

99) Based on Ta’anis 5b.

100) And likewise regarding the passing of a woman amidst the Jewish nation,* Heaven forefend, that when “her children are alive,” that they continue with true life of Torah and Commandments as they were educated through her, including and especially through the additional activities in matters of Charity and kindness to bring about an elevation for her soul, then “*she is alive*,” moreover and mainly, that through this we hasten and accomplish immediately that “she is alive” *in the most literal sense*, with the resurrection of the dead (as in the add.).

since in the merit of the righteous women of our generation the true and complete Redemption comes, therefore “they are alive” (also and mainly) *in the most literal sense*, and especially since the righteous men and women arise¹⁰¹ (“arise and sing¹⁰² those who dwell in the dust”) immediately [upon the coming of the ultimate Redemption].¹⁰³

And with extra emphasis this year – 5752, [which the Hebrew letters for the number of this year is] the acronym – which continues to be widespread more and more – [of the Hebrew words meaning] ‘it will be the year of wonders in everything,’ ‘*in everything*,’ ‘*from everything*,’ ‘*everything*,’ – in which is emphasized the virtue of the forefathers (about whom is written ‘in everything,’ ‘from everything,’ ‘everything’”) whom “Hashem gave them a taste of the World to Come,”¹⁰⁴ including and especially the emphasis on the

*) Publisher’s note: *on Friday, the day ushering in the Shabbos of the Torah portion Bo there was the escorting [of the coffin of] Rebbetzin Raizel (Shoshanah) Gutnik, may she rest in peace (and at the head of the escorting assembly – may he be separated for good long life – the Rebbe Shlita). And seemingly, this (and possibly the allusion mentioned earlier regarding Shoshanah) is in reference to this incident.*

101) Note from the relation to the Torah portion of Beshalach – “Where do we see in the Torah that there will be the resurrection of the dead? It says ‘then he will sing’... it does not say ‘sang’ rather will sing,” “denoting the Future,” (Sanhedrin 91b and Rashi’s Comm.). And see the following note.

102) Singing (Shirah) upon the perfection of the Redemption in the [era of the] Resurrection of the dead. – And we may say that this is alluded to also in “then he will sing,” “referring to the Future,” which refers (also) to the song of “those who dwell in the dust” when they come back to life, [as the verse says – they will] “arise *and sing*.”

103) See Zohar I, 14a.

104) Baba Basra, end 16b ff.

virtue of the *matriarchs* (“whatever¹⁰⁵ Sarah will tell you heed her voice”¹⁰⁶), a foretaste of the perfection of the Time to Come that “the female will transcend the male,” “the woman of valor is the crown of her husband.”¹⁰⁷

And to add, that the 52nd year (57**52**) is especially related to “*Gan (garden)*” (52 with the number [itself] is the numerical value [of the Hebrew word] Gan¹⁰⁸) – “I have come to My *Gan*,”¹⁰⁹ which the perfection of this is in the true and complete Redemption which then will be the revelation of the Essence of the Divine Presence (*a dwelling* for Him, blessed be He) in the lowest realms.

8. And a special and most important instruction regarding the concept of *song* – as emphasized in the song of Miriam and the song of Devorah:

Just as at the Exodus from Egypt “*the righteous women of the generation were certain* that Hashem will make miracles for them, and they took tambourines out of Egypt [when they left],” so too regarding the Redemption from this last exile,

105) And this attains even greater appreciation – since in the Command to Avraham regarding the virtue of Sarah it also says “everything,” and we may say, that this alludes to the fact that the virtue of Sarah over Avraham is included in the phenomenon that Hashem gave them a taste of the World to Come (“Avraham about whom is written ‘in everything’”).

106) Vayeira 21, 12.

107) See Likkutei Torah Shir Hashirim, 15c. Ohr Hatorah Chaye Sarah, 123b.

108) In addition to the fact that from it we come to the 53rd year.

109) And note, that this year is the *Jubilee* year (fifty years) since the Yahrtzeit of the Righteous Rebetzin Shterna Soroh, may her merit guard us (which in correlation with her Yahrtzeit the Discourse Hayosheves Baganim of the Yahrtzeit Series of Discourses, was issued [to be studied]) – and “the Jubilee year” is related to the Redemption (see Likkutei Torah Derushei Rosh Hashanah, 60b. *ref. a.l.*).

that the Jewish righteous women must be certain *and undoubtedly they are certain* that *literally* immediately the true and complete redemption comes, to the extent *that they immediately* (in the last moments of exile) *begin singing*¹¹⁰ *with tambourines and dances, for the coming of the true and complete Redemption!*

And more specifically: together with the prayer, request and demand from Hashem that He bring the Redemption *literally* immediately, as an expression of the feeling of *pain and bitterness* (“Miriam named so due to the Mirur”) over the length of the exile, and is expressed in the outcry from the depths of the heart “*until when, until when, until when*”!... They are permeated (also and mainly) with the feeling of *joy*, moreover, the greatest joy which is expressed *in singing*, due to their great certainty that “here this one (the King Moshiach) comes,”¹¹¹ and has already come!

And furthermore and most importantly – that *literally* immediately all the Jewish people, the men, women and children, sing *the tenth song of the Time to Come*, that will be in masculine form (“all the songs are stated in feminine form [i.e. the word ‘song’ in reference to the songs is ‘Shirah’], just as the female gives birth [and has birth pangs] similarly all the past redemptions had [painful] bondage after them, however the Redemption which is destined to come does not have bondage after it therefore it is called [Shir] in masculine form”), “sing to Hashem *a new Shir (song)*.”¹¹²

110) With the height of modesty, obviously, as the lesson from Devorah (as supra ch. 6).

111) Shir Hashirim 2, 8 and Shir Hashirim Rabbah *a.l.*

112) Mechilta Beshalach, 15, 1. And see at length infra pg. 188 ff.

**From the Talks on Thursday of the Week of Beshalach, the
11th of Shevat, and [the Talks] of Shabbos, the Torah Portion
of Beshalach, Shabbos Shirah, the 13th of Shevat, 5752**

– *Translated from Hebrew* –

1. The occurrence of the 10th of Shevat (the Yom Hahilula^[1] of my revered father-in-law the Rebbe [Rabbi Yosef Yitzchak], Leader of the generation) on the fourth day of the week (in several years and similarly this year) – has a number of virtues:

First and foremost – the virtue of the fourth day of the week (which it has on its own) that upon it the luminaries were suspended, “the two big luminaries.”¹

Moreover and also important – that it^[1*] is called “prior to Shabbos,”² since on it begins the preparations for the Shabbos that follows it ([in our case the Shabbos] upon which the Yom Hahilula this year is elevated and attains perfections in a manner of “Vayechulu”³), as emphasized in the ‘song of the day’ [of Wednesday] which concludes with “the short Lechu N’ranina,”⁴ the beginning (the first three verses) of the Psalm “Lechu N’ranina”⁵ which is said in its entirety in the Prayer

[1] [*Yahrtzeit.*]

1) Bereishis 1, 16.

[1*] [*The fourth day of the week.*]

2) Pesachim, end 106a

3) Bereishis 2, 1. And see Likuttei Torah Behar 41a. Ohr Hatorah *a.l.*

[4] [*Everything accomplished during the week is completed (“Vayechulu” “and He completed”) when Shabbos comes.*]

4) Likkutei Dibburim vol. 1, beg. 33a. “Hayom Yom” 23rd of Kislev.

5) And the originality of this is – [that although] the ‘song of the fourth day [of the week]’ is the previous Psalm (Psalm 94, “Hashem is a

upon accepting the Shabbos, which this emphasizes also that the ultimate perfection of the Yom Hahilula which occurs on the fourth day of the week is on the Shabbos following it.

And an additional advantage due to the special virtue of this holy Shabbos (which begins on the fourth day of the week) – Shabbos *Shirah*^[5] – in which is emphasized the concept of “Lechu *N’ranina*” (Rina (song) and Shirah), both in the beginning of the Psalm [said] *in ‘the song of the fourth day of the week’* [the *beginning* of Shabbos Shirah], and mainly in the complete [recitation of] it in the Kabbolas Shabbos prayer.

And this receives greater appreciation based on the known fact⁶ that “song” is especially related to the Shabbos day (“a song for the Shabbos day”⁷), as the [allusive] explanation of words of the Mishnah in tractate Shabbos⁸ “all those accustomed to a Shir (lit. leash) go out with a Shir and are drawn by a Shir,” [alluding to the fact] that every ascent from one level to the next (leaving [“go out”] the previous level and being drawn to ascend above) is by means of song [Shir], and therefore also *the Elevation* of the Worlds on Shabbos^[8]

vengeful G-d...” culminating [with the verse] “Hashem our G-d shall destroy them”), notwithstanding this, we continue [to say] also the Psalm after it (Psalm 95).

[5] *[The Shabbos of Parshas Beshalach is called Shabbos Shirah because we read on this Shabbos the Song of the Sea.]*

6) Torah Ohr Sisa (in the supplements) 113a. Ohr Hatorah Bereishis (vol. 3) 514a ff.

7) Tehillim 92, 1.

8) Beg. ch. 5.

[8] *[All the worlds, both physical and spiritual are elevated to a higher level than they are during the weekdays. “Elevated” means they attain a higher level of Revelation of G-dliness.]*

is through *song* – and we may say, that the main ascent of the Shabbos days through song is *on Shabbos Shirah*, and from it is drawn to all the other Shabboses.⁹ And from this it is understood also regarding the elevations of the Yom Hahilula (as known¹⁰ that on a Yom Hahilula [the soul] appreciates an immeasurably greater elevation in comparison to all the previous elevations), that they transpire mainly and attain perfection (on the day of Shabbos which is related to song and especially) on Shabbos Shirah.

And [there is] an additional virtue in this particular calendar layout (the tenth of Shevat occurring on the fourth day of the week) – that the completeness of the Yom Hahilula attained on the Shabbos following it (Shabbos Shirah) includes also the additional perfection of the 15th of Shevat (on the second day of the week¹¹) which is *within 3 days* (Shabbos, Sunday and Monday) and is considered one

9) Note, that the Command regarding [keeping] Shabbos (for the first time) is found in the Parshah of Beshalach (the Parshah of [Shabbos] Shirah) – “there He gave him [the Jewish nation] statutes and laws...”, “in Marrah He gave them... *Shabbos*...” (15, 25 and in Rashi’s Comm.), and with more details in the passage of the Manna, “and it will be on the sixth day [of the week] and they will prepare...” (16, 5), “a day of rest, Shabbos holy for Hashem, tomorrow...” (ibid, 23), “see that Hashem gave you the Shabbos [day]...” (ibid, 29).

10) See Sefer Hasichos 5749 vol. 1 pg. 175 ff. 225 ff.

11) And its beginning is on *the day ushering in* the 15th of Shevat (since we don’t say Tachanun [Prayer of Begging Forgiveness] in Minchah [on the day ushering in the 25th of Shevat]) – [namely,] Sunday ([which Sunday begins on] Motzei Shabbos), which is called “day *one*,” which in this is emphasized the relation to the Holy Shabbos that occurs on the 13th of the month, the numerical value of “Echad [one].”

(regarding several matters),¹² [and the 15th of Shevat is a unique day, for] in addition to the fact that on it “the moon (of the month Shevat) is complete,”¹³ indeed it is also “the¹⁴ New Year for trees.”¹⁵

And based on the known fact¹⁶ that “the occasions of the whole year... (also) the Rabbinical Holidays... all have a connection to those [particular] Torah portions [of the week] in which they occur” – it is befitting to explain the connection of all the above-mentioned to the Parshah of *Beshalach*, the Parshah of the week of the Yom Hahilula, [namely,] the Parshah of the Holy Shabbos following it, and [the connection] to the Parshah of Yisro, the Parshah of the week of the 15th of Shevat, which we begin to read in the Minchah Prayer of Shabbos the Parshah of Beshalach

2. And by way of preface the common focus of the Parshah of Beshalach and Yisro – [namely,] the preparation for the ‘giving of the Torah’:

The Parshah of Beshalach – which speaks about *the*

12) See Pesachim ibid. And more. And note from the Law (Shulchan Aruch Admur Hazakein Orach Chaim 345:3. *E.p.*) that less than [i.e. within] three is like one entity.

13) Zohar I, beg. 150a. Vol. 2, beg. 85a. And more. And see Shemos Rabbah 15:26.

14) Tractate Rosh Hashanah at the beg. – in accordance with the opinion of the School of Hillel, which the law is in accordance with their opinion (See Rambam laws of Terumos 5:11. Laws of Ma’aser Sheni 5:2).

15) Note from the relation to the one whose Yahrtzeit it is, since his first name is “Yosef,” an idiom of Hosafah (addition) – characteristic of the growing of *a tree* (see Likkutei Levi Yitzchok, Iggros Kodesh, pg. 413. Sefer Hasichos 5748 vol. 1, end pg. 244 ff. 5749 vol. 1, pg. 213 ff.).

16) Shelah Cheilek Torah Shebichsav, beg. Parshas Vayeishev (297a).

culmination of the Exodus from Egypt (at the splitting of the Red Sea¹⁷), which is the preparation for the ‘giving of the Torah,’ as the verse says¹⁸ “when you will take the nation out of Egypt they will serve Hashem on this Mountain.”¹⁹

And the Parshah of Yisro – which in addition to it being the Parshah of ‘the giving of the Torah,’ the beginning of it mentions (and the entire Parshah is named after this) the *acknowledgment of Yisro* (as a result of him hearing about “the splitting of the Red Sea and the war of Amalek”²⁰ related in the Parshah of Beshalach) “now I know that Hashem is greater than all idols...,”²¹ which [his acknowledgement] was the preparation for ‘the giving of the Torah.’²²

17) When “the Jewish people saw Egypt, *dead* on the seashore,” “for the sea spat them out on its shore so that the Jewish people shall not say ‘just as we are ascending from this side similarly they are ascending from a different side further away and they will run after us” (our Parshah 14, 30 and in Rashi’s Comm.) – indeed, until this occurred the fear of Egypt was upon them (see Likkutei Sichos vol. 22 pg. 34. *Ref. a.l.*).

18) Shemos 3, 12 and in Rashi’s Comm. (from Shemos Rabbah 3:4).

19) And especially in accordance with what is explained in Chassidic Discourses that the phenomenon of the splitting of the Red Sea for itself (in addition to [it] being the culmination of the exodus from Egypt) is a preparation for the Giving of the Torah – since, at the splitting of the Red Sea there was the uniting of the sea [where all its creatures are covered, hidden from our eyes] and dry land [where all its creatures are revealed to the eyes], [correlating to] the [uniting of the] Concealed Realm and the Revealed Realm, which this is the preparation for the uniting of the Highest Realms and the lowest realms at the Giving of the Torah (see Sha’ar HaEmunah by the Mitler Rebbe, ch. 17 ff. Ohr Hatorah on our Parshah pg. 417 ff. And more).

20) Beg. of Parshas Yisro and in Rashi’s Comm.

21) Ibid 11.

22) As it says in the Zohar (vol. 2, 67b. 68a) “at that point Hashem was exalted [in the] Above and below and following [this phenomenon]

And we may say, that the specific details of the preparation for ‘the giving of the Torah’ [mentioned] in the Parshahs of Beshalach and Yisro include also (and mainly) the preparation *for the ultimate perfection* of ‘the giving of the Torah’ which will be in the *Time to Come* (“Torah secrets will be revealed by Me”²³) – as alluded to:

In the Parshah of Beshalach – (1) in the Song of the Sea ([sung] after the splitting of the Sea), which its culmination is “the Sanctuary which Your hands, o Hashem, have established,”²⁴ “With two hands,^[24] and when will it be built it with two hands? When ‘Hashem will reign forever and ever,”²⁵ in the Time to Come when the entire kingdom is His,” (2) in the war of Amalek (at the end of the Parshah of Beshalach), which its culmination is “I ²⁶ will obliterate Amalek... for [His] hand [is uplifted swearing] by the Kes (throne) of Yud – Hei (Hashem), a war for Hashem with Amalek from generation to generation,”²⁷ “Hashem swore

He gave the Torah [to the Jewish people]” (and see Ohr Hatorah beg. Parshas Yisro. Sefer Hama’amorim 5679 pg. 291 ff. Sefer Hama’amorim 5709 end pg. 56 (the 2nd set [of pg. numbers]) ff. Likkutei Sichos vol. 11 pg. 74 ff. And more).

23) Yeshayah 51, 4. Vayikra Rabbah 13:3.

24) 15, 17 and in Rashi’s Comm.

[24] [*With the ‘right hand’ alluding to the heavenly matters and ‘the left hand’ alluding to earthly matters, referring to the third Beis Hamikdosh which will have both qualities united as one (see Likkutei Sichos vol. 9, pg. 29, note 34, Royal Words of Matos-Masei, 5751, ch. 6 and more).*]

25) Ibid 18.

26) 17, 14-16 and in Rashi’s Comm.

27) “From the ‘generation’ [era] of this world [i.e. the pre-messianic era], to the ‘generation’ [era] of Moshiach, including the ‘generation’ [era] of the Time to Come [i.e. the era of the resurrection]” (Targum Yonasan Ben Uziel).

that His name is not complete²⁸ and His throne is not complete^[28] until the name of Amalek will be erased, as the verse says²⁹ ‘the enemy is annihilated for ever,’ this refers to Amalek... what does he say after this ‘and³⁰ Yud – Hei – Vav – Hei (Hashem) shall reside forever,’ behold the Name is complete, ‘He establishes His Kissei^[30] (throne) for Judgment,’ behold His throne is complete”³¹;

28) Notwithstanding the fact that “Yud - Hei” is also a Name on its own (Rambam Hilchos Yesodei Hatorah 6:4), and as stated in the Song of the Sea (15, 2) “the strength and vengeance of Yud – Hei.”

[28] *[The word for throne in this verse is missing the last letter – Alef, and the likewise the Name of Hashem is incomplete (it is missing the last letters Vav -Hei).]*

29) Tehillim 9, 7.

30) Ibid, 8.

[30] *[נכתב with the last letter, Alef.]*

31) And this receives greater appreciation – since also the ultimate perfection of the Beis Hamikdosh (“the Sanctuary which Your hands, o Hashem, have established,”) is dependent on the erasing of Amalek, as emphasized in the “three Mitzvos (that) the Jewish people were commanded to fulfill upon entering the Land [of Israel], to appoint a king for themselves... to eradicate the remembrance of Amalek... and to build the Beis Hamikdosh” (Rambam beg. Laws of Kings – from Sanhedrin 20b), which from this it is understood, that through the complete phenomena of (appointing a king* and) eradicating the remembrance of Amalek, the ultimate perfection of the building of the Beis Hamikdosh is accomplished.**

And we may say, that this is alluded to in the two versions of punctuating the word “זכר” [remembrance] with a Tzerei or Segol*** – since “זכר” with a Tzerei (2 dots) alludes to (the erasing of Amalek that proceeded) the two Beis Hamikdoshes (the first and second Beis Hamikdosh), and “זכר” with a Segol (3 dots) alludes to the erasing of Amalek that proceeds) the third and trifold Beis Hamikdosh.****

*) *Including and mainly – “Hashem will reign forever and ever,” “when the entire kingdom is His.”*

And in the Parshah of Yisro – as explained in Chassidic teachings³² that “Yisro,” named so since “Yesser (he added) a passage to the Torah, [the passage of] ‘and you Techezeh (should see),’”²⁰ alludes to the addition (Yesser) of Torah insights in the Time to Come (“Torah secrets will be revealed by Me”), visual teachings (Techezeh³³).

And to understand the content of the Song of the Sea and the war of Amalek (and their continuation with) the acknowledgement of Yisro and their relation to the completeness of the Giving of the Torah in the Time to Come – we will preface the explanation of the verses at the

***) And based on this we may explain the order of the verses as follows: “the Sanctuary which Your hands, o Hashem, have established” ([we will have] the ultimate perfection of the Beis Hamikdosh), since “Hashem will reign forever and ever” (the complete concept of appointing a king [who will bring the whole world to accept the kingship of Hashem]), followed by (the complete phenomenon of erasing Amalek) “I will obliterate Amalek” (at the end of the Parshah).*

****) And our custom is that we read both of them, only, that in Parshas Beshalach (and on Purim) we precede וְכַר with a Segol and then וְכַר with a Tzerei, and in Parshas Setzei we precede וְכַר with a Tzerei and then וְכַר with a Segol (Sefer Haminhogim Chabad pg. 72. ref. a.l.).*

*****) And we may explain differently (and especially in the reading of Parshas Beshalach in which we precede וְכַר with a Segol before וְכַר with a Tzerei) – that וְכַר with a Segol (3 dots) refers to the different levels of the Tabernacle, first Beis Hamikdosh and second Beis Hamikdosh, and וְכַר with a Tzerei refers to the general 2 types of Sanctuaries, a Sanctuary that exists only for a limited amount of time and an eternal Sanctuary (that will be built with Two Hands).*

32) Sefer Hama’amorim Ateres (5679) and 5709 cited in note 22.

33) And the reason it says “Techezeh” in Targum Language [Aramaic, a foreign tongue] (although in the Time to Come we will see [G-dliness] clearly) is “because *now* it is hidden and the main revelation (in a manner of seeing) will be in the Time to Come” (Sefer Hama’amorim Ateres (5679) and 5709 *ibid*).

beginning of the Parshah “And it was when Pharaoh sent out the nation and Hashem did not lead them through the land of the philistines which is close (“it is close³⁴ and good to lead them that way,”³⁵ “a straight path to enter the land of Canaan”³⁶)... and [instead] Hashem steered the nation *through the desert [by way of the] Red Sea*,” which therefore it was necessary *for the Red Sea to be split* (followed by the Song of the Sea), and in continuation to this *the war of*³⁷

34) “Since from Egypt until Jerusalem through the [land of the] philistines is not very far and it is about ten days [of traveling] when going straight” (R. Ibn Ezra at the beg. of our Parshah).

35) Ramban, beg. of our Parshah. – And we may say, that also according to the explanation of Rashi “‘for it is close’ and it is easy to return *to Egypt* on that path,” the reason it would have seemingly [made more sense] to lead them through the land of the philistines is because it is the straight and closest path to enter *the Land of Israel*,* only, that Rashi [is explaining the verse] based on the precision of the [verse’s] wording “*because* it is close” (and not “although it is close”), [which denotes] that the intention of the verse is to explain the reason for the fact that “Hashem *did not lead them* through the land of the philistines” (and not the reason why it would have seemingly [made more sense] to lead them through the land of the philistines), and therefore [Rashi explains] “‘for it is close’ and it is easy to return *to Egypt* on that path.”

*) *For most certainly this is not an argument over a fact.*

36) Rashbam, beg. of our Parshah.

37) At the end of our Parshah (and at the end of Parshas Seitzel), whereas “the war of ‘and the Amalakites and the Canaanites descended [upon them]...” (in Parshas Shelach (14, 45) [a long time after this first war of Amalek]), about which was said at the beginning of our Parshah “[Hashem] did not lead them through... lest the nation regret [leaving Egypt] upon seeing war... [and return to Egypt],” as Rashi explains [this verse, that “upon seeing war” refers to the war of ‘and the Amalakites...”].

[38] *[This second war of Amalek was a result of a mistake of a group of Jewish people. The war caused many casualties, Heaven forefend, among this group. Unlike the first war of Amalek (at the end of our*

Amalek,³⁸ and in continuation to both of them (“the splitting of the Red Sea and the war of Amalek”) *the acknowledgement of Yisro*, as we shall explain.

3. On the verse [in our Torah portion] “and He did not lead them...” – it is explained in the Medrash³⁹: “from Egypt to the Land of Israel is 11 journeys, instead Hashem brought them through the desert [for] 40 years, as the verse says⁴⁰ [in the Torah portion of Devarim] ‘eleven days from Mt. Sinai,’⁴¹ and then [it says] ‘and⁴² it was in the fortieth year’⁴³; this is the meaning of the verse ‘and Hashem did not lead them [through the straight forward path].’”

Parshah) in which the Jewish people defeated their enemies and fulfilled the command to erase Amalek to a great degree.]

38) “[The significance of this war **following the splitting of the Red Sea** can be understood by means of the following] analogy: when there is a tub of boiling water... [and a person jumps into it although he gets burnt, nevertheless] he ‘cooled it down’ for the others, likewise here... (when) He split the sea before them... their fear fell upon all the nations... Amalek came... and ‘cooled it [the fear] down’...” (Tanchuma Seitzei, 9 (at the end)).

39) Shemos Rabbah, our Parshah, 20:13. And see also Sifrei, Yalkut Shimoni and Rashi’s Comm. Devorim 1, 2 (and see infra note 44).

40) Devorim ibid.

41) “One journey per day, for the verse says ‘eleven days... until Kadesh Barne’a,’ that in eleven days they would arrive at Kadesh which is at the end of the boundary of the land of Edom close to the Land of Israel” (Comm. of Maharzav).

42) Ibid, 3.

43) And we may say that this has a parallel in our Parshah – that after [the verse stating] “[Hashem] did not lead them... and He steered... [the nation] through the desert,” it is said in the continuation of the Parshah (16, 35) “and the Jewish people ate the Manna for *forty years* until they came to a settled land.”

And the explanation of the phenomenon “[that instead of] 11 journeys Hashem brought them through the desert [for] 40 years” *in a positive way*⁴⁴ – we may say:

The Midrash⁴⁵ explains that the verse “eleven days from Mt. Sinai” (11 journeys) alludes to “the Commandment of ‘I⁴⁶

44) In the Commentaries on Shemos Rabbah *ibid*, [they explain this Midrash (on the verse in our Parshah) to be saying] that “Hashem brought them through the desert [for] 40 years” because “they acted incorrectly,” as [the verse in Devarim is explained] in the Sifrei and in Rashi’s Comm. *a.l.* Their understanding [of this Midrash, however,] appears to be inadequate, since in the Sifrei, Yalkut Shimoni and Rashi’s Comm. they are explaining the verse “eleven days from Chorev” [in Devarim] which is *part of the words of reprimand*, whereas in Shemos Rabbah he is explaining the verse “and Hashem did not lead them...”, which is not part of the words of reprimand.* Furthermore: from the general idea in Shemos Rabbah *ibid*, that before and after this passage [in the Midrash] he explains [the verse] “and Hashem did not lead them...” *that it depicts the virtue of the Jewish people*, the children of Hashem – that even after Hashem took them out of Egypt *He was not consoled* over the fact that the Egyptians enslaved them etc., until He threw them into the sea – it seems, that also this explanation (that “He did not lead them” in eleven days rather in forty years) emphasizes the virtue of the Jewish people.

*) *And see Ohr Hatorah Devarim, pg. 16: “the abovementioned Midrash of Parashas Beshalach... [explains that] this [verse (“eleven days from Chorev...” in Deavrim)] is not part of the words of rebuke, since it explains [that this verse] is similar to the verse ‘and Hashem did not lead them...’ through a close path ‘for it is close,’ rather through the desert which is a longer path and nonetheless specifically it [the longer path] is superior.”*

45) Sh’mos Rabbah 42:8.

46) Yisro, 20, 2.

[46] *[The Rebbe King Moshiach Shlita explains here that the explanation of the Midrash is also connected to the simple meaning of Achad Asar (eleven [not only “one-ten” – the unique one of the ten]) since the Commandment of ‘I am Hashem your G-d Who took you out of*

am Hashem your G-d,' the unique one of the Esser, ten [Commandments]... which is [referred to as] 'Echad, one,' the source for all the [other] Commandments," meaning that "eleven days from Chorev" refers to the Level of One, namely, His Essence, Blessed Be He, [the Commander of the Commandments] Who transcends (the Ten Commandments that were given at) Mt. Sinai,^[46] the level of "You are One, [however] not in the tally [of ten]"⁴⁷ [the Essence of Hashem] Who transcends the Ten Sefiros (Hashem's *Revelations*).⁴⁸

And we may say, that the intention of Hashem in Him acting so, that "He did not lead them [through the straight forward path]... and [instead] He steered [them]... through the desert," "[in essence a distance of] 11 journeys... [instead] Hashem brought them through the desert [for] 40 years," was, that the level of "*Eleven*" ("You are One, [however] not in the tally of ten" Who transcends the Ten Sefiros and the Ten Commandments) shall be drawn and revealed *in them in*

*Egypt' in essence is different than the other Commandments – it is the Revelation of Hashem, denoting the belief in the One Who commands the Commandments, which on one hand is a prerequisite to accepting the Commandments in the first place (the Eleventh which transcends the Ten) however on the other hand, once we believe in Hashem, we have a **Commandment** to believe in Hashem (hence it is also one of the Ten Commandments), moreover, this Commandment is the Essence of the other Commandments (they are all the will of Hashem) and this faith must be felt in the other Commandments (e.g. we honor our parents because so commanded Hashem), hence it is also called 'the unique one of the ten' (part and permeating the ten) – See Sefer Hama'amorim Melukat vol. 5, pg. 218 and the source cited there. 'Hadran on Rambam,' at the beginning and more.]*

47) Tikunei Zohar in the intro. (17a).

48) Yahal Ohr pg. 48. Ohr Hatorah Devorim pg. 19. Sefer Hama'amorim Ateres pg. 552. 57.

an internal fashion through going in the desert for *forty years* (“one forty years old attains understanding”⁴⁹), which [upon the completion of the forty years they attained the phenomenon that] “Hashem⁵⁰ gave you a heart to understand, eyes to see and ears to hear,” “since a person does not completely grasp the wisdom of his teacher and his way of thinking⁵¹ until forty years [of studying],”⁵² [which this level of “complete understanding” that they attained at the end of the forty years alludes to “complete internalization,” namely,] that then^[52] there is the revelation of the level of “eleven,”⁵³ moreover, that they draw and reveal the level of “eleven” also in this physical earth [world], which through this the entering into the Land of Israel⁵⁴ is in a complete manner.^[54]

49) Avos, end ch. 5.

50) Savo 29, 3, and in Rashi’s Comm. *ibid*, 6 (from Avodah Zarah, beg. 5b).

51) “The depth and ‘framework’ of his wisdom as it is in essence” [i.e. not merely a detail of the wisdom as it is on the level of the student, rather, as it is in the mind of the teacher and his manner of thinking] (Sefer Hamaamorim *ibid*, pg. 557).

52) And for this reason Moshe was on the [Sinai] Mountain for forty days – since a day Above is equivalent to a year [below] (Ohr Hatorah *ibid*, pg. 18).

^[52] [See *infra* ch. 4 for the explanation as for why the revelation of the Level of Eleven is connected to “complete internalization” (since the only way this transcendent level could be **revealed** is though it being **vested in vessels –internalized**).]

53) And this is also alluded to in the continuation of the verse – “and it was in the fortieth year, in the eleventh month,” that after “forty years” the Level of “Eleven” is drawn forth and revealed.

54) Note (by way of allusion) that the acronym for Eretz Yisroel (the Land of Israel) is Alef Yud (Yud Alef [11]) – “Achad Asar (one and ten),” Alef which equals one, and afterward Yud which equals ten. [Thereby

And to add, that this concept is alluded to in the beginning of the Parshah “And it was when *Pharaoh* sent out the nation [from Egypt]” – which alludes to Pharaoh of holiness,^[54] the level of “the fifth is for Pharaoh,”⁵⁵ [“Pharaoh” an idiom of “Ispari’u” (burst forth), meaning] “that all the [G-dly] lights burst forth and are revealed from Him,”⁵⁶ (the level that transcends the 4 letters of the Name Havay’eh, similar to “You are one [however, not in the tally of ten]”). And this phenomenon (“when *Pharaoh* sent out the nation”) is the *reason* for the continuation of the verse “and Hashem did not lead them [through the straightforward path]... and He steered [them] ... through the desert...” for forty years – so that the level of Pharaoh of holiness shall be drawn [into the world] *in an internal fashion*.

And [this is] also alluded to in the Song of Devorah in the Haftorah – “Bifro’a Pra’os in the Jewish people... and the land was quiet for forty years”⁵⁷ – that the extremely great Revelation of “Bifro’a Pra’os” (“that all the [G-dly] lights Ispari’u (burst forth) and are revealed from Him”) is drawn “in the Jewish people” and through them also in “the Land” in

Eretz Yisroel is connected to the Revelation of “One” that transcends Ten and together with this permeates the Ten.]

[54] [See also the Royal Words of Va’eschanon 5751, ch. 7.]

[54*] [For every entity in the world, even things that are the opposite of good and holiness, have a source Above in holiness which is the true ‘identity’ of the entity, only that after it goes through numerous gradational descents, with many ‘filters’ and concealments etc. [hiding its true ‘identity’], it gradationally descends below into an opposite entity – see at length the Royal words of Bo 5752.]

55) Vayigash 47, 24.

56) Zohar I, 210a. And see at length supra pg. 101 ff.

57) Sefer Shoftim, 5, 2-31.

manner of “and it was quiet” (in a settled and internal fashion) through the Service during the “forty years.”

4. And more specifically – this [phenomenon] is connected with (and accomplished through) the specific matters in the Parshah, and among them – the *traveling of the Jewish people in the desert* (“and He steered [them]... through the desert”), namely, the 42 travels throughout the forty years (“until they came to a settled land”⁵⁸), beginning with the journeys in our Parshah – “and they traveled from Sukkos and they camped in Eisam at the end of the desert,”⁵⁹ and especially after the Splitting of the Red Sea, “and he sent [the Jewish people]... and they went out to the desert of Shur...”⁶⁰, “and they traveled... and they came... to the desert of Sin,”⁶¹ and they traveled... from the desert of Sin to their journeys...”⁶²:

It is known⁶³ that the purpose of the Jewish people going through the desert was in order to refine the sparks of Holiness that fell into the “desert of the nations,”⁶⁴ which are

58) Our Parshah 16, 35.

59) 13, 20.

60) 15, 22.

61) 16, 1.

62) 17, 1.

63) See Likkutei Torah, Ma’asei 88c ff. *e.p.*

64) Yechezkel, 20, 38.

[64] *[Every aspect of Holiness has an opposite to it, (something similar to it in the realm of negativity.)*

In order for negativity to exist it receives nourishment from G-dliness; the level it receives from is the Transcendent Revelation of G-dliness – specifically from the Transcendent Level since this level is the concealed level (similar to something which transcends understanding), and from this level comes (after much descent) concealment in the negative sense –

sourced in an extremely high source (the World of Tohu which transcends the World of Tikkun), and through the phenomenon of the Jewish people refining the sparks of Holiness and elevating them to their source, this high level is drawn forth and revealed to them [the Jewish people].

And more thoroughly explained – the source of the sparks of Holiness that fell into the “desert of the nations” is from the level of “Eleven” which is higher than the [Regular] Order of the Gradational Descent [of the G-dly Revelations], namely, the Transcendent Revelation [of G-dliness] which from it^[64] the nourishing of the ‘eleven crowns of negativity’⁶⁵ occurs, as alluded to in the wording of the verse “eleven days from Chorev, pathway of Mt. Seir,” [meaning] that “eleven days” is “a pathway to Mt. Seir [negativity]”⁶⁶ (Heaven

negativity which conceals G-dliness. (See Sefer Hamaamorim Melukat vol. 5, pg. 193).]

65) “11 days are the Eleven Sparks of Kelipas Nogah [the realm that is the intermediary between Holiness and negativity (the Eleven Sparks are the vitality of the ‘10 attributes of negativity’ and the 11th is the Transcendent Revelation, their source)], for in [the realm of] Holiness [there are] ten and not eleven, however in Kelipah [the realm of negativity] ‘whoever adds, decreases,’ thus they are 11”* (Panim Yafos beg. Parshas Devarim – brought in Ohr Hatorah ibid, pg. 17. Ref. a.l.).

*) Note that the number of the chiefs of Eisav is 11 (Sefer Halikkutim of the Arizal, Parshas Vayishlach. And more).

66) See Shemos Rabbah 42:7: “Rebbi Shimon Ben Yochai said ‘11 days they were true to Hashem and 29 days they were devising a plan how to make the [golden] calf, as it says ‘eleven days from Chorev,’ and then they came to the ways of Eisav, ‘the way to the Mountain of Seir.’” And Rebbi Elazar Ben Yaakov says ‘29 days they were true to Hashem and 11 days they were devising a plan how to make the [golden] calf, as it says ‘eleven days’ ‘the way to the Mountain of Seir’ that they did an act of

Forbid), and through the Service of the Jewish people in refining the sparks and elevating them to their source [namely,] to the Level of “Eleven” of Holiness,⁶⁷ the Level of “Eleven” is drawn and revealed in the Jewish people (drawing the Transcendent Revelation into vessels, thus^[67] the Revelation is drawn in to the correct place specifically³² [into the Realm of Holiness]), and through this [refining of the world] they acquired a yet greater virtue in relation to their efforts in matters of the Torah and Commandments – the Ten

Seir” – brought and explained in Ohr Hatorah and Sefer Hama’amorim Ateres ibid.*

*) Note that in Ohr Hatorah both opinions found in the Midrash are brought, and in Sefer Hama’amorim Ateres only the opinion of Rebbi Elazar Ben Yaakov is brought. And we may possibly say the reason [for this], since in Ohr Hatorah it is also speaking about the nurturing of ‘11 of negativity’ from **Eleven of Holiness**, as alluded to in the opinion of Rebbi Shimon Ben Yochai that “11 days they were with **Hashem** and then they came...” And in Sefer Hama’amorim Ateres it is speaking (mainly) about the error of ‘11 of negativity,’ as alluded to in the opinion of Rebbi Elazar Ben Yaakov “11 days they were devising a plan how to make the [golden] calf.”

67) And likewise “Seir” of Holiness – ‘hair’ in the realm of Holiness, “the Ancient One [Hashem]... the ‘hairs’ of His ‘head’ are like clean wool,” ‘the 13 aspects of the beard.’

[Hair represents concealment of vitality just as hair has barely any life in it (in comparison to the brain). Now, this can represent negativity – concealment of G-dliness. It can also represent Holiness (Revelation of G-dliness) – for in order to receive Revelation from Hashem there must be a concealment so that it not be overwhelming for the world.]

[67] *[When they are drawn into vessels (through our Service of Hashem) they are revealed (the vessels reveal the Lights in the world), hence they are not transcendent in the complete sense (concealed) which can give room for negativity (concealment in the negative sense). – See Royal Words of Tazria-Metzora, 5751, ch. 7.]*

Commandments which [on their own] are [only] connected to the Ten Sefiros, the perfection of Holiness on the limited level.⁶⁸ [Through^[68] refining the world by means of making even the mundane matters holy, our Service of Torah and Commandments reaches a higher level, namely, that is permeated with the Transcendent Level.]

And we may add an explanation of the difference between “11 travels” (11 days) and going in the desert (42 travels) for forty years⁶⁹ – that had Hashem taken them [into the Holy Land] with 11 travels (in 11 days) the refinement would have been (only) through drawing and revealing a Supernal Light (the Level of Eleven) *from Above to below*, which does not accomplish that much of a transformation of the lowest realms itself, and therefore “Hashem brought them through the desert [for] 40 years,” which through this the refinement is (also) through the Service of the Jewish people in a ‘*below*

68) See Ohr Hatorah on our Parshah (pg. 363 ff.) in explaining the words of our Sages on the verse “and Pharaoh brought close,” that “he brought the hearts of the Jewish people close to their Father in Heaven” (see Tanchuma on our Parshah, 8. Shemos Rabbah 21:5) – that he assisted them to reach the level of “the fifth is for Pharaoh,” “You are One but not in the tally [of ten],” analyze [the words stated] there.

[In Ohr Hatorah it says that Pharaoh who enslaved the Jewish people in Egypt gave them the opportunity to refine Egypt and collect the Holy Sparks of the Transcendent Level which fell into Egypt.]

[68] [See Likkutei Sichos vol. 3, pg. 892 ff.]

69) See Ohr Hatorah and Sefer Hama’amorim Ateres ibid. Only, that there is explained (mainly) the advantage of the refinement in a manner of ‘from *Above to Below*,’ and because of *their error* there had to be the refinement in a manner of ‘from below to Above,’ and here we have explained also the *advantage* of the refinement in a manner of ‘*from below to Above*,’ in accordance with the above spoken that in the statement of the Midrash here is emphasized *the advantage* of their traveling in the desert for forty years.

to *Above*' manner, [which accomplishes] that the transformation of the lowest realms is complete; and together with this, there is also the advantage of drawing and revealing the Supernal Light, the level of "Eleven", from Above to below (that cannot be reached through the Service from 'below to Above' which is limited) – "*eleven travels...* Hashem brought them through the desert [for] *40 years*,"⁷⁰ – that the refinement in a 'below to Above' manner (for forty years) is permeated and done with the power of the Revelation of the Level of Eleven from Above to below⁷¹ (uniting both advantages of 'Above to below' and 'below to Above' as one).

And likewise regarding *the war of Amalek* at the end of the Parshah – "for [His] hand is [uplifted swearing by] the כס (throne) of ה' (Hashem) a war for Hashem with Amalek...", "the Name [of Hashem] is not complete... until the name of Amalek will be erased" – which "Amalek" is a descendant of Esav (Se'ir), the aspect of 11 in the realm of negativity ("eleven days... the mountain of *Se'ir*"), and through (the refinement⁷² and) erasing of Amalek ["Machah Emcheh

70) And this receives greater appreciation – since the forty years that the Jewish people were in the desert correspond to "And Eisav became forty years old" (Ohr Hatorah Vayishlach (book 5), 873a), since in them [the forty years in the desert] they refined the [aspect of] 11 of negativity [Seir/Eisav].

71) Since, through the refinement in a manner of 'below to Above' "it [the below] does not completely become incorporated in holiness to the extent of it becoming part of G-dliness (and most certainly not the level of G-dliness of "You are One"), and it is necessary for there to be a second refinement... [through the immense revelation from Above]" (Sefer Hama'amorim Ateres ibid).

72) Note from the words of our Sages that "some of the descendants of Haman studied Torah..." (Gittin 57b. *ref. a.l.*).

(erase, I shall erase)” (through Hashem) and “Timcheh (you shall erase)” (through the Jewish people), acronym of the word EMeT,⁷³ *Emcheh Machah Timcheh*], the *Level of Eleven of Holiness* is drawn and revealed in the Jewish people, which this is the phenomenon of “the Name is complete,” not only Yud - Hei (“for [His] hand is on the throne of יהי (Yud-Hei)”), rather also Vav - Hei, the numerical value of 11, which alludes to the drawing forth and Revelation of the Level of “Eleven” in all the details of the aspects of the Service of the ten powers of the Soul which are divided into “Hanistaros, the concealed aspects (Yud – Hei), VeHaniglos, and the revealed aspects” (Vav-Hei Niglos).⁷⁴

And likewise regarding the *acknowledgement of Yisro and him coming to Moshe* (in the beginning of Parshas Yisro) – which the conversion of Yisro⁷⁵ is the concept of the

73) Note from [what is stated in] Yerushalmi beg. Sanhedrin: “אמת (Emes)... Alef the first of the Alef Beis, Mem – the middle [of the Alef Beis], and Sav – the end [of the Alef Beis], denoting that ‘I, Hashem am first... [I am last] and besides for Me there is no [other] G-d’ – the revelation of an exceedingly high Level [of G-dliness] that draws forth and permeates the lowest levels (“the middle pole that extends from one edge to the other edge”), [namely,] that when it [is revealed] negativity ceases to exist (through refining it and elevating it to Holiness, or through nullifying its existence).

74) See Tanya Iggeres Hateshuvah end ch. 4. Likkutei Torah Pikkudei 3b ff. Re’ei, 29a ff. e.p.

[The 3 faculties of intellect are referred to as the “concealed aspects” and the 7 emotional attributes are referred to as the “revealed aspects.”]

75) Including [the phenomenon that] “he went to his land,” “to convert the members of his household” (Yisro 18, 27 and in Rashi’s Comm.). – And we may say, that the wording of the verse “he went to his *land*” also alludes to the “conversion” [transformation] of “his land” in the literal sense [i.e. the physicality of the world] through the Service of Refinement [of the Holy Sparks vested in the physical objects].

refinement of the sparks of Holiness that fell below,⁷⁶ which their source is the Level of Eleven of Holiness, and through refining them and elevating them to their Source the Jewish people attain an *addition and advantage* – “*he added one passage to the Torah,*” which alludes to the addition of the Level of “11 days from [“above”] Chorev,” which transcend the Ten Commandments that were given at Chorev [for in order to have the 10 Commandments (which bring G-dliness into the physical world) there had to first be the revelation of the Level of Eleven – a surge of power – to bring about the power for the amazing phenomenon of bringing G-dliness into the physical world.].⁷⁷

5. Based on this we may explain how the specific matters in the Parshahs of Beshalach and Yisro are a preparation for the ultimate perfection of the Giving of the Torah in the Time to Come:

It is known³² that the Giving of the Torah was a onetime occurrence, since with it *were given* (not only all the aspects of the Torah that are revealed through the veteran student, rather) also the aspects of the Torah that Hashem will reveal in the Time to Come. And nevertheless it says “Torah *secrets* [lit. *innovative insights in Torah*] will be revealed by Me,” truly novel insights, since at the Giving of the Torah these aspects were completely concealed, to the extent, that their revelation is [referred to as] truly novel insights.

And among the explanations of this – that at the Giving of the Torah only *the Ten* Commandments were given openly,

76) In correlation with the [deeper] explanation of the words of our Sages “He did not exile... only so that they will gain converts,” as infra ch. 5.

77) See Ohr Hatorah Yisro beg. pg. 734.

which correspond to the Ten Utterances and Ten Sefiros, the level of G-dliness that has relation to the world (as emphasized *in the revealed part* of the Torah, laws regarding the conduct of people in the world), whereas the level of G-dliness which is immeasurably higher than the world did not come [to us] in an open manner, rather in a concealed manner; and in the Time to Come [Hashem] will reveal in the Torah the level of G-dliness which completely transcends the world (as emphasized *in the inner dimensions* of the Torah, “its secret reasons and hidden treasures,”⁷⁸ knowing G-dliness), including the Revelation of the Essence of Hashem literally – as the precision of the wording “Torah secrets will be revealed *by Me*,” “by Me” specifically, and as the verse says⁷⁹ “for all of them will know *Me*” – the level of “*eleven* days (which is higher than the Ten Commandments that were given) at Chorev,” “You are One, [however] not in the tally of ten.”

And we may say, that this phenomenon is alluded to also *in the preparation* for the Giving of the Torah (which must also be a prelude for the ultimate perfection of the Time to Come that was given in a concealed manner at the Giving of the Torah) – in the travels in the desert, in the war of Amalek and in the recognition of Yisro, whose content is the refining and elevating of the sparks of Holiness to their source in the Level of “Eleven”, as mentioned above.

Only, that then there was only *the beginning* of the preparation for the ultimate perfection of the ‘giving of the Torah’ in the Time to Come, *and it [the preparation] is mainly – and will thereby reach its ultimate perfection –*

78) Rashi’s Comm. Shir Hashirim 1, 2.

79) Yirmiyah 31, 33.

through “our actions and Service throughout the time of exile”⁸⁰ “in the desert of the nations” (as known that the entire time of exile is alluded to in the travels through the desert⁸¹), to refine and elevate the sparks of Holiness, as the known explanation of the words of our Sages⁸² “Hashem did not exile the Jewish people among the nations only so that they will gain converts,” that this is the concept of refining and elevating the sparks of holiness,⁸³ including the completion and the ultimate perfection of the refinement when there will be the fulfillment of the prophecy⁸⁴ “the spirit of impurity I shall remove from the land” which is the concept of “I will obliterate Amalek.”⁸⁵

And from this we come immediately to the ultimate perfection of the ‘giving of the Torah’ – “Torah secrets will be revealed by Me,” as well as the ultimate perfection of entering into the good and wide Land in the true and

80) Tanya beg. ch. 37.

81) Which their completion and culmination is [at] “the Jordan of Yericho,” [which alludes to] the level of “Veherichu (and he will smell (sense) others) due to his fear of Hashem” a description of Moshiach, “who judges by the sense of smell” [he can sense whether one is innocent without needing witnesses] (Sanhedrin 93b. Likkutei Torah cited in note 63).

82) Pesachim 87b. And see Ohr Hatorah, our Parshah pg. 670 ff.

83) See Torah Ohr, Bereishis 6a. Ibid beg. Parshas Lech Lecha. Ohr Hatorah ibid. And more.

[During the time of exile the Jewish people were dispersed all over the world in order to refine the whole world (reveal the “sparks” of G-dliness found in every physical object).]

84) Zechariah 13, 2.

85) And since “Amalek is the first [forerunner/nucleus] of the nations [to attack the Jewish people] and his end is utter elimination,” behold, through nullifying and erasing Amalek, indeed, the [entire] “spirit of impurity” is completely nullified.

complete Redemption⁸⁶ – a Land of ten nations, for in addition to the land of seven nations (the refinement of the 7 Attributes^[86] of Tohu³²) there will be also the conquering of the 3 lands of Keini Kenizi and Kadmoni⁸⁷ (the refinement of

86) Note that (similar to the forty years that the Jewish people were in the desert of the nations) also the [ultimate] Redemption is related to the number *forty* – [as the verse says regarding the ultimate Redemption] “לסברה” to the prosperity of the sovereignty,” a closed Mem מ [which symbolizes the number forty] in the middle of a word [although in general it is only used at the end of a word –], which alludes to mending the breach of exile, “the walls of Jerusalem which הם are breached,”* an open Mem – ה at the end of the word [although in general it is only used at the middle of a word – alluding to a breached wall] (see Sefer Ha'erchim-Chabad Ma'areches Osios Hatorah, letter Mem (2) end pg. 202 ff. *The ref. are cited there.*)

*) Furthermore – we transform the breach into a state of “Jerusalem will reside Prazos (without walls – due to no fear of enemies)” (Zecharyah 2, 8). And note, the connection to the Haftorah of our Parshah: “the righteousness of Pirzono (dispersing) the Jewish people [or: Pirzono meaning – giving the Jewish people the ability to live in cities without walls (as a result of not fearing enemies)]” (Shoftim 5, 11), “which is the revelation of the level of Pirzono [an unlimited revelation], an idiom of ‘Jerusalem will reside Prazos’... [brought about] through dispersing them among the nations which through this we collect the Sparks of Tohu which are the concept of Prazos (without walls (limits), a Revelation beyond bounds)...” (Ohr Hatorah on our Parshah pg. 364).

[86] [See ch. 4. In our Service of Hashem this denotes the refinement of our animalistic emotions (the 7 attributes), as well as the intellect, will and pleasure (Kesser, Chachmah and Binah).]

87) Which were promised to Avraham by the Covenant [upon going] between the severed [animals], “ten nations are [mentioned] here and He only gave them seven nations, and the [other] three... they will inherit in the Future” (Rashi’s Comm. Lech Lecha 15, 19, from Bereishis Rabbah, end ch. 44).

And see Bamidbar Rabbah 14:1: “Hashem prohibited the Jewish people to conquer the lands of three nations upon entering the Land [of Israel]...

Kesser Chachmah and Binah of Tohu³²), moreover, in the Future the Land of Israel will spread to all the lands,⁸⁸ [meaning] that the entire world will be on the level of “the Land of Israel,” [namely,] a dwelling place for Him, blessed be He, in the lowest realms,⁸⁹ similar to a dwelling place in which there is the revelation of the *essence* of the one dwelling there,⁹⁰ the Revelation of the Essence [of Hashem], [the level of] “You are one.”

6. And we may add, that the above is also emphasized in the name of this Holy Shabbos – named after the Song of the Sea – Shabbos *Shirah* (*of Song*):

Included in “Shabbos Shirah” is the entire spectrum of elevations that are accomplished through Shir, “all those accustomed to a Shir (lit. leash – alluding to ‘song’) go out with a Shir and are drawn [above] by a Shir” (as supra ch. 1).

And based on what is known⁹¹ that all the Elevations are included in the Name [of Hashem consisting of] 42 [*letters*, the acronym] of “Ana BaKoach” (which has 42 words),⁹² “and

the land of the philistines – where do we see [that it was prohibited] for it is written ‘*and Hashem did not lead them through the land of the philistines*’... and in the Time to Come, Hashem will permit the Jewish people [to conquer] all three of them, as the verse says ‘and they will unite as one and engulf the philistines on the west’” (see Ohr Hatorah on our Parshah pg. 367).

88) See Sifrei Devorim in the beg. Pesikta Rabbah Parshas Shabbos Verosh Chodesh. Yalkut Shimoni Yeshayah, Remez 503. Likkutei Torah Masei 89b.

89) See Tanchuma Naso, 16. And more. Tanya beg. ch. 36. *E.p.*

90) See Sefer Hama’amarim Melukat vol. 2 pg. 241. *Ref. a.l.*

91) Ohr Hatorah Derushei Shevuos pg. 138. Sefer Hama’amorim 5664 pg. 180. And more.

92) Which therefore we say “Ana Bakoach” every time there is an ascent from below to Above, e.g. in the prayer of Shema said before going

correlating to this were all the 42 travels which correspond to the Name [of Hashem consisting of] 42 [letters] which is the phenomenon of ascending from level to level..."⁹³, 42 Elevations⁹⁴ brought about through 'the Service of Refinement' in the 'desert of the nations' – indeed, "Shabbos Shirah" (which includes all the Elevations through song) includes in it all the Elevations brought about through the 42 travels in the 'desert of the nations,' namely, the actions and Service throughout the time of exile.

And after the completion of the 'Service of refinement' in all its details – the 42 Elevations of the travels in 'the desert of the nations' which are included in "Shabbos Shirah" – we reach the "Shir Chadash (New Song)" of the Time to Come:⁹⁵

to sleep, which then all the Service throughout the day is elevated, and likewise in the prayer of 'Receiving the Shabbos,' which then all the Service throughout the week is elevated (Ohr Hatorah and Sefer Hama'amorim ibid).

93) Torah Ohr on our Parshah beg. 62c.

94) See Likkutei Torah Masei (89a ff) [where one can find] the explanation of the difference between the 49 days of Counting the Omer (Seven Attributes as each one is comprised of Seven) and the 42 journeys (6 times 7) – that "from Above to below are 49... when we draw down the Transcendent Revelations from Above to below [and therefore,] to all the 7 Attributes... also into the Attribute of Kingship [the seventh Attribute], whereas the journeys which are *from below to Above* are only six within each Attribute..." Analyze [what is written] there.

95) Note that the Song of the Sea is said in future tense – "then he will sing," "in the Time to Come", (Beshalach, 15, 1 and in Mechilta a.l.), which alludes to the song of the Time to Come.*

*) *In addition to the fact that "this is one of the places in the Torah in which we see that the Resurrection of the dead [will take place]" (Sanhedrin, end 91b. Brought in Mechilta and Rashi's Comm. a.l.).*

In the Mechilta it says,⁹⁶ “there are ten songs,⁹⁷ the first one which was said in Egypt... the second by the Sea, as the verse says ‘then Moshe sang’... the sixth – Devorah and Barak said, as stated in the verse ‘and Devorah and Barak Ben Avinoam sang’... the tenth – in the Time to Come, as the verse says ‘sing to Hashem a new song’... All the songs are stated in feminine form [i.e. the word ‘song’ in reference to the songs is ‘Shirah’] just like the female gives birth similarly the previous salvations had servitude after them, however the Future [Redemption] does not have servitude after it therefore it is stated in masculine form [Shir].”⁹⁸

And among the differences between them [Shir and Shirah] are as follows:⁹⁹ the main thing felt in a song of feminine form is the ascent *from below to Above*, namely, that the recipient from its own initiative^[99] ([characteristic of a] female) yearns to leave its level and become incorporated in a higher level, whereas the main thing felt in a song of masculine form is the eliciting and revelation of the Light *from Above to below*, which through it there is the cleaving and becoming one with the [revelation of] Above.¹⁰⁰ Meaning to say, although it is a “song” whose concept is ascending from below to Above, nevertheless it is in a manner that what

96) Ibid. See also Yalkut Shimoni Yehoshua, Remez 20.

97) See also Tanchuma on our Parshah, 10. Targum on the beginning of Shir Hashirim.

98) See also Shemos Rabbah (on our Parshah) 23:11. Tosafos s.v. Hachi Garsinan Venomar’ – Pesachim 116b.

99) See also Siddur (Im Dach) 67b ff. Ohr Hatorah Shir Hashirim pg. 3. Hemshech Te’erav (5672) vol. 2 pg. 1125. And more.

[99] [*Not due to a Revelation from above. Arousal from below is characteristic of a female.*]

100) Whereas by the ascent from below to Above it [the below] does not yet truly become incorporated in the Above (as supra note 71).

is felt in it (is not that much the [feeling of] yearning, but mainly) the cleaving and becoming one with the revelation of Above, and through this it has in it both advantages ‘from below to Above’ and ‘from Above to below’ as one.

And we may say, that on “Shabbos Shirah” (which is connected also with “the tenth... a new song... in masculine form”) there is the ultimate perfection of all the songs in a manner of ascending from below to Above, and in addition to this the cleaving and becoming part [of the revelation of Above] is felt, due to the Revelation that is above Ten – the level of “Eleven”, “You are one however not in the tally [of ten]” (similar to “11 ¹⁰¹ travels... Hashem brought them through the desert [for] 40 years,” as supra ch. 4).

And we may connect this with the concept of “Shir¹⁰² Hashirim (Song of Songs)”¹⁰³ which is [referred to as] “Holy of Holies”¹⁰⁴ – as the Maharsha explains [the reason for it being

101) And from a clever perspective, note (allusively speaking) that [the beginning and name of “the Song of the Sea”] “Az Yashir” is the acronym of (Alef, Yud) 11 (see supra note 54).

102) Note that in several Holy Jewish Congregations they are accustomed to say Shir Hashirim before the prayer of ‘Accepting the Shabbos.’

103) And the continuation of the verse “pour me from the kisses of His mouth,” [meaning that] “He has promised them [the Jewish people] that He will once again reveal Himself to them to explain to them its [the Torah’s] secret reasons and hidden treasures” (Rashi’s Comm. on the verse), the revelation of the reasons for [the laws of] the Torah in the Time to Come, “Torah secrets will be revealed by Me,” which then there will be the ‘marriage’ [ultimate union] of Hashem and the Jewish people (“in the Days of Moshiach will be the ‘marriage’” (Shemos Rabbah, end ch. 15)), which this is the content of Shir Hashirim.

104) Yadayim, end ch. 3.

called Holy of Holies]¹⁰⁵ that “ten songs were in the world [sung in the pre-messianic era] and each one higher than the other and this one [Shir Hashirim] is higher than all of them (as stated in the Targum), and since all of them are Holy indeed the tenth which is always considered holy [and] above all the rest here also it is Holy of Holies” – [this explanation is seemingly difficult however, since in general we do not refer to Shir Hashirim as the tenth song, rather the tenth song is a New Song of the Time to Come, only the explanation of this is] that “Shir Hashirim” (which was said in the present time [before the Redemption]) is related to the tenth song^[105] of the Time to Come, because with it is accomplished the perfection of all the songs of the present time (all the ascents from below to Above) as they connect and unite with the new song of the Time to Come¹⁰⁶ (that it is felt in it also the cleaving and becoming one with the [revelation of] Above), and through this we come to the new song of the Time to Come itself – in masculine form,¹⁰⁷ which is above all the ten

105) In Chiddushei Aggados on Yadayim, *ibid*.

[105] *[The Song of the Time to Come is the tenth and it is also the eleventh song depending on counting Shir Hashirim or not (since it isn't really a song for itself)].*

106) See Ohr Hatorah Shir Hashirim, pg. 3 *ff*. And there [it explains further], that this is the concept of the elevation of the level of Chachmah (the Wisdom of Hashem) to the level of Kesser (the Will and Pleasure of Hashem), referred to as Holy of Holies.

107) For, “Shir Hashirim are the Feminine and Masculine Songs through an arousal from below [for although masculine represents the efflux from Above and not the arousal from below, nevertheless, there is an efflux from Above that comes through (and has relation to) the arousal from below]... and the Song of the Time to Come is from the Level of ‘the new song’ which is higher than the [level that the] arousal from below [can reach and draw down]” (Ohr Hatorah *ibid*).

songs¹⁰⁸ – a song that its entire concept is to cleave and become one with the Essence of Hashem,¹⁰⁹ the level of “Eleven”, “You are One however not in the tally [of ten].”

7. Based on the above spoken we may explain also the connection of the Torah Portions of Beshalach and Yisro to the content of the time in which we read these Torah Portions – close to the tenth of Shevat:

The month Shevat is the *eleventh* month (counting from Nissan) – “the eleventh month, the month Shevat”¹¹⁰ – which is especially related to the true and complete Redemption¹¹¹ since in the Redempton there will be the revelation of the level of “Eleven,” “You are one,” which therefore, from the month of Shevat we come to the month of Adar, in which transpired *the redemption of Purim*, a redemption in a state of “we¹¹² are still servants of Achashveirosh,”¹¹³ and

108) The ascent from the level of Kesser to the Infinite Light of Hashem which transcends even the level of Holy of Holies (Ohr Hatorah ibid).

109) Note, the relation to the phenomenon of Pilishtim (philistines) in the realm of Holiness – “the revealed joy in cleaving to Hashem in an openly manifested (Pilush) manner, with no bounds,” “joy in the Essence of Hashem, and not [joy] from receiving something [revelation from Hashem]” (the level of the righteous) – which will be (by all the Jewish people) only after the completion of the Service of Refinement, in the Time to Come, which then the joy will be at the height of perfection, as the verse says “then our mouths will be filled with laughter,” “and therefore they will be given the land of the philistines which correlates to the joy in G-dliness in an openly manifested manner (Pilush)...” (Ohr Hatorah on our Parshah pg. 367 ff.).

110) Zechariah 1, 7.

111) As also alluded to in the name “Shevat” – from the term “Shevet (staff) of sovereignty” of the kingship of the Davidic Dynasty (see supra pg. 59 ff.).

112) Megillah 14a.

“redemption is next to redemption,” “Purim to Pesach,”¹¹⁴ in the month of Nissan “in which the Jewish people were redeemed from Egypt and in it they will be redeemed in the Future, as the verse says¹¹⁵ ‘just as in the days you left the land of Egypt, I shall show them wonders’ [in the ultimate Redemption].”¹¹⁶

And in the month Shevat (the eleventh month) itself we proceed from the tenth day to the eleventh day (“eleven *days* from Chorev”) – eleven within eleven.

And we may add and explain the advantage and addition of the eleventh *day* over the entire month being the eleventh [month] – (1) that the Level of Eleven is [openly revealed] characteristic of “day” (“the eleventh *day*”) [denoting] light and revelation (as the verse says¹¹⁷ “and Hashem called light ‘day’”), (2) the difference between ‘month’ and ‘day’ is that ‘month’ is connected to the orbit of the moon, and ‘day’¹¹⁸ is connected to the orbit of the sun, and from this [it is

113) Moreover – Purim [is also connected to the ultimate Redemption] since it will be significant even in the Days of Moshiach, as the verse says (Esther 9, 28) “and these days of Purim will never terminate from the Jewish people and its remembrance will not cease from their descendants” (Rambam end of Hilchos Megillah).

114) Ibid, end 6b and in Rashi’s Comm.

115) Michah 7, 15.

116) Rosh Hashanah, beg. 11a. Shemos Rabbah 15:11.

117) Bereishis 1, 5.

118) Even the days of the month [and not only the days of the week], since the differentiation of one day from the next ([by means of] day and night) is due to the orbit of the sun.

[118] [*A contracted revelation of this Lofty Level of Eleven so that it may be on the level of the recipient.*]

[118*] [*Not a contracted Revelation of this Level – see previous translator’s note.*]

understood] (in correlation with the above explained in ch. 4) that the eleventh *month* denotes the revelation of the Level of Eleven as it is drawn and revealed to the *recipient*^[118] (the moon [which *receives* from the sun]), and the eleventh *day* denotes the Level of Eleven as it is by the *Giver* ([symbolized by] the sun), [the level of] Eleven *in its pure state*.^[118*]

And from the eleventh day (in the eleventh month) we proceed to the ‘Echad’ (אחד = 13th) day,¹¹⁹ and with additional emphasis in correlation with the calendar layout of this year that the 13th day of the month occurs on the Holy day of Shabbos, which is immediately followed by the first day of the week, [which the Torah refers to as] “day one” [in regard to the Six Days of Creation], “since Hashem was at that time the *only One* in His world”¹²⁰ – which denotes the revelation of the Level of “You are *One*” also in the world (“*One in His world*”).¹²¹

And in [the following] days of the month – the 14th day, followed by the 15th day – which alludes to what is written at

119) Following the preface on the 12th day – the 12th day of 11th month, which alludes to the revelation of the Level of Eleven in all the 12 tribes (12 [of] Shevat [idiom of Shevet – tribe]).

120) Bereishis ibid, and in Rashi’s Comm.

121) And note that the specific creation of this day is the creation of light, “and Elokim (Hashem) said ‘there should be light’” – which may be explained [as follows,] that “*Elokim* said” ([the Name of Hashem] denoting concealment) refers to an exceedingly high Level [of description (revelation) of Hashem] that transcends the entire concept of Light (manifestation), and even transcends “Me’or” (the origin and source of the Light) – which therefore it is called “*Elokim*” (concealment), referring to the concealment that transcends manifestation (the [level of Hashem that is] concealed in essence). And the innovation is that even this level (“*Elokim*”) comes and is drawn forth in a manner of Light and manifestation – “and *Elokim* said ‘there should be *light*.’”

the conclusion of our Parshah “for [His] *Yad* ([hand] = 14) is on the throne of ה-י (Hashem)” 15 [the numerical value of the Name ה-י], which is the concept of the refining and obliteration of Amalek so that “the Name [of Hashem] is complete,” also ה-י (11), the Level of Eleven (as supra ch. 4).

And the 15th of *Shevat* has an additional virtue since it is the “the Rosh Hashanah for trees,” “regarding tithes”¹²² *in the Land of Israel*, and as emphasized in the Jewish custom¹²³ to eat fruits on the 15th of Shevat (and especially fruits) *with which the Land of Israel is praised*¹²⁴ “A land of wheat and barley, and vine, and fig, and pomegranate, a land of olive oil and [date] honey,”¹²⁵ which the ultimate perfection of this will be upon the entering of the Land in the Time to Come, both regarding fruits in the simple sense¹²⁶ (including and especially the fruits in the Holy Land as well as in the Beis Hamikdash¹²⁷), and also (and mainly) regarding the concept of fruits in Torah, which denote the *[aspect] of pleasure* in Torah, the reasons of the Torah, the deeper dimensions of the Torah (as emphasized especially in “[date] honey”¹²⁸ which

122) “That we may not take Maaser from fruits of trees that budded before Shevat for [the fruits of trees] that budded after Shevat [since we may not take tithes from the old produce for the new]” (Rashi’s Comm. and the [Comm. of] R. O. Bartenurah [on] beg. Rosh Hashanah. Rambam cited in note 14).

123) Magein Avraham Orach Chaim, 131, by-clause 16. Hashlamah LeShulchan Aruch Admur Hazakein *ibid*, clause 8.

124) See supra note 54.

125) Eikev 8, 8.

126) See Kesubos at the end.

[The produce will be large and bountiful.]

127) See Sefer Hasichos 5750, vol. 1 pg. 284. *Ref. a.l.*

128) Note, that since the [fruits enumerated in the second mention of Land which are written] closer to the second [mention] of Land are more

alludes to the deeper dimensions of the Torah¹²⁹), which its main revelation is in “the Torah secrets that will be revealed by Me” in the Time to Come.

8. All of this is exceedingly emphasized on the tenth and eleventh day of the eleventh month in our generation, and especially this year:

The tenth day in the eleventh month in our generation is the Yom Hahilula of my revered father-in-law the Rebbe [Rabbi Yosef Yitzchak] leader of the generation, upon which “all his actions, Torah and Service that he accomplished throughout his life,”¹³⁰ *ascends* to a higher level, including an immeasurably high elevation, beginning with the elevation of the leader of our generation (whose Hilula it is), and through him also the elevation of the entire generation (“the body follows the head”¹³¹) – as emphasized in the order of the days, that from the tenth day (his Yom Hahilula) we come *to the eleventh day*¹³² of the eleventh month.

And this phenomenon is exceedingly emphasized when the tenth of Shevat occurs on the fourth day of the week

significant than the [fruits enumerated in the first mention of Land, however, mentioned] further from the first [mention] of Land, therefore “dates (date *honey*) precedes grapes (even though grapes are first [in the enumeration] of the five species of fruit), since dates are [mentioned] second to the [word] Land and grapes are [mentioned] third to the [word] Land” (Rambam Hilchos Berachos, 8:13).

129) See Chagigah 13a. Rambam Hilchos Yesodei Hatorah, end ch. 2.

130) Tanya Igeress Hakodesh sect. 27, and its explanation.

131) Eiruvim 41a. And see Sotah 45b.

132) And note that also the elevations of the day of a Yahrtzeit (through reciting Kaddish) is connected to eleven – the 11 letters of [the words] “יִסְגָּדַל וְיִיִּסְכָּדַשׁ” Yisgadal V’yiskadash” (see at length Shaar Hakavanos Inyan HaKadish. Pri Eitz Chaim Shaar HaKadeshim, ch. 4).

upon which ‘the luminaries were Nitlu (suspended),’¹³³ “the two big luminaries” – which this alludes to the content of the elevation after his passing that transpires *on the 11th day* of the eleventh month,^[133] that in addition to the perfection of the [Level of] Eleven [revealed in a manner characteristic] of *the month* (the moon, the small luminary) we appreciate the perfection of the [Level of] Eleven [revealed in a manner characteristic] of *the day* (the sun, the big luminary),¹³⁴ [*the Level of] Eleven in its pure state*^[118*] (as supra ch. 7).

And the main perfection of this is accomplished on the 10th and 11th of the eleventh month *this year* – the forty second year (5710-5752), which is connected to the Name of 42 [letters] which all the aspects of the Elevations are accomplished through it (as supra ch. 6) – [denoting] that all

133) In addition to “Nitlu” (with a “Tes” [meaning: removed]) due to the passing, also “Nitlu” (with a “Tav” [meaning: (the luminaries were) suspended]) – in addition to the simple meaning – [also meaning an addition of light] due to the greater elevation that transpires after and through the passing.

[133] [*The 11th day of the 11th month is the day the Rebbe King Moshiach Shlita assumed the leadership – see infra, Royal Words of the 22nd of Shevat, 5752, ch. 7 and more.*]

134) Note, the relation of “*the eleventh day* (of the month of Redemption [Nissan]*) – the leader of the tribe of Asher” to the eleventh month (according to the opinions that the leaders correspond to the months of the year as they are listed at the inauguration of the Tabernacle (Kehilas Yaakov, s.v. Shevat. And more)), and we may say, that this relation is emphasized even more on the 11th day of the 11th month.

*) [*The Eleventh of Nissan – birthday of the Rebbe King Moshiach Shlita.*] And in a leap year – [*the Eleventh of Nissan is*] three months after [*the 11th of Shevat*], Tzaddik (90) days, and with extra emphasis this year – the year of Tzaddik [*the Rebbe King Moshiach Shlita was ninety years old this year*].

the Elevations ¹³⁵ of the 42 Yom Hahilulas ¹³⁶ have been *completed*, as well as all the Elevations through our actions and Service during the 42 years [of the leadership of the Rebbe King Moshiach Shlita] (in addition to the perfection of “and it was in the fortieth year”) which are similar [correspond] to the 42 travels in the ‘desert of the nations’ in this generations (the last generation of exile and the first generation of Redemption), and *literally* immediately we enter the good and bountiful Land in the true and complete Redemption, ¹³⁷ which then there will be the ultimate perfection of the revelation of the Level of Eleven within Eleven, “You are One.”

*

9. Among the lessons from the above spoken regarding action:

Effort should be placed in adding, moreover, completing all aspects [of Service] that are related to the Yom Hahilula,

135) Also including the perfection of the Elevations on the Shabbos following it, Shabbos Shirah, which includes all the Elevations brought about through song (as supra ch. 6).

136) And note, that the elevations through the recitation of Kaddish is connected with the Name [composed] of 42 [letters] (Shaar Hakavanos and Pri Eitz Chaim, ibid).

137) And we may say that the order of the days alludes to the following: the 10th and 11th of Shevat which are connected with the concept of Leadership – *change in the Leader [the passing of the Rebbe Rayatz on the 10th and the new Leader – the Rebbe King Moshiach Shlita – assuming the leadership on the 11th]*, the day of Shabbos (the 13th of Shevat) the Torah portion of Beshalach which concludes with the war of Amalek – *the obliteration of the descendants of Amalek*, and the 15th of Shevat – the entering of the Land of Israel (to eat from its fruits) *and the building of the Beis Hamikdosh* (which will also have fruits in it). [See also ch. 11.]

[namely,] studying his Torah insights (and in a manner of “ten who sit and study Torah”¹³⁸) and following in his footsteps of spreading Torah and the wellsprings [of Chassidus] outward, including and especially continuing the Farbrengens (Chassidic Gatherings) of the day of the Yom Hahilula, with joy and song, as the instruction and empowerment of the Shabbos upon which the Yom Hahilula reaches perfection – Shabbos *Shirah*.

And additionally and also important: an instruction regarding song in connection to the Service of Prayer (also referred to as Rinah¹³⁹ (song)) [which is done] with singing (as known that the Alter Rebbe would pray out loud and with a song) – that in addition to [Prayer with] song in ascending from below to Above, there must be *now* (after the completion of all the Ascents) [Prayer with] song as a result of uniting and becoming one with [the Revelation of] Above, as a preparation and beginning of “*the new song*” of the Time to Come (as supra ch. 6).

And especially regarding the Prayer for the true and complete Redemption¹⁴⁰ (and especially after “the Kitzin^[140] have all ended,”¹⁴¹ and all the aspects of Service [necessary to be done in the time of exile] have been completed, as the words of my revered father-in-law the Rebbe Leader of the generation) – that in addition to the feeling of yearning for

138) As explained in the known Discourse for his ‘holiday of redemption’ (Sefer Hama’amorim 5688 pg. 148 ff.).

139) Sifrei beg. Parshas Va’eschanon. And more.

140) In addition to the individual redemption that is accomplished through the Service of Prayer (Tanya, Iggeres Hakodesh sect. 4).

[140] [*The Kitzin are dates signifying the completion of the preparations for the Redemption.*]

141) Sanhedrin 97b.

the Redemption ([as we had] until the present time), *now* there must be also and mainly the feeling of *joy*¹⁴² because the Redemption is actually coming literally this moment.

10. And it is appropriate to also arouse regarding arranging Farbrengens in every place also on the fifteenth of Shevat:

“The Rosh Hashanah for Trees” is related [to the Jewish people as written in the verse] “Man (“you [the Jewish] people are called Adam (Man),”¹⁴³ called so [since they are] Adameh [likened] to the Most High”¹⁴⁴) is [like] the tree of the field,”¹⁴⁵ and especially the renowned trees of the Land (that belongs to and is named after) the Jewish people, [about whom is written] “for you shall be unto Me a desirable land,”¹⁴⁶ and each and every Jew, (men women and children) has in themselves all of the particular aspects of [the renowned produce] “A land of wheat and barley, and vine, and fig, and pomegranate, a land of olive oil and [date] honey” as explained in many places the details of this.¹⁴⁷ And on “The Rosh Hashanah for Trees” there must be an

142) Which breaks through limitations (Sefer Hama’amorim 5657, end pg. 223 *ff.*) – not only breaking through the limitations of exile, rather also and mainly breaking through the limitations of Redemption, [namely,] that the Redemption itself is in a manner of “an inheritance without boundaries... ‘the inheritance of Yaakov our forefather’... like Yaakov about whom it says ‘and you shall break through [spread forth] to the west, to the east, to north and to the south” (Shabbos, end 118a *ff.*).

143) Yevamos, beg. 61a.

144) See Shelah beg. 3a. And more. Asarah Ma’amoros, Ma’amar Eim Kol Chai sect. 33. *E.p.*

145) Parshas Shoftim 20, 19. And see Ta’anis 7a.

146) Malachi 3, 12. And see “Hayom Yom” 17th of Iyar. The 2nd of Elul. *E.p.*

147) See Sefer Hasichos 5750 vol. 1 pg. 273 *ff. ref. a.l.* And see *infra* pg. 204 *ff.*

innovative addition in all these aspects of Service by each and every Jew/Jewess, every person on their level.

And certainly the Farbrengins of “The Rosh Hashanah for Trees” will be utilized in order to explain and arouse regarding the addition and innovation in the above-mentioned aspects of Service, including and especially to arouse the yearning, moreover, the feeling of *joy* due to knowing that immediately we will enter the Land of Israel, to eat of its fruit, and to be satiated from its good, and to fulfill all the Mitzvos that pertain to the Land of Israel – at the height of perfection, “the Mitzvos as You truly desire.”¹⁴⁸

11. Most importantly – may it be the will [of Hashem] that even before the fifteenth of Shevat there should be the completion of the flourishing of “the man who flourishes” [Moshiach], about whom is written “and a *Shevet* ([*staff*, namely,] a king who governs and rules) shall arise from the Jewish people,”¹⁴⁹ “a sapling will shoot forth from the trunk of Yishai and a sprout will flourish from his roots,”¹⁵⁰ – “a king will arise from the house of David (appointing a King^[150])... and he will fight the wars of Hashem (“war of Hashem with Amalek”)... and he will build the Sanctuary in its place”¹⁵¹ (building of the Beis Hamikdosh).

And simply, that *literally* immediately, coming from the eleventh day of the eleventh month of the forty second

148) See Toras Chaim beginning of Parshas Vayechi. Hemshech Vekachah 5637, ch. 17 ff. And more.

149) Balak 24, 17 and in Rashi’s commentary.

150) Yeshayah, 11, 1.

[150] [*See supra note 31.*]

151) Rambam, Laws of Kings, end ch. 11.

year,¹⁵² all of the Jewish people (“our young and our old... our sons and our daughters”¹⁵³) leave “the desert of the nations,” and ascend to the Holy Land, the holy city of Jerusalem and the third Beis Hamikdosh – for “Hashem will once again stretch forth His arm... and gather the dispersed Jewish people...”¹⁵⁴, and “we will thank You with a new song,”¹⁵⁵ in a manner of “our mouths will be *filled* with laughter”¹⁵⁶ as alluded to in the two names of the Leader of our generation, the Moshiach of our generation.

And in the wording of the verses in the Song of the Sea: “bring him and plant him in the mountain of Your inheritance... the Sanctuary which Your hands, o Hashem have established, Hahem shall reign forever and ever,” and in continuation to this – in the Torah Portion of ‘the Giving of the Torah’: “And Hashem spoke all of these words, saying,”¹⁵⁷ the ultimate perfection of ‘the Giving of the Torah’ (“eleven days from Chorev”) which will be revealed in the “Torah secrets [that] will be revealed *by Me*.”

152) Similar to what is written “eleven days from Mt. Sinai... and it was in the fortieth year, in the eleventh month...”

153) Bo, 10, 9.

154) Yeshayah ibid, 11-12.

155) Wording of the Blessing “Asher Ge’olonu” – Pesachim 116b (and in Tosafos *a.l.*).

156) Tehillim 126, 2. And see Berachos 31a.

157) Yisro 20, 1.

From the Talks [Spoken] on the 15th Day of Shevat,* 5752

– Translated from Hebrew –

1. The unique quality of the fifteenth of Shevat ¹ – [expressed in the fact] that we do not say Tachanun^[1] on this [day, in the daily prayers],² as well as in the Minchah Prayer before this [day]³ – is that it is “*the New Year for trees*,” as stated in the Mishnah⁴: “the first of Shevat is the New Year

*) The night following the fifteenth of Shevat after the evening prayer, also including the words spoken on the night of the fifteenth of Shevat after the evening prayer, as well as the day ushering in the fifteenth of Shevat after the afternoon prayer. And points were added from the talks of the 11th of Shevat, as well as the night of the 17th of Shevat (at the general “Yechidus (Audience)” for the guests, may they live) – *the publisher*.

1) In addition to the advantage of “the moon being complete” of the fifteenth day every month, and most certainly and with advanced vigor and greater strength in the eleventh month [of the Jewish Calendar – Shevat], which is related to the level of “eleven,” which transcends all the Ten Sefiros [the order of G-d Al-mighty's Manifestations], as spoken [above], supra pg. 193 ff.

[1] [*Prayer of Begging Forgiveness etc.*]

2) Note, that the days in which we don't say Tachanun, there *is no necessity* for Tachanun, meaning to say, not only that the Aspects of [forgiveness etc. brought about through saying] Tachanun *are brought about by themselves* (without the recitation of Tachanun) as a result of the virtue of the day, rather there is no need for the Aspects [of forgiveness etc. brought about through saying] Tachanun in the first place [since we ascend to a level of Righteous Ones who do not need to Return from sin – See the Royal Words of the 26th of Nissan 5751, Chapter 8].

3) Shulcahn Aruch Orach Chaim 131:6. Hashlamah LeShulcahn Aruch Admur Hazakein ibid, clause 8. Siddur Admur Hazakein, before Uvo Litzion Go'el.

4) Beg. Tractate Rosh Hashanah.

for trees in accordance with the opinion of the School of Shammai, and the School of Hillel says ‘on the fifteenth [day] in this [month],’” and the law is in accordance with the opinion of the School of Hillel.⁵

And therefore it is the Jewish custom⁶ to eat on this day different types of fruit, and especially fruits with which the Land of Israel is praised, since in them is emphasized the concept of “the New Year for trees” *as it pertains to [Jewish] Law* – “regarding Maaser (Tithes).”⁷

And it is appropriate to explain the concept of this day in the Service of the Jewish people – as with regard to every aspect of the Torah – from the word Hora’ah (instruction),⁸ an instruction and lesson in the [G-dly] Service of Man, “I was created to serve my Creator”⁹ – first and foremost with regard to this day itself, and more and mainly, being that it is the “New Year”, this should be drawn over and throughout the whole year (until the “New Year for trees” in the upcoming year, which it will then appreciate a higher innovation, an elevation higher than [this year’s] elevation).

2. And by way of preface:

5) Rambam laws of Terumos 5:11. Laws of Ma’aser Sheni 1:2.

6) Magein Avraham [on] Orach Chaim ibid. Hashlamah ibid.

7) “That we are not to take Maaser from fruits of trees that budded before the (15th of) Shevat for [the fruits of trees] that budded after the (15th of) Shevat” (Rashi’s Comm. and the [Comm. of] R. A. Bartenurah [on] Rosh Hashanah, ibid. Rambam ibid).

8) See Radak on Tehillim 19, 8. Gur Aryeh beg. Parshas Bereishis, Zohar III, 53b. And more.

9) Mishnah and Braisa end Tractate Kiddushin.

“Trees” – are related to the Jewish people, as written in the verse¹⁰ “for Man (which mainly refers to the Jewish people, “you are called Adam (Man),”¹¹ named so [since they are] “Adameh [likened] to the Most High”¹²) is [like] the tree of the field,” and especially the trees (in the Land of Israel, and among them, in particular the trees) with which the Land of Israel was praised, that their relation *to the Land of Israel* is an outcome from them being first in *the Jewish people* themselves.

And this realizes greater appreciation – based on what is known¹³ that the Jewish people are called by the name “Eretz (land)”, as stated in the verse “for you shall be unto Me a desirable land,”¹⁴ and as the exposition of our Sages¹⁵ “why is it called Eretz because it Ratzasa to do the will of its Creator,” “Ratzasa” with the meaning ‘wanted,’¹⁶ as well as with the meaning ‘ran,’¹⁷ which pertains mainly to the “desirable land” in reference to the Jewish people, for each and every Jew/Jewess “*wants* to do all the Commandments,”¹⁸ to the extent that “he runs (with utmost alacrity) to [do] a Commandment,”¹⁹ and through them [these qualities] are drawn and brought about also in the *Land* of [the Children

10) Shoftim 20, 19.

11) Yevamos, beg. 61a.

12) See Shelah beg. 3a. And more. Asarah Ma’amoros, Ma’amar Eim Kol Chai vol. 2 sect. 33. *E.p.*

13) See also Torah Ohr Bereishis, at the beg. *e.p.*

14) Malachi 3, 12. And see “Hayom Yom” 17th of Iyar. The 2nd of Elul. *E.p.*

15) Bereishis Rabbah 5:8.

16) Comm. of the Matnos Kehunah ibid.

17) See the Comm. Maharz”u ibid. Torah Ohr ibid end 1c.

18) Rambam Laws of Divorce, end Chapter 2.

19) Avos 4:2. See Likkutei Sichos vol. 17 pg. 371 *ff. ref. a.l.*

of] Israel [the Jews],²⁰ and from this is understood that all the specific aspects found in the Land of Israel are found firstly in the Jews.

In correlation with this, it is appropriate to explain the content of the seven species with which the Land of Israel was praised: “A land of wheat and barley, and vine, and fig, and pomegranate, a land of olive oil and [date] honey”²¹ – as known that the seven species correspond to the Seven Attributes,²² the seven branches of the “completely gold Menorah,”²³ which refers to the Jewish people who are divided into seven groups, seven manners of Serving Hashem [e.g. with emphasis on Love for Hashem, Fear of Hashem etc.],²⁴ which all of these particular aspects exist in each and every Jew,²⁵ men women and children.²⁶

20) Including also in the Service of fulfilling the famous instruction of the Chabad Leaders [Rebbes]: “make here (outside the Land [of Israel]) [into] the Land of Israel” (Igros Kodesh Admur MohaRayatz, vol. 1 pg. 485).

21) Eikev 8, 8.

22) See Likkutei Torah and Sefer Halikkutim of the Arizal on the verse. Likkutei Levi Yitzchak Igros Kodesh, beg. pg. 367. [*The Seven Attributes are: Kindness, Severity, Mercy, Victory, Splendor, Foundation (Connection), Kingship.*]

23) Zechariah 4, 2.

24) See Likkutei Torah beg. Parshas Baha'aloscha. *E.p.*

25) And with greater emphasis – in an assembly of many Jews together.

26) Although there is different levels in the manner of the manifestation [of these aspects] – clearly revealed, ordinary revelation, or the [mere] ability and it is concealed [since it is only the ability to love Hashem etc. however he is not presently *actually* loving Hashem etc.], concealed however it exists [e.g. fire inside coals], including concealed which does not exist [e.g. matches] (as explained in many places).

Though “the New Year *for trees*” relates only *to five* of them – the two species of the second [mention of] “land”, “a land of olive oil and [date] honey,” and only three species from the first [mention of] “land”, “A land of (wheat and barley, and) vine, and fig, and pomegranate,” whereas wheat and barley which are not trees (and their New Year is not on the fifteenth of Shevat, rather on the first of Tishrei, which is “the New Year for the Tithes of wheat, legumes and vegetables”²⁵) – nevertheless, since the verse precedes²⁷ *wheat and barley* before grape, fig, pomegranate, olive oil and [date] honey, and “whatever²⁸ is mentioned earlier in the verse has precedence regarding^[28] the blessing recitation,”²⁹ it is

27) Note, that order in Torah is also [a part of] Torah (See Sheloh Cheilek Torah Shebaal Peh, Klal Leshonos, at the beg. (402b)), and especially in our case, that it is pertinent to the laws of Blessings, as *infra* in the Add.

28) Berachos 41a.

[28] *[E.g. if one has a pomegranate and figs in front of him and he desires to eat both of them, he should make the blessing on the figs (and this blessing will exempt the pomegranate from reciting a blessing over it (since they are both tree fruits)) rather than making the blessing on the pomegranate (and the blessing would exempt the figs from reciting a blessing over it), since figs are listed before pomegranates.]*

29) And also after “the (second [mention of]) Land interrupting the order thereby making olives and dates [more] significant [i.e. have precedence regarding the blessing recitation],” (Rashi’s Comm. *ibid*, 2) – their significance is [only] as far as [the fruits listed before it] are concerned, [namely,] grapes, figs and pomegranates, that the [fruits enumerated in the second mention of Land which are written] closer to the second [mention] of Land are more significant than [i.e. have precedence over] the [fruits enumerated in the first mention of Land written] further from the first [mention] of Land, however not as far as [the items listed] closer to the first [mention] of Land are concerned, [namely,] wheat and barley.

appropriate to first mention their lesson and instruction in the Service of man.

Moreover, it is appropriate to first mention the lesson and instruction from the word “*land*” mentioned at the beginning of the verse,³⁰ which is *the source* that all types of vegetation come from, both grain (wheat and barley), as well as fruits of the tree (grapes, figs, pomegranates, olive oil and [date] honey), for although the place in which trees grow is in a “Gan (garden)”³¹ which is more superior than a field comprised of regular land (where grain grows³²), nevertheless, also a “garden” is part of the “land” (a higher level of “land”), as we shall explain.

3. “*Land*”:

The verse says³³ “land, from it comes bread” (which includes all types of food,³⁴ including fruits of trees) – after and through the efforts of man,³⁵ beginning with plowing and

30) And more specifically – the 1st [mention of] Land, “a land of wheat...”, and the 2nd [mention of] Land, “a land of olive oil...”.

31) Note from the special relation to this year – 5752 – which from it we enter the 53rd year [the numerical value of the Hebrew word] “Gan”.

32) Although there is also [the concept of] a “vegetable garden” (Eikev 11, 10), [and still grain grows specifically in a place referred to as a *field*, and not a garden].

33) Iyov 28, 5.

34) See Rashi’s Comm. on Vayeitzei 31, 54. And more.

35) For, although it is created by *Hashem*, still, it was given *to man* in a manner that specifically through “*La’asos*” – *his work and effort* – will there be the sprouting of bread. [*“La’asos” is the word written in the Torah at the end of the six days of creation – “And Hashem blessed the the seventh day and made it holy for on it He rested from all His work which Hashem created ‘La’asos” – which our Sages say that this means “to be perfected”, meaning that Hashem created the world as such that we have the privilege and obligation to perfect it through our Service.*]

planting, and in the words of the Mishnah³⁶ “one who plants, and one who plows,” “[listed in this order since the Mishnah is] speaking in reference to the Land of Israel, where they first sow and then plow,”³⁷ since [the land] “is firm and it is not possible to cover (the sowed [seeds]) without plowing,”³⁸ that is to say, in addition to the plowing before sowing (as with any land), there is also (in a firm land) plowing that is after the sowing, and likewise the other actions required for “the order of making bread.”³⁹

And similarly in the Service of man to his Creator⁴⁰ – that the beginning of the [G-dly] Service is with the concept of plowing to bring about a ‘broken and trodden heart,’⁴¹ as is stated in the verse⁴² “a broken and trodden heart, Hashem will not despise,”⁴³ and through this there will be the sowing and sprouting etc.

And we may add regarding the concept of plowing in the Service of man – in accordance with the Torah insight of the Baal Shem Tov⁴⁴ on the verse “for you shall be unto Me a

36) Shabbos end 73a.

37) Ibid beg. folio b.

38) Rashi’s Comm. *ibid*.

39) Ibid beg. 74b.

40) See also Sefer Halikutim (Da”Ch of the Tzemach Tzedek) *s.v.* Charishah (pg. 950 *ff*). *ref. a.l.*

41) In the spiritual sense [i.e. emotionally], for, physically one must have a healthy and unharmed body and a healthy and unharmed soul, specifically; only in the spiritual sense there is the feeling of a “broken and trodden heart.”

42) Psalms 51, 19.

43) However, along with this there must be the feeling of joy, since all matters of G-dly Service must be [done] along with joy and gladness of heart (Rambam, end of Hilchos Lulav. *e.p.*).

44) “Hayom Yom” cited in note 14.

desirable land,” that the Jewish people are compared to a land which has precious stones and diamonds imbedded in it, only that it is necessary to search for them, including a very intense search (since they are found in exclusive places in the ground), and it is necessary *to dig* in the depths of the earth (since in most places they are not on the face of the earth, rather in the depths of the earth) – which the Service of *plowing* is similar to this, only that it necessary to place much greater effort.⁴⁵

4. And more in general – included in the Service of man with the “*land*” is everything with which the Service of the Soul upon its descent to this physical world (on the “*land*”) is accomplished, namely the 39 types of work,⁴⁶ “one who plants, and one who plows... [a total of] forty minus one”:

The wording “forty *minus one*”⁴⁷ (and not thirty nine) is similar to what is written⁴⁸ “and You have made him [on a

45) And since the effort is much greater, so too the matter found – “you put effort and you found” – is much greater.

46) Note, that in several places the expression ‘39 types of work’ is used with regard to the ‘[actions required for] the order of making bread’ (see for example Likkutei Torah Bechukosai, 49d), though the exact number of the actions [types of work] required for ‘the order of making bread’ is 11* (see Sefer Hama’amorim 5630 pg. 247).

*) *And we may say, allusively speaking – that through the Service and effort (for spiritual bread) with the 11 types of work [in Chassidus it is explained that Torah is internalized (like bread through 11 different aspects of G-dly Service) one reaches the level of “eleven” (the level of G-dliness that transcends the creation [world]) which is higher than ten (the level of G-dliness that has relation to the creation[world]), which this is also the content of the advantage of “forty” over “forty minus one.”*

47) Regarding the following – see also Sefer Hama’amorim ibid pg. 244 ff.

level] slightly less than G-d" [as the exposition of our Sages⁴⁹ "fifty gates of understating were created in the world, all of them were given to Moshe *minus one*, as it says 'and You have made him slightly less than G-d'" – that in addition to the fact that [a person] is only "slightly" less than Hashem, "minus one", indeed, also this diminution is a special act of Hashem ("and *You* have made him"), and before this act there was no diminution, since each and every Jew is on the level of Elokim [Hashem], as the verse says⁵⁰ "I have said that you are Elokim," and furthermore, since "[the Aspects (Names) of Hashem called] Havayah and Elokim [are likened to the] sun and [its] sheath,"⁵¹ [namely] that the name Elokim is a 'sheath' for the name Havayah,^[51] thus, each and every Jew is also on the level of the Name Havayah,⁵² and as the verse says⁵³ "for His nation is a part of Havayah⁵⁴" only that when it

48) Psalms 8, 6.

49) Rosh Hashanah, 21b. *ref. a.l.*

50) Tehillim 82, 6.

51) Ibid 84, 12. And see Tanya, Shaar Hayichud Vahe'emunah, beg. Chapter 4. *E.p.*

[51] *[The Name Havayah is the aspect of Hashem which reveals G-dliness (similar to the radiant sun) and the Name Elokim is the aspect of Hashem which limits the revelation of G-dliness (so that the limited worlds can receive it).]*

52) Even from the perspective of the body – as known that the body of a Jew* is in the form of the name Havayah (See Ohr Hatorah Tazria pg. 524. And more), and most certainly from the perspective of the Soul, that it has all the specific aspects of [represented by] the 4 letters of the name Havayah (See Tanya Iggeres Hateshuvah, Chapter 4. *E.p.*).

*) *And so that there be the concept of free-choice the bodies of the nations of the world were made in a similar fashion (see Sefer Hama'amorim 5656, end pg. 319).*

53) Ha'azinu 32, 9.

descends below upon the “land” this diminution befalls it (“and You have made him slightly less than G-d”).

And this diminution (“and You have made him slightly less than G-d”) upon the descent below to be occupied with all the types of work of the Service upon the “land” (“forty minus one”) is *for an ascent* (as the known rule that every descent is for an ascent to a higher state than before the descent) – [namely,] that the “minus one” is restored (forty),⁵⁵ to the extent that a greater advantage is achieved, with advanced vigor and greater strength, that one ascends to a higher level than the level of “you are Elokim”, and even higher than the level of the Name Havayah.

5. And we may add and explain the specific aspects of the Service of man [which] the seven species symbolize⁵⁶ (in a

54) In addition to it being “literally a part of *Elokaḥ* from up-high” (Iyov 31, 2. Tanya beg. Chapter 2).

55) And we may say, that this concept is alluded to also in “the land from (which) bread comes forth,” including also the fruits of the tree, the seven species with which the Land of Israel was praised which correspond to the *Seven Attributes* – which alludes to the general Service of refining the Seven Attributes, which more in detail are [comprised of] 49 (7 times 7, since every attribute is comprised of 7 attributes) – which this is the concept of “fifty gates of understating... minus one... ‘and You have made him slightly less than G-d,’” and through this we reach the Fiftieth Gate of Understanding (including the level that has no relation to the Forty-Nine Gates of Understanding). And based on this we may explain the continuation of the verses, “a land of wheat and barley... olive oil and [date] honey,” “a land... which lacks nothing [lit. it does not lack anything in it]” – that through the Service with the seven species, the Seven Attributes, 49, “fifty *minus one*,” we reach the perfection of “*it does not lack* (since it has) Kol [anything/everything] in it,” [which the] numerical value of [the Hebrew letters for] “Kol” is fifty.

56) Regarding the following – see also Sefer Hasichos 5750 vol. 1 pg. 273 ff.

similar vein (and based on) what is explained in Likkutei Torah of the Arizal⁵⁷ according to Kabbalah) – “wheat and barley, and vine, and fig, and pomegranate (and afterwards also) a land of olive oil and [date] honey”:

“*Wheat*” – food for humans, which becomes part of one’s flesh and blood – alludes to the Service related to the G-dly Soul found in each and every Jew (the “human” [aspect] within him).

“*And barley*” – food for animals,⁵⁸ as related in the Talmud⁵⁹ that when “he told them the barley grew well, they told him ‘go tell this to the horses and donkeys’” – alludes to the Service related to the Animal Soul found in each and every Jew (the “animal” [aspect] within him [which conducts a person's physical aspects and desires – and the service is in refining them and using them for Holiness]).

“*And vine*” – “*my wine which rejoices Hashem and Anashim* (lit. people)”⁶⁰ – which alludes to adding joy to all aspects of Service of “Hashem”, the G-dly soul (“wheat”), as well as all aspects of Service of “Anashim”, [meaning ‘weak ones’] as [in the verse] “(Wine that gladdens the heart of Enosh)”⁶¹ a term for weakness⁶² (as [seen in the verse] “the

57) Which [is cited] in note 22.

58) Sotah beg. of Chapter 2.

59) Pesachim, end 3b. – explained in Sefer Hasichos 5750 ibid pg. 279 ff.

60) Shoftim 9, 13.

61) Tehillim 104, 15.

62) “Since Enosh has 2 meanings, the 1st meaning is ‘person’*, and the 2nd meaning is weakness” (Likkutei Torah Shir Hashirim, 24d).

*) *And from this is understood that also the title “Anashim” ([lit.] “person [people]”) is related to “Anush” [weak].*

heart is very crooked and Anush [weak]"⁶³), which refers to the *Animal* Soul ("barley").

"*And fig*" – as the verse says "And He sowed *fig* leaves and He made girdles for them,"⁶⁴ and [the verse] continues that "He made... tunics of Oir (skin) and He clothed them"⁶⁵ – signifies the Service of refining the '*clothes*'^[65] of a person (after and in addition to the Service with the person himself), including the complete refinement in a manner of "tunics of *light* (Ohr)" (with an Alef, as "in the Torah of Rebbi Meir"⁶⁶) – which "light" alludes to the Master [Alufo] of the world (the Alef of "אור (Ohr)") as it [the Revelation of the Master of the world] is drawn down (through the Vav of "אור"^[66]) to the physical world (until the Reish of "אור"⁶⁷), and similarly in the Service of man, that the "light" of each and every Jew is so great that it even affects the 'clothes' ("tunics") that they become "tunics of *light*."⁶⁸

63) Yirmiyah 17, 9.

64) Bereishis 3, 7.

65) Ibid 21.

[65] [*This usually refers to the 'garments' of the Soul, namely, thought, speech and action, which express the emotions of the soul.*]

66) Bereishis Rabbah 20:12.

[66] [*The letter Vav represents the concept of drawing down, similar to its shape.*]

67) Note also from the concept of "two-hundred (*[the numerical value of the Letter]* Reish) for those that watch his fruit" (Shir Hashirim 8, 12. And see Ohr Hatorah Shir Hashirim (vol. 2) end pg. 761 ff. [where there are many different explanations of this verse]).

68) Also including the advantage of transforming darkness into light – that we transform the "Oir" (with an Ayin [skin]) of the first snake into "Ohr" (with an Alef [light]). [*The snake itself represents impurity and the mere "skin of the snake" represents the intermediary between Holliness (the G-dly Soul) and impurity. This is known as Kelipah Nogah, which at*

“*And pomegranate*” – “they ⁶⁹ are full of Mitzvos (Commandments) like a pomegranate” ⁷⁰ – signifies the Service of refining the *matters of the world* with which the Mitzvos are fulfilled (a lower level than the ‘clothes’ of a person). And we may add [additional understanding of the concept of Mitzvo Service], with explaining the [reason for the use of the] analogy of a “pomegranate” specifically – in which every seed is separate from the other seeds (not with a foreign matter, rather) by means of the pomegranate itself (the flesh of the pomegranate), and similarly with regard to Mitzvos, that “Mitzvos are not to be done in bundles [e.g. one should not recite the Kiddush over the same cup of wine one used for the Blessing After the Meal],”⁷¹ meaning that every Mitzvah is [done] individually, separate from the other Mitzvos, and its separation is (not with a foreign matter, Heaven Forbid, rather) by the Command of the Torah (similar to the separation of the pomegranate seeds one from another by means of the pomegranate flesh). *And likewise* with regard to the matters of the world with which the

first it is the skin of the snake (it has relation to negativity) however through our Service we transform it into light. In our case, this seems to refer to the physical body or the ‘garments’ of the Animal Soul (which its source is Kelipas Nogah). – See Sefer HaChakirah by the Tzemach Tzedek, pg. 134 ff.]

69) Chagigah at the end. *ref. a.l.*

70) Note, that it says in Sacred Books (Malbim on the verse, Shir Hashirim, 4, 3) that the number of the seeds of a pomegranate is 613, corresponding to the 613 Commandments, and there are those that say that the number of the seeds is 248, corresponding to the 248 *Positive* Commandments which are fulfilled by way of *action* (whereas the 365 Negative Commandments which are fulfilled by refraining [from doing negative things]).

71) Berachos, 41a. *Ref. a.l.*

Mitzvos are fulfilled, that also their separation from the Mitzvos⁷² is due to the *Command of the Torah*.

And in accordance with this [the above explained] it is understood that the order of “wheat and barley, and vine, and fig, and pomegranate” (in the service of man) is from easier to harder: wheat and afterwards barley – since the service with the G-dly Soul (wheat) is *easier* than the service with the Animal Soul (barley), and afterwards “vine” – adding joy to the aspects of Service of the G-dly soul as well as the Animal Soul, and afterwards the Service of refining *the clothes* of the person – fig, and afterwards, also the refining of *the matters of the world* (with which the Mitzvos are fulfilled) – pomegranate.

6. And afterwards the verse adds and repeats the word “*land*”:

In accordance with the above explained (Chapter 3-4) that “land” is the place where the Service and efforts of man is accomplished, upon the descent below (in a state of “and You have made him slightly less than G-d”) with plowing and planting as well as all the 39 the types of work (“forty minus one”) – it is understood, that the second [mention] of “land” symbolizes a much greater Service and effort, which through it is brought about a much higher elevation. And similar to the difference between the toiling and plowing necessary for growing [crops], and the toiling and plowing necessary for finding precious stones and diamonds (as supra Chapter 3).

72) Prior to the fulfillment of the Commandment, as well as after the fulfillment of the Commandment with this specific item there are the other items in the world (also of this type of thing) which a Commandment has not been fulfilled with them as of yet.

And we may say, that the second mention of “land” refers to the Service and effort during the time of exile, which due to the great descent of exile, it necessitates a much greater Service and effort, and consequently, the ascent (descent for an ascent⁷³) is in a much higher manner, with advanced vigor and greater strength.

And this idea is alluded to in the specific details of the second mention of “land” – “*olive oil and [date] honey*”:

“*Olive*” – symbolizes sustenance in a bitter manner, as the words of our Sages⁷⁴ on the verse⁷⁵ “a plucked olive leaf in its mouth,” “my sustenance should be bitter as an olive.”

[And this also alludes to the transformation of something bitter into sustenance – as the Alter Rebbe writes in the book of Tanya⁷⁶ in explaining the verse “and make delicacies for me,”⁷⁷ in plural, that in addition to “tasty, sweet foods” there are also “sharp and bitter foods, however they are processed and spiced very well, to the extent that they become pleasant delicacies”].

73) As the rule of all types of descent (as supra Chapter 4), and most certainly regarding the general descent of the time of exile, which is the greatest descent, similar to a son that was exiled from being present by his father’s table (see Berachos, end 3a), which not only must he be returned to be Samuch* (by the side) of his father’s table, rather even more than this, that there must be an ascent higher than the state before the descent of exile.

*) *An idiom of “Hashem supports (Somech) all those that fall” (Tehillim 145, 14).*

74) Eiruvin, end 18b. *ref. a.l.*

75) Noach 8, 11 and in Rashi’s Comm.

76) Chapter 27.

77) Toldos 27, 4-7.

And this concept in the Service of man– [is] the Service during the time of exile in general, in a manner of bitterness, as emphasized also in the name of Miriam⁷⁸ (which upon her birth the main hardship of the [Egyptian] slavery began) “named after the *Mirur* (bitterness).”⁷⁹

[And note from what is written⁸⁰ “and his sister stood from afar...”, that “Miriam” stood beside Moshe (and stands beside [the spark of] Moshe found in each and every Jew⁸¹) to accomplish *his rescue* from the Nile, to such an extent, that upon the arrival of “the daughter of Pharaoh... at the Nile”⁸² – the daughter of Pharaoh the king of Egypt who was a “dictator,”⁸³ moreover she was standing “by the Nile”, which symbolizes the might of Pharaoh’s kingdom ⁸⁴ – [notwithstanding all this] she [Miriam] had an effect on her in saving Moshe from the Nile.

And to add, that at the end of the verse (“and she stood from afar... to know what will become him [happen to him]”) alludes to the advantage accomplished through the descent of exile: “*to know*” – “a heart to understand, eyes to see and ears to hear,”⁸⁵ and even more than this – also the

78) Note from the relation to the Torah Portion of the week from which we are [now] coming from – [in which it says] “And Miriam the prophetess took...” (Beshalach 15, 20).

79) Shemos Rabbah beg. Chapter 26. Shir Hashirim Rabbah 2:11.

80) Shemos 2, 4.

81) Tanya beg. Chapter 42.

82) Ibid 2, 5.

83) See Mechilta Beshalach 14, 5. Shemos Rabbah 15:10. Zohar II, 6a.

84) Who said “the Nile is mine...” (Yechezkel 29, 3).

85) Savo 29, 3.

[85*] [*The first six Attributes are referred to as Za (and the Seventh – Malchus reveals the 6.)*]

level of “*what*” (Bittul (subservience)) which transcends knowledge [understanding], and as such that the level of “what” becomes (“become”) in a manner of “*Lo* (to him)”, that it is drawn and revealed in all aspects of the Attributes, 6 times 6 (the six Attributes as they are [each] comprised of six^[85] – the number 36 [represented by the Hebrew letters of the word ‘Lo’]]].

And through this “*oil*” is made (“olive oil”) – as the words of our Sages⁸⁶ “an olive does not give forth its oil only when it is crushed” – which this alludes to the deep aspects of the Torah, the secrets of the secrets of the Torah,⁸⁷ which their main and complete revelation will be in *the Time to Come*, after and through the preface of our Deeds and Service throughout the time of exile.⁸⁸

And “*honey*” (date honey⁸⁹) – which the growth of “dates” is only after seventy years,⁹⁰ representing the abundance of work and effort [necessary] more than other fruits, and specifically through this the “honey” is produced, which this alludes to the complete revelation of the deep aspects of the

86) Menachos, end 53b.

87) See Imrei Binah Shaar Hakerias Shema, end Chapter 53 *ff*. And more.

88) See Tanya beg. Chapter 37.

89) Rashi’s Comm. Bo 13, 5. And more. And note from the relation to the Torah Portion of the week (the Torah Portion of Yisro) – which the children of Yisro received “the best of [the city] Yericho” [to be their portion of the Holy Land], [known as] “The City of Dates” (Sifrei and Rashi’s Comm. Baha’aloscha 10, 32. Sifrei Berachah 33, 12).

90) See Zohar III, 16a. And more. – And this also alludes to the phenomenon of long and good years for each and every Jew/Jewess, as the verse says (Tehillim 92, 13) “the righteous (“and Your nation are all righteous”) shall flourish like a date-tree.”

Torah (as the exposition of our Sages⁹¹ on the verse⁹² “honey and milk under your tongue”) in the Time to Come.⁹³

7. And we may connect this with the weekly Torah Portion [which was read on] the holy Shabbos day which “from it [the Shabbos] was blessed all the days [of the week following it]”⁹⁴ including also “the New Year for trees” – [namely,] the Torah Portion of Beshalach:

“And it was when Pharaoh sent out the nation [from the Egypt]” – which through the descent of exile in the land of Egypt (similar to the second [mention] of “land”) it brought about the virtue and phenomenon of “when *Pharaoh* sent out,” [“Pharaoh” an idiom of “Ispari’u” (burst forth), meaning] “that all the [G-dly] lights burst forth and are revealed from Him”⁹⁵ and through this, also the entering into the good and large land, “a land of wheat and barley... a land of olive oil and [date] honey,” is at the height of perfection.

[And note, that after the verse “a land of wheat and barley... and [date] honey” (the seven species with which the Land of Israel is praised) is discussed (in the continuation of

91) Chagigah 13a.

92) Shir Hashirim 4, 11.

93) And we may add an explanation of the difference between “olive oil” (about which the verse mentions the name of the fruit from which the oil is extracted) and “honey” (about which the verse does not mention the name of the fruit) – since in “olive oil” is emphasized also (and mainly) the bitterness of exile (“olive”) which through this we reach the revelation of the deep aspects of the Torah (“oil”) in the Time to Come, whereas in “[date] honey” is emphasized only the advantage of the revelation of the Time to Come (the deep aspects of the Torah).

94) Zohar II, 63b. 88a (regarding the falling of the Manna about which is spoken in the Torah Portion of Beshalach).

95) Zohar I, 210a.

the Torah Portion⁹⁶) also about the advantage of the Land of Israel over the land of Egypt – “for the land that you shall come to inherit it, *it is not like the land of Egypt* which you went out from there⁹⁷ where you sow your seeds and irrigate *with your feet* ([it is necessary] to bring water from the Nile with your feet) as with a vegetable garden,” “the land which you are passing over [the Jordan to come] there to inherit it is a land of mountains and valleys *by the rain of the sky*⁹⁸ it ‘drinks’ water,”⁹⁹ “the land which Hashem your G-d pays particular attention to it, the eyes of Hashem your G-d are always upon it from the beginning of the year¹⁰⁰ until the end of the year”].

As emphasized also in the Haftorah (the end and culmination of the Torah Portion) – “And Devorah the

96) Eikev 11, 10 ff

97) For although it says about it [Egypt] ([in the verse] Lech Lecha 13, 10) “as the garden of Hashem, as [i.e. so is] the land of Egypt”, and especially the land of Raamses in which the Jewish people resided [when they were in the Egyptian exile] which was “the best of the land of Egypt” – it [however] does not reach the greatness of the Land of Israel (Rashi’s Comm. Eikev, ibid).

98) Note from the relation to the New Year for Trees – “since [by this day] most of the year’s rain has fallen,” “that most of the days of the rainy season have past... and the sap has risen in the trees, thereby the fruits begin to blossom at this point” (Rosh Hashanah 14a and in Rashi’s Comm.).

99) And similar to this [is stated] before the verse “a land of wheat and barley...” – “a land of water brooks, streams and wells emerging in valleys and [upon] mountains” (8, 7).

100) “From Rosh Hashanah [the New Year] they are judged...” (Rashi’s commentary on the verse) – which is also related to “the New Year for Trees,” since the “Four New Years” “are similar to one another” (Hagahos Maimonios, beg. Laws of Shofar).

prophetess... [and she would] sit under the *date-palm*...”¹⁰¹, a *date* tree, the end and culmination (and the choicest of) all the seven species with which the Land of Israel is praised (*date* honey), and alludes to the revelation of the deep aspects of the Torah in the Time to Come (as *supra* Chapter 6).

And we may add [an additional point] in the relation of “Devorah’s date-palm” to the state and standpoint of the Time to Come – in correlation with the words of our Sages¹⁰² “why specifically under a date-palm... because of [the prohibition of] Yichud ([being secluded with a man that is not her husband] since “under a date-palm” it is not possible to be secluded [for it doesn’t have any shade]), and we may say that this alludes to the fact, that the “seclusion” of the Jewish people (Devorah (lit. bees)¹⁰³) is only with Hashem alone, and therefore we must avoid scenarios of Yichud to the utmost degree (“under a date-palm”), and through this we merit¹⁰⁴ the seclusion [unification] of the Jewish people with Hashem in the Time to Come (“in the Days of Moshiach will be the marriage [of the Jewish people with Hashem]”¹⁰⁵).

101) The Book of Judges 4, 4-5.

102) Megillah 14a.

103) Note from the words of our Sages (Devorim Rabbah 1:6) “My children were like bees’... just as a bee, whatever it collects it collects for its master, similarly all the gathering of Mitzvahs and good deeds by Jewish people, they gather it for their Father in Heaven.”

104) Note from the exposition of our Sages on the verse “a locked garden... a locked mound...”, that “through the Jewish people ‘fencing themselves in’ [staying away] from prohibited relations they were redeemed from Egypt” (Shir Hashirim Rabbah 4: 12 (1)).

105) Shemos Rabbah end Chapter 15.

And emphasized also in the end and culmination of the Haftorah, “and the land was quiet for forty years”¹⁰⁶ – as known that “forty”¹⁰⁷ ([symbolized by the letter] Mem ם “מ”) denotes the perfection of the Time to Come, as the verse says¹⁰⁸ “לסרבה המשרה” (a closed Mem ם in the middle of a word which alludes to the Redemption¹⁰⁹).

And then will also be the perfection of “Bifro’a Pra’os Biyisrael”¹¹⁰ – “that all the [G-dly] lights Ispari’u (burst forth) and are revealed from Him” [in Yisroel – the Jewish people] (similar to “when Pharaoh sent out”) [for in the true and complete Redemption the Jewish people will receive and internalize the greatest Revelations from the Essence of Hashem].

8. The lesson and instruction from the above spoken with regard to action:

It is appropriate to utilize the time of “the New Year for trees” in order to strengthen and add in all the aspects of Service of “A land of wheat and barley, and vine, and fig, and pomegranate, a land of olive oil and [date] honey” (as spoken

106) Ibid 5, 31.

107) Not only “forty minus one,” as supra Chapter 4.

108) Yeshayah 9, 6.

109) See Sefer Ha'archim-Chabad Ma'areches Osios Hatorah, letter Mem (2) end pg. 202 ff. ref. a.l. *[A closed Mem (in general) is only used at the end of a word. In the “Royal Words” of Behar Bechukosai – 5751 the Rebbe King Moshiach Shlita explains why this is connected to the Redemption through Moshiach: Hashem left part of the world for us to perfect (like a regular Mem – ם). We transform it into a “final Mem” – ם – which is complete (closed on all sides). The “final Mem” appearing in the middle of a word – emphasizes that through our refinement of the world we complete it, bringing the Redemption through Moshiach.]*

110) Ibid, 2.

above), both as far as one self is concerned as well as in regard to influencing others,¹¹¹ including and especially through arranging Farbrengins (Chassidic Gatherings) in which people will arouse each other in all the above spoken matters.

And it is appropriate to arouse also about guarding the completeness of the Land of Israel – to completely nullify (“like the dust of the ground”) the thoughts of the possibility as well as speaking about giving parts of the Land of Israel which is in our hands to the nations of the world, not even one handbreadth, moreover, not even a hairbreadth, instead we must guard the completeness of the Land (which was already given in actuality by Hashem to the possession of the Jewish people in the present time), along with the completeness of the [Jewish] nation as well as the completeness of the Torah – a trifold and eternal completeness.¹¹²

And may it be the will [of Hashem], that the [mere] making of resolutions in all the above spoke (which “Hashem sees the [thoughts] of the heart”¹¹³) will immediately bring

111) And especially that through affecting others one attains even more in his Service with himself, as the words of our Sages (Taanis, 7a. *ref. a.l.*) “[I learn] from my students more than all of them [my teachers etc.].”

112) And in the wording of the verse (Koheles 4, 12) “the trifold string will not rip [lit. detach] that fast,” moreover, not only will it “not rip that fast” (however after some time it will rip*), rather it will “not rip” at all.

*) *As in the opposite side [of Holiness], “united [lit. bound together] idols of Ephraim...” (Hoshea 4, 17)[meaning] that “they serve idols (Heaven forefend) and there is peace among them...” (Bereishis Rabbah 38:6) – which this “unity [lit. bound together]” will eventually “split [detach]”.*

113) Shmuel I, 16, 7.

about the reward¹¹⁴ – that “with our youth, and with our elders we will go”¹¹⁵ (and we will run “with the clouds of the Heaven”¹¹⁶) to our Holy Land, the Land of Israel in its completeness (not only a land of seven nations, rather a land of ten nations¹¹⁷), “A land of wheat and barley, and vine, and fig, and pomegranate, a land of olive oil and [date] honey” (“to eat from its fruit and to be satiated from its goodness,” and to make the blessing [in giving gratitude] “for the Land and for its fruit”¹¹⁸), moreover, a land full of precious stones and diamonds, and within the land of Israel itself – into Jerusalem the Holy City, [then] to the Holy Mountain, [then] to the third Beis Hamikdosh, and [then] to the Holy of Holies

114) See Taanis 8b. Shulchan Aruch Orach Chaim, end sect. 571.

[*Even before the resolution is carried out.*]

115) Bo 10, 9.

116) Daniel 7, 13.

117) As was promised to our forefather Avraham by the Covenant [upon going] between the severed [animals] (Lech Lecha 15, 18-21). And in the words of the verse at the end of Parshas Eikev (after and in continuation to “a land of wheat and barley...”, “the land which... the eyes of Hashem your G-d are always upon it...”*) – “from the desert and the Lebanon, from the river, the Euphrates river until the western ocean [the Mediterranean Sea] shall be your boundaries.”

*) *Note from the [words] of Daas Zekeinim Mebaalei Hatosafos (Eikev 8, 7): “seven times ‘land’ is written here (in the verses 7-10) corresponding to the seven nations.” And based on this we may say, that the addition of three [more] mentions of ‘land’ in the verses after this (11, 11-12), “**and the land** that you are passing over [the Jordan to come] there to inherit it [is] **a land** of mountains and valleys... **a land** which Hashem your G-d pays particular attention to it, always...”*, correspond to the three lands of Keini Knezi and Kadmoni. And this needs further analysis. And here is not the place for this.

118) Not only “for the Land [of Israel] and for the fruit” (Berachos 44a. Rambam Hilchos Berachos 8:14. Shulchan Aruch Orach Chaim 208:10).

(in which is also found the “Shesiya stone” from which *the [entire] world* was founded¹¹⁹).

And in the wording of the verse in the Song of the Sea (in the Torah Portion of the week which we are now coming from): “bring them and plant them on the mountain of Your inheritance... the Sanctuary which Your hands, o Hashem, have established,”¹²⁰ when “Hashem shall reign forever and ever,”¹²¹ “in the Time to Come when the entire kingdom is His”¹²² – the revelation of the kingship of Hashem in the whole world, which this is especially connected to Rosh Hashanah (which is also related to “the Rosh Hashanah (New Year) for trees”¹²³), [when we recite] “[verses] of kingship, [verses] of remembrance and [verses] of Shofars (horns),”¹²⁴ including and especially “blow the great Shofar for our Freedom.”¹²⁵

And through the addition in [fulfilling] the Commandment of Charity ¹²⁶ which “hastens the

119) Yoma 54b.

120) Beshalach 15, 17.

121) Ibid 18.

122) Rashi’s Comm. *ibid*, 17.

123) See above note 100.

124) Rosh Hashanah end 16a. *ref. a.l.*

125) As the continuation at the end of the Blessing of Shofars* (which is after the blessings and culmination of [the blessings Kingships, and Remembrances]).

*) *In addition to its recitation in the Amidah prayer of the weekdays, three times every day.*

126) On The night following the fifteenth of Shevat [Mon. night] the Rebbe Shilta gave every single person 3 dollar bills (in addition to the distribution of [dollar] bills [to be given] to charity on the day ushering in the fifteenth of Shevat, as on every Sunday). *The publisher.*

Redemption,”¹²⁷ we hasten the fulfillment of all of this in a literal sense, literally immediately.

127) Baba Basra 10a. And see Tanya Chapter 37.

**From the Sichos (talks) of Shabbos Parshas Yisro, 20th of
Sh'vat 5752**

- Translated from Yiddish -

1. The Ten Commandments are written in the Torah twice – the first time in our Parshah [Torah portion], the Parshah of Yisro¹ and the second time in the book of Mishneh Torah [Deuteronomy] in the Parshah of Va'eschanan².

Now, we must understand the content of the two times [it is written in the Torah]: since the Ten Commandments are the essence and foundation of the whole Torah; and include the whole entire Torah³, we must say that the two times – the 'First [mention of the Ten] Commandments'⁴ in the Parshah of Yisro and the 'Last [mention of the Ten] Commandments'⁵ in the

1) 20, 1 ff.

2) 5, 6 ff.

3) “All the 613 Commandments are included in the Ten Commandments. Indeed, Rabeinu Sadyah explained in his Azharos which he composed for each and every [one of the Ten] Commandments, as to which commandments extend from it.” (Rashi’s comm. Mishpatim 24, 12). Additionally, the 620 letters which are in the [wording of the] Ten Commandments, correspond to the 613 Commandments and Seven Rabbinical Commandments (see Torah Shleimah vol. 16, appendix sect. 1 (pg. 210 ff), *ref. a.l.*). Moreover, in [Talmud] Yerushalmi, Sh’kalim 6:1 – “between each and every [one of the Ten] Commandments, the details and [even the] letters of the Torah [were written].” See also Tanya beg. Chapter 53: the Ten Commandments are the “All-embracing principles of the whole Torah.”

4) Terminology of our Sages – Bava Kamma, end Chapter 5 (54b. 55a). And more. In several comm. the terminology is: “First Commandments, Second Commandments” (Kli Yakar *a.l.* our Parshah, 20, 8. And more).

5) This means the last ones as they are written in the Torah, for “the Last Ones and First Ones are one [and the same] thing” (Tos. *s.v.* B’hemticha

Parshah of Va'eschanan – express two aspects in the Torah in general.

Especially that there are a number of differences between the 'First [utterance of the] Commandments' (in the Parshah of Yisro) and the 'Last [utterance of the] Commandments' (in the Parshah of Va'eschanan), as explained in the expositions of our Sages⁶ and by the commentaries⁷. Additionally, it makes sense to say that the particular differences of the two times are an outcome of the general difference between them, as we will explain.

2. A general and essential difference between the 'First [utterance of the] Commandments' and the 'Last [utterance of the] Commandments' – also in the simple sense – is that the 'First [utterance of the] Commandments' (in the Parshah of Yisro) are as the *Holy One, Blessed Be He, Himself* says them⁸

– Bava Kamma 54b). And see the comm. [cited] in note 7. In addition, there are those who explain, that “the Last Ones” were written on the last Tablets (see *infra* note 10).

6) Bava Kamma *ibid.* And more.

7) Rabeinu Ibn Ezra (our Parshah 20, 1. Va'eschanon 5, 12), Kli Yakar (our Parshah *ibid.*) and more. The comm. on Rashi's comm. on our Parshah and Va'eschanon *ibid.* And more. And see Torah Shleimah vol. 16, appendix sect. 12(pg. 238 *ff.*). *Ref. a.l.*

8) And The Holy One Blessed Be He said all the Ten Commandments in one utterance (Rashi's comm. on our Parshah 20, 1), and even when “He again uttered every single Commandment separately” (*ibid.*), and the Jewish people “only heard from The Mighty One [the first two Commandments:] ‘I am [the L-rd]...’ and ‘you shall not have [another G-d]...’”, whereas the remaining Commandments “Moshe spoke and announced ... [them] to the Jewish people” (Rashi's comm. *ibid.* 19, 19), yet it is an explicatory of the utterance they heard from The Holy One, Blessed Be He (by the first utterance), and especially according to the explanation that by the repetition of the Commandments, The Holy One, Blessed Be He repeated by Himself

(at the 'giving of the Torah') – "And G-d spoke all these words saying"⁹ [whereas], the 'Last [utterance of the] Commandments' are a part of the words of Moshe¹⁰, as Moshe repeated them¹¹ (in the fortieth year [of their travels in the desert^[11]]) in

and explained (for them) every single Commandment (see Likutei Sichos vol. 11 pg. 160 in the notes, *ref. a.l.*).

9) Our Parshah 20, 1.

10) Meaning to say: even though the Last Commandments are also the word of Hashem (as it is written after the completion of the Ten Commandments in Va'eschanan (5, 19): "these words Hashem spoke to all your congregation"), and were said via the Holy One, Blessed Be He, Himself (as our sages say (Rosh Hashanah 27a, Shvu'os 20b) "Remember [the Shabbos', mentioned in the first Tablets] and 'Guard [the Shabbos', mentioned in the first Tablets] were said in *one* utterance, which no mouth can speak nor an ear could hear," for it is only by the power of the Holy One, Blessed Be He. And see Mechilta of the Rashb"i on our Parshah *ibid* (and see Torah Shleimah *ibid* let. Tes) that the Holy One, Blessed Be He, said the 'Last Commandments' together with the 'First Commandments in one utterance (or He spoke two times – see Mishnas R"i Chapter 11. And see Torah Shleimah *ibid*)) nevertheless, in the Book of Mishneh Torah everything, including the 'Last Commandments' (which were said by the Holy One, Blessed Be He), are a part of the words of *Moshe*, and not an actual utterance "from the mouth of The Mighty One" (as [in the case of] the 'Last Commandments').

And to note, that also according to the explanation, that the 'First Commandments' were on the first Tablets and the 'Last Commandments' on the last Tablets [which were likewise received from Hashem Himself] (Lekach Tov, Tisa 34 ,1. Va'eschanan 5, 12. And so it seems from Bava Kamma 55a. And see Pnei Yeehshua *a.l.* Panim Yafos, Tisa 34 ,1. Torah Shleimah, Tisa *ibid* let. Cha"i. And in appendix sect. 4 Chapter 6 (pg. 161) — still, the difference between them is that the first Tablets are "the work of G-d" and "the writing of G-d" (Tisa 32, 16), and the last Tablets were the work of *Moshe* (see Tisa 34 ,1. Eikev 10, 1).

11) See Rashi Sanhedrin, 56b *s.v.* Ka'asher Tzivcha: Moshe did not teach them Mishneh Torah on his own etc. rather exactly as he received it, he would go back and tell it to them. Moreover, all that was said in the 'Last

the book of Mishneh Torah¹² ("These¹³ are the words which *Moshe* spoke").¹⁴

In addition, since the two [sets] of Commandments are a part of the eternal Torah¹⁵, and [the word] "Torah" [comes] from the term "Hora'ah" (instruction),¹⁶ – it is understood that the two forms of the uttering of the Ten Commandments (the word of

Commandments' were written on the Tablets and so he heard by Sinai (and see also Tos. s.v. Ka'asher Tzivcha – Shabbos 87b). And see the comm. of the Ramba"n (our Parshah 20, 8. Va'eschanon 5, 11-12), and similarly in the comm. of the Gur Aryeh (Yisro and Va'eschanon ibid), and see also the comm. of the R'eim ibid – that by the 'Last Commandments' Moshe repeated the 'First Commandments' (that the Jewish people heard from the Holy One, Blessed Be He Himself), and added explanation to them [as he heard from Hashem] ("for certainly Mishneh Torah is coming to add [something]" – Gur Aryeh ibid), e.g. "guard the day of Shabbos" (instead of "remember" which was said by the 'First Commandments'), which indeed "'Remember' and 'Guard' [the Shabbos] were said in one utterance" (as in the previous note. Brought in Rash"i's comm. on our Parshah 20, 1. And Va'eschanon ibid).

[11] [*After the exodus from Egypt.*]

12) And based on this many of the differences between the 'First Commandments' and the 'Last Commandments' are understood (see Pnei Yehoshuah ibid), e.g.: the variation of "guard" in comparison to "remember" (see the references in the previous note. Sha"ch on the Torah, our Parshah, 20, 8). [Another ex. is:] the addition of: "as you were commanded" (by the Commandment of Shabbos and the Commandment of 'honor your father and mother'). And more.

13) The beg. of Parshas Devarim.

14) For Mishneh Torah, Moshe said from his own mouth (together with it being [said] with Ruach Hakodesh [Hashem put the words into his mouth]) – Megillah 31b (and in Tos.). Zohar vol. 3 261a. And more. And see Likutei Sichos vol. 19 pg. 9 ff. Ref. a. l. Whereas the first four books are "from the mouth of the Mighty One" (Megillah ibid).

15) Tanya beg. Chapter 17. E.p.

16) See Rada"k on Tehillim 19, 8. And more. And see Zohar vol. 3 53b.

Hashem Himself, and the word of Hashem as it was given over via Moshe) are found in all the matters of the Torah, and in the Service of a Jew, in his study of the Torah and fulfillment of the Commandments in general, throughout all times.

Especially according to the words of our sages that Torah study must be in manner "that every day it [the Torah] must be new in your eyes"¹⁷, exactly as it was at the first time (which therefore we say in the blessing of the Torah "who gives the Torah" – in present tense¹⁸), to the extent that "just as then [we received it] with fear, awe, trembling and shaking, so too presently [it must be studied] with fear, awe, trembling and shaking"¹⁹ – it is understood, that these two forms of the utterance of the Ten Commandments, must be in the daily Service of man.

Now, we must understand: what is added with the 'Last [utterance of the] Commandments' that Moshe said, over the 'First [utterance of the] Commandments' that the Jewish people heard from the Holy One, Blessed Be He, Himself?!

3. We may say the explanation of this is:

The Torah has in general, two levels:

(1) Torah in essence is a "stored away treasure"²⁰ which is in *Your* treasury... before the world was created"²¹, being that it is

17) See Rashi on our Parshah, 19,1. Eikev 11, 13. Savo 26, 16.

18) Shelo"h 25a. Likutei Torah, Tazria 23a. Ma'amarei Admu"r Ha'emtza'ea Sh'mos vol. 1 pg. 175. *ref. a.l.*

19) Berachos 22a.

20) Shabbos 88b.

21) And on the contrary: the whole world was created by means of the Torah (see Bereishis Rabbah at the beg. Zohar vol. 2 beg. 161b) and for the Torah (Rashi's comm., beg. Parshas Bereishis. *E.p.*).

the wisdom and will of the Holy One, Blessed Be He,²² to the extent that the Torah is one with His Essence, Blessed Be He – "the Torah and the Holy One, Blessed Be He, are completely one."²³

(2) Afterwards the Torah "traveled and descended through the hidden levels [of Hashem's revelations]; level after level, through the 'gradational descent' of the [spiritual] worlds until it vested [itself] in the physical objects and matters of this world etc."²⁴. Then, at the 'giving of the Torah', the Torah was given to the Jewish people below, specifically on the earth (to the extent that the Torah "is not in heaven"²⁵). [Meaning], that the Jewish people – souls in bodies – must study Torah and give decisions [in] questions [of Jewish law] based on their intellect and their own understanding ([namely] in the [confines of the] intellect of this world, below). [In addition, they are] to use the Torah and the Commandments, to transform the physical world and make it into a dwelling for Him, Blessed Be He, in the lowest realms.²⁶

4. From these two levels in Torah, come about as well, two aspects that must be in the Torah study of a Jew:

(1) The knowledge and recognition that the Torah is His wisdom and will, Blessed Be He, which transcends all matters of

22) See Tanya Chapter 4-5.

23) Tanya Chapter 4 and beg. Chapter 23 in name of the Zohar. And see the [sources] cited in Ma'amarei Admu"r Ha'emtza'ea Vayikra vol. 1 pg. 285. and see Zohar vol. 1 24a. Zohar vol. 2 60a. Tikunei Zohar, Tikkun 6 (21b). Tikkun 22 (64a). Likutei Torah, Nitzavim 46b. And more.

24) Tanya Chapter 4 (8b).

25) Nitzavim 30, 12. Bava Metzia 59b.

26) See Tanchumah Naso 16. ibid Bechukosai 3. Bamidbar Rabbah Chapter 13, 6. Tanya beg. Chapter 36.

the world, including human intellect – brings out the feeling of *self-nullification* of the person who studies [the Torah], to the Holy One, Blessed Be He. Indeed, before the [Torah] study, [it is incumbent] upon him to recite "the blessing of the Torah"²⁷ ("Blessed are you Hashem... and gave us His Torah"), "although he doesn't even understand, the meaning of the words" (with regard to the Written Torah).²⁸

Furthermore: his self-nullification must be to such an extent, that he doesn't feel himself as an existence for himself, rather [his whole existence is] in order to express the word of Hashem, which the Torah consists of – as it says²⁹ "my tongue shall reiterate Your words: "[meaning] that the Torah is Your words, only that my tongue shall reiterate [them], as one repeats after another, what the other one said."³⁰ This means, that in addition to the phenomenon, that "everyone who reads and learns, the Holy One Blessed Be He reads and learns opposite him"³¹ (that his reading and learning of Torah causes, so-to-say, the reading and learning of the Holy One Blessed Be He), behold, moreover: the utterance of the person is the utterance of the Holy One, Blessed Be He, in a manner of "the L-rd shall open my lips and my mouth shall utter Your praise,"³² "My words which I have

27) See Ba"ch, Orach Chayim sect. 47.

28) Laws of Torah Study by the Alter Rebbe, end Chapter 2. *ref. a.l.*

29) Tehllim 119, 172.

30) Torah Ohr, our Parshah, 67b.

31) See Tanah D'vei Eliyahu Rabbah Chapter 18. Yalkut Shimoni Eicha, Remez 834.

32) Tehllim 51, 17.

placed in your mouth,"³³ similar to [the phenomenon] of 'the Divine Presence speaks from his throat'³⁴!

For this reason the sages say: "just as then [we received the Torah] with awe, fear, trembling and shaking so too presently [it must be studied] with fear, awe, trembling and shaking" ("for seemingly the comparison of 'just as then... so too presently...' is not understood, in view of the fact that at the 'Event at Mt. Sinai' [it is written] "and all the nation beheld the voices"³⁵ and "face to face Hashem spoke"³⁶ which is not how it is when one studies Torah on his own"³⁰) – since "also the Torah study of every person and in every time, is literally the word of Hashem which was said to Moshe at Mt. Sinai ("And *G-d* spoke all of these words, saying") and through [contemplating on] this, awe and fear will fall upon him, as if he received it today from Mt. Sinai."³⁰

(2) The knowledge that the Torah was given below on the earth, specifically to him as a soul in a body – gives a Jew the realization, that there must be the existence of a person, who shall study Torah and put forth effort in understanding the Torah which he learns with his intellect, until, in a manner that the Torah of Hashem (which is called 'the Torah *of Hashem*') "is called by his name,"³⁷ [namely,] of the person [that studies it], ("his Torah")³⁸ [since he toiled to understand it, indeed,] "the

33) Yeshayah 59, 21.

34) [The sources for this quote are] cited in note 5, on pg. 1087 of Likutei Sichos vol. 4.

35) Our Parshah 20, 15.

36) Va'eschanan 5, 4.

37) Avodah Zarah 19b.

38) Tehllim 1, 2.

Torah is his possession"³⁹ (which therefore "a Rabbi that forgoes his honor, his honor is forgone"⁴⁰), meaning to say, that he becomes the owner (so-to-say) of the Torah.

5. [Just as there are two aspects in Torah study] similarly this is also expressed in the two components of 'the objective of the giving of the Torah and Commandments below', [namely] to make a dwelling place for Him, Blessed Be He in the lowest realms, which is accomplished through Torah and [fulfillment of the] Commandments:

(1) [The completeness of the Revelation of G-dliness, namely, that] it [the dwelling place] should be a "dwelling *for Him, Blessed Be He*," for which we must have Torah – "the Torah and the Holy One, Blessed Be He, are completely one [entity]" – which accomplishes the drawing forth and revelation of His Essence, Blessed Be He⁴¹.

(2) [This great Revelation being revealed in the confines of the lowest realms, namely, that] it [the dwelling place] should be an entity of "lowest realms" and a Jew – a soul in a body – finds himself, together with the Torah which descended below⁴², in the lowest realms, and conducts himself according to

39) Kidushin, beg. 32b (and see Rashi's comm. a.l.)

40) Ibid end 31a.

41) "A dwelling place for *Him, Blessed Be He*"- 'for Him' [i.e.] for His essence (Sefer Hama'amorim 5565 vol. pg. 489. The [references are] cited in note 32 to Sefer Hama'amorim Melukat vol. 2 pg. 241).

42) In general, it is explained, that through the aspect of Torah (which even as it descends below, it does not *clothe* itself in physical objects), *the dwelling for Him Blessed Be He*, is made ([i.e.] the drawing forth of His Essence, Blessed Be He). [Whereas] through the Commandments, the drawing forth [i.e. the manifestation of G-d Al-mighty] in the lowest realms is accomplished (see Likutei Sichos vol. 10 pg. 440 ff. ref. al.). However, since

the definitions and customs of "the lowest realms," in order to make (in the lowest realms, as they remain in their confines and characteristics) a dwelling for Him, Blessed Be He, through utilizing the definitions and customs themselves – in accordance with the instructions of the Torah – to make a dwelling place for Hashem.

As [with] a dwelling place in the simple sense: "in order to make a dwelling place in a specific place and with specific things (the lowest realms), there must be [the concept of] "you go to a place (and furthermore –) act according to its customs"⁴³: one must go and settle in that place ("you go to a place"), and furthermore – in a manner of investment – "act according to its customs", to conduct oneself according to the way-of-life and customs of that place. Specifically then is it possible for him to settle in that place in a manner, that it will become his dwelling place, through utilizing the way-of-life and customs of the place, to make his dwelling place, [i.e. to] make it bigger and nicer etc., (whereas, if he finds himself in a second place, or even in this place – however in a manner that he isn't "acting according to its customs," he can not have a dwelling place there).

Similarly in the analogy: in order to make a dwelling place in the lowest realms, a Jew cannot remain a soul above, rather he,

the drawing forth of all matters [i.e. bringing them to be], is through the Torah [as it is known that Hashem creates everything by means of the Torah], it is understood that more specifically, even the drawing forth *in the lowest realms* is through Torah itself, the level of the Torah which descended below.

43) Sh'mos Rabbah Chapter 47, 2. and similarly in Bereishis Rabbah Chapter 48, 14. and see Bava Metzia 87b – and see also the add. of Shabbos Parshas Vayeishev (Dvar Malchus 5752 pg. 124 ff.).

together with the Torah, must descend into the place and situation of the lowest realms, and conduct himself there, according to the way-of-life and customs of the place (the lowest realms) in accordance with the instructions of the Torah, and utilize [the customs etc.], themselves to make a dwelling place for Him, Blessed Be He.

6. We may say that the power [to accomplish] the two aspects – both of Torah study and also of the Service in making a dwelling place in the lowest realms – comes from the two types [sets] of Commandments:

The "First [utterance of the] Commandments" – "And *G-d* spoke all these words saying" – give the Jewish people the power, that regarding the entire Torah, they shall have the self nullification "to the word of Hashem which speaks via their mouth and to be only like one who repeats after the one saying."³⁰

As explained,⁴⁴ the understanding of the word "(and G-d spoke all these words) *saying*" – "for seemingly³⁰ the word "saying" is not understood, since it is not like all the [other mention of the word] "saying" in the scriptures, which mean 'to say [i.e. repeat it] to others,' whereas regarding the Ten Commandments it cannot be understood so, since all of Jewish people heard the word of Hashem – face to face³⁴, "[both] those that are present and also those that are not present"⁴⁵ [at the

44) Torah Ohr *ibid.* Likkutei Torah Shir Hashirim, 42a. *e.p.*

45) Nitzavim 29, 14.

'event at Mt. Sinai,' all the souls [of the Jewish people] were present⁴⁶, even the souls of the converts [to Judaism]⁴⁷]?!]

Only the understanding of the word "saying" in our case is – that through [the phenomenon of] "and G-d spoke all these words, saying" He gave the power to the Jewish people, throughout the generations, that their study of any of the "words of Torah" (which are all included in "all of these words"⁴⁸) should be in a manner of "saying [repeating] what was already said,"³⁰ [this means] that a Jew says not his words, rather) "literally the word of Hashem, that was said to Moshe at Sinai"³⁰ "my tongue shall reiterate your words."

[On the other hand] the "Last [utterance of the] Commandments" which were repeated and said by Moshe – the intermediary which connects "Hashem and you [the Jewish people]"⁴⁹ (being that he is "a G-dly man"⁵⁰ as a soul in a body, below) – give the power that a Jew as a soul in a body may have the power (especially through the aspect of Moshe within him⁵¹), to have the ability to study Torah, with understanding and comprehension of the human intellect, below.

46) Pirkei D'Rebbi Eliezer Chapter 41. Sh'mos Rabbah end Chapter 28. Tanchuma Pikudei 3. Nitzavim 3. Zohar vol. 1, 91a. Zohar vol. 2, 83b. Tikkunei Zohar, Tikkun 49 (81a).

47) See Likutei Sichos vol. 28 pg. 242 note 22.

48) See Chagigah 3b and in many of the expositions of our Sages – brought in Likkutei Torah Bamidbar 15c. And see supra note 3.

49) Va'eschanan 5, 5. And see at length *s.v.* Panim B'fanim 5659 (pg. 190ff).

50) Tehillim Tzaddi"K [90], 1. And see Midrash Tehillim (Baber) *a.l.* D'varim Rabbah 11:4. – And see at length the add. of Shabbos Parshas Tzav and the blessing of the 11th of Nisan 5751. *Ref. a.l.*

51) Tanya beg. Chapter 42.

Similarly – we receive from this [i.e. the two aspects of both sets of Commandments] the power to make a dwelling for Him, Blessed Be He, in the lowest realms both regarding the Jew himself [as it is known⁵² that the main concept of "a dwelling place in the lowest realms" is (and begins with) the Jewish people, "to dwell and reside in the souls of the Jewish people etc. that Knesses Yisroel^[52] shall be the place of His Abode, Blessed Be He..."⁵³ – for, since "the Jewish people and the Holy One, Blessed Be He, are completely one," behold the Jewish people are the true "dwelling" for His Essence, Blessed Be He, since they are – so-to-say – one thing with the Essence [Blessed Be He], only that this is revealed through their Service in the lowest realms], to the extent that from this is drawn forth the power to make a dwelling place in the lowest realms, in *the world* [as well]:

(1) The 'First [utterance of the] Commandments' in a manner of "and G-d spoke all these words, saying" gives us the power to accomplish "a dwelling for Him, Blessed Be He," 'for Him' [meaning] 'for His Essence'⁵⁴. And (2) the Ten Commandments being said through *Moshe Rabbeinu* – gives the power to accomplish this in "the lowest realms", in their confines; since Moshe is found below, "going to a village, act according to its customs".

52) See Likutei Sichos vol. 16 pg. 477 ff. *Ref. a.l.*

[52] [*Lit. the 'Community of Israel' – the 'Community of Israel' is the source from which the individual souls of the Jewish people descend and are sustained.*]

53) Hemshech 5666 end pg. 468. *e.p.*

54) [Sources are] cited in note 41.

7. The reason why we need both "Commandments" – the first ones and the last ones – is because each one of them has an advantage:

The advantage of "and G-d spoke..." is – the revelation and drawing forth of the Commandments, from His Essence, Blessed Be He, without any intermediaries, even not through the intermediary of Moshe Rabbeinu, ("a G-dly man").

[This means], that even though Moshe is an 'intermediary *which connects*', who gives over the 'word of G-d' in a manner of "the Holy Presence speaks through his throat,"³⁴ "with out any sentiment at all, rather the word of G-d spoke"⁵⁵, in a manner of 'transferring' and not in a manner of 'investment'⁵⁶ still "transferring also affects it [decreases its strength, similar to a king speaking on the radio, in which, awe doesn't truly fall upon the person listening]". [This is also the reason why] they needed [the Commandments to be said through] Moshe, since "from the mouth of the Holy One, Blessed Be He, Himself, they

55) Sefer Hama'amorim ibid pg. 194.

56) "That if he would feel [the word of Hashem coming through him], the word of Hashem would be internalized by him, and then afterwards it would come out [he would give it over], if so, it isn't the word of Hashem, rather the word of Moshe which he received from Hashem etc." An analogy for this is: liquid which is poured through a funnel in which the funnel doesn't receive ["internalize"] the liquid at all, rather it only passes through the funnel – Sefer Hama'morim 5659 ibid. In addition, see there, that this is the difference between the intermediary of Moshe and the intermediary which is in the worlds. Namely, through Moshe the light of the Torah is drawn below, which [this G-dly light] is the aspect of the innermost and essence of the light, and didn't change at all when it was drawn below. Whereas, [in the case of] the drawing forth of the [G-dly] light for [the vitality of] the worlds etc. [- the light is contracted to be on the level of the worlds].

weren't capable of receiving [it]..." Whereas through Moshe, "even though it [comes] only in a manner of 'transferring', still this accomplishes that the Jewish people can receive it"⁵⁵.

The innovation of "and G-d spoke all these words" is, that all the Jewish people hear the Commandments "from the mouth of G-d" Himself, without any intermediary!

On the other hand, the way which we receive the 'word of G-d' is through the "*nullification* of the [physical] existence" – as it took place then, that upon each and every commandment "their souls flew"⁵⁷ [out of their bodies]"⁵⁸ (and there needed to be [the phenomenon of] "[G-d] brought [upon them] the dew – which with it He will revive the dead in the future – and revived them"⁵⁹), and therefore the Jews needed (in regard to the other Commandments, after [the Commandments of] 'I am' and 'you shall not have') that "Moshe"⁶⁰ speaks and announces... to Jewish people"⁶¹.

57) See the add. of Shabbos Parshas Sh'lach 5750 (Sefer Hasichos 5750 vol. 2 pg. 520) note 56.

58) See Shabbos 88b. Sh'mos Rabbah 29:4. Shir Hashirim Rabbah 5:16 (3).

59) Shabbos ibid.

60) [Sources are] cited in note 8.

61) And similarly is in regard to the first Tablets* themselves – that "(Moshe) looked at them and saw that the inscribing flew off of them. He said 'how can I give to them, [namely, to] the Jewish people, the Tablets which have nothing to them, instead I will grab them and shatter them' (Avos D'Rebbi Nason Chapter 2. And see B'chay'ei Sisa 32, 16). And in Pirkei D'Rebbi Eliezer Chapter 46 and Yalkut Shimoni Sisa, Remez 392: the Tablets weren't created from the earth rather from the Heaven. And see Likutei Sichos, vol. 14 pg. 31 ff. Ref. a.l.

The advantage of the 'Last [utterance of the] Commandments', that were said via Moshe is, that the word of G-d descends to a level which the Jewish people are 'acquainted' to; their existence itself can internalize it (not through the 'nullification of the existence'). However, this is due to the fact that the revelation through Moshe, comes to the Jewish people via, some-what of a variation etc., not, so-to-say as the revelation is from "and G-d spoke..." Himself.

In the [above] mentioned terms of "to make for Him, Blessed Be He, a dwelling in the lowest realms": in the 'First [utterance of the] Commandments' the [aspect of] a "dwelling *for Him, Blessed Be He*" [i.e. a great G-dly Revelation], is clearly revealed, however the [aspect of] "the lowest realms" is not so [evident]; [on the other hand] in the 'Last [utterance of the] Commandments' - "the lowest realms" is more emphasized, however not such a high level of "for Him, Blessed Be He".

More in detail – we may say that in [the concept] of "*a dwelling for Him, Blessed Be He*" itself there are two aspects and levels,⁶² as it is accomplished via Moshe (with the 'Last [utterance of the] Commandments') and as it is accomplished through "and G-d spoke...", (with the 'First [utterance of the] Commandments').

(1) Even when we make a "dwelling for Him, Blessed Be He (in the lowest realms)" it [the dwelling] is however only a "(dwelling) *for Him, Blessed Be He*", however not He, Blessed

*) See *supra* note 10 [regarding] the explanation, that the 'First Commandments' were on the first Tablets.

62) For certainly Moshe on his own (with the 'Last Commandments') [also] accomplished the aspect of a dwelling *for Him, Blessed Be He* (in addition to the aspect of a dwelling *in the lowest realms*).

Be He (the dweller) Himself [the dwelling does not become, so-to-say, Hashem]; not "and G-d spoke..." itself, rather as the word of G-d comes out via Moshe (with the 'Last [utterance of the] Commandments').

As we see this in a dwelling place in its simple sense: even though in a dwelling place, the person dwelling in it, is revealed in his full essence⁶³, however the dwelling place itself is not a part of the person dwelling in it; they are two different entities. Similarly in the analogy: since the objective is to make a dwelling *in the lowest realms*, in their existence and level (to the extent that the dwelling is made via the confines and customs of the lowest realms, "you go to a village, act according to its customs", as mentioned above), therefore even when it becomes a "dwelling for Him, Blessed Be He, in the lowest realms" and even a dwelling *for His Essence*, Blessed Be He, where Hashem is openly revealed, however the "dwelling *in the lowest realms*" [from its perspective] remains in a state of "lowest realms" "regarding the concealment of His light, Blessed Be He"⁶⁴ (that there [in the world], G-dliness is concealed, hidden and invested), which is [indeed] a "dwelling *for Him*, Blessed Be He", however a "separate" thing, so-to-say, from the dweller Himself, [namely] His Essence, Blessed Be He [which even though this has the innovation, that even in the lowest realms, there is made a dwelling for Him, Blessed Be He, this is

63) Ohr Hatorah Balak pg. 997. Hemshech 5666 end pg. 3. the [sources] cited in note 35 on pg. 27 of Sfer Hama'amorim Melukat vol. 2.

64) Tanya Chapter 36 (45b).

[64] *[In order to accomplish that the word of G-d descend to a level which the Jewish people are 'acquainted' to. There is a higher level: acting as a 'pipeline' to reveal Hashem in the world, as infra in the Address.]*

however not as The Essence and All Encompassing One, is found in His true essence [which then it would be clear that He is truly everything, including the dwelling itself].

And we may say that this is the manner of 'making a dwelling in the lower realms' as it was accomplished via *Moshe Rabeinu* (the intermediary which connects) on his own – similar to the "Last [utterance of the] Commandments" which are the words of G-d, however as it is manifested via Moshe Rabbeinu. As a result it is more on the level of "the lowest realms"; however it is not the revelation of the Dweller himself.

(2) In addition to a "dwelling *for* Him, Blessed Be He", it is accomplished that the Essence, Blessed Be He is revealed in His full essence – "And *G-d* spoke all these words, saying" with the 'First [utterance of the] Commandments'.

8. The true completeness is when there is a unification of these two aspects: the revelation of the essence of the Ein Sof, Blessed Be He, *in His True Essence* (not as it is found in Moshe *acting as*^[64] an intermediary which connects [transferring and *contracting* the Revelation]) to the Jewish People as they are found in the lowest realms, as souls in bodies. In addition, they receive the revelation in the innermost of their existence (not through the nullification of their existence).

This means that the dwelling (in the lowest realms) itself becomes (not a nullified existence, rather) a "pipeline" for the revelation of the "word of Hashem, literally" from His Essence, Blessed Be He (the "dweller") in His true Essence [i.e. the dwelling's whole existence is to act as a conduit to reveal G-dliness, however, its purpose is *not* to reduce the strength of the Revelation (as with the intermediary which connects)]; this is [accomplished] through a Jew learning Torah below in a

manner of "my tongue shall reiterate Your words" – he becomes a pipeline for the revelation of the Essence, Blessed Be He, in such a manner that the dwelling itself (i.e. the Jew as he is found in the lowest realms) expresses and reveals the word of Hashem literally – "my tongue shall reiterate your words"; to the extent, that he (the Jew) is so-to-say one thing with Hashem – the revelation below of "the Jewish people and the Holy One Blessed Be He are completely one [entity]".⁶⁵

With this power – a Jew accomplishes similarly, in the entity of the world as well, [namely] that the actual being of the lowest realms are (not a dwelling place which is a separate entity from the one dwelling in it, rather their whole existence is that they) reveal the word of Hashem, including the revelation of the power of the Essence [of Hashem] which is found in the world (which only He has the power and ability to create something from nothing...⁶⁶).

The reason why there is a need for both [sets] of Commandments – even though the 'First [utterance of the] Commandments' (which the Holy One, Blessed Be He says Himself) are on an incomparably higher level than the 'Last [utterance of the] Commandments' (which were said via Moshe) – since through the saying of the (last) Commandments by Moshe Rabbeinu (in a manner of "to say", that he reiterates the "Word of Hashem, literally") it is accomplished, that also as the Jewish people are found below, in the lowest realms – "even here" – they are able to receive (in the confines of the lowest realms), and accomplish through their Torah study and Service

65) See Zohar vol. 3, 37a

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

below, the revelation of "and G-d spoke..." the word of Hashem literally, which was "then" (at the giving of the Torah).

This means, that through the 'Last [utterance of the] Commandments' (in Parshas Va'eschanan), the complete virtue of the 'First [utterance of the] Commandments' (in Parshas Yisro) is revealed – the revelation of "and G-d spoke" in the "to say" of every Jew (in the lowest realms), [namely] that the Torah study of every Jew in all times and all places ("here") is "literally the word of Hashem which was said to Moshe from Sinai". Through this, the concept of "just as then, it was with awe, fear, trembling and shaking [so to now]" is brought about literally, as it was at the giving of the Torah.

9. According to what was explained above, we may also explain the connection [of this Torah portion] to the time in which we read [from the Torah], the portion of Yisro (this year) – the 20th [day] of the 11th month ("the eleventh month is the month of Sh'vat"⁶⁷), which is also ten days after the 10th of Sh'vat – the Yahrtzeit of my revered father-in-law the Rebbe [Rabbi Yosef Yitzchok], leader of our generation. In addition, 'from Shabbos all the days are blessed'⁶⁸, [namely] the upcoming days of Sh'vat, including – the 22nd of Sh'vat, the Yahrtzeit of the daughter of my revered father-in-law the Rebbe.

The 11th month (Sh'vat) is connected to the revelation of "the Achad Asar [11th] day from Chorev [Mount Sinai]"⁶⁹, which refers to "[the Commandment of] 'I am'⁷⁰ Hashem your G-d," the

67) Zechariah 1, 7.

68) Zohar vol. 2 63b. 88a.

69) Devarim 1, 2.

70) Our Parshah 20, 2.

unique one of the Esser, ten [Commandments]... which is [referred to as] 'Echad, one,'^[70] the source for all the Commandments,"⁷¹ meaning that "eleven days from Chorev" refers to the Level of Eleven [*our* Belief in Hashem], which transcends the Ten Commandments^[71] that were given at Chorev; on yet a higher Level – the Level of [Eleven refers to] the level of Kesser [namely, the level of Hashem] which transcends the Ten Sefiros,^[71*] "You are One, [however] not in the tally [of ten]"⁷², moreover, [the Level of Eleven refers to] His

[70] [*Achad Asar literally means 'one [and/plus] ten,' the Midrash explains this to allude to the **One** (the unique one) of the **Ten** Commandments.*]

71) Sh'mos Rabbah 42:8.

[71] [*The Rebbe King Moshiach Shlita explains here that the explanation of the Midrash is also connected to the simple meaning of Achad Asar (eleven) since the Commandment of 'I am Hashem your G-d Who took you out of Egypt' in essence is different than the other Commandments – it is the belief in the One Who commands the Commandments, which on one hand is a prerequisite to accepting the Commandments in the first place (the Eleventh which **transcends** the Ten) however on the other hand, once we believe in Hashem, we have a Commandment to believe in Hashem (one of the Ten), moreover, this Commandment is the Essence of the other Commandments (they are the will of **Hashem**) and must be felt in the other Commandments (e.g. we honor our parents **because so commanded Hashem**), hence it is also called 'the unique one **of the ten**.' – See Sefer Hama'amorim Melukat vol. 5, pg. 218 and the source cited there. 'Hadran on Rambam,' at the beginning and more.]*

[71*] [*The level of Kesser transcends the Ten Sefiros (Hashem's Revelations), yet is the source for the Revelations. The Essence of Hashem transcends even relation to Revelations – see the Address of the 22nd of Shevat 5752, ch. 7 ff.]*

72) Tikunei Zohar in the intro. (17a).

Essence, Blessed Be He which transcends the entire "order of gradational descent" [of Hashem's revelations].⁷³

In the eleventh month itself, the Yahrtzeit of my revered father-in-law the Rebbe, is on the tenth day of it – this means as the revelation of 11 (of the month) is connected to and is drawn into the level of ten – the "order of gradational descent" [in addition to the fact that 11 on its own also includes the previous ten (as in the simple sense)]. In general – drawing forth the "all encompassing powers" (Kesser)^[73] also in the 'ten innermost powers' and on an even higher [level] – drawing forth His Essence, Blessed Be He, also below in the lowest realms – similar to the unification of the 'First [utterance of the] Commandments' and the 'Last [utterance of the] Commandments'.

This is manifested in a much greater manner on the eleventh day of the 11th month, which then we have the revelation of eleven, both in regard to the tally of the months, as well as the days in the month (as spoken above⁷⁴). We may say that since it comes after the revelation of the 10th day of the month, it also has the advantage of drawing forth, in an internal fashion ([the aspect of] 10), moreover, in a manner of 'ascending in holy matters',⁷⁵ namely that from it we come to the *eleventh* day in the *eleventh* month.

73) Regarding all of this see the Add. of the 11th and Shabbos Parshas Beshalach, 5752 (supra pg 164 ff.) Ref. a.l.

[73] *[The 'ten inner most power's are the three faculties of the intellect and the seven attribute, and the 'all-encompassing' powers are will and pleasure. See infra ch. 12.]*

74) Ibid chapter 7 (Dvar Malchus ibid, pg. 258-9).

75) B'rachos 28a. Ref. a.l.

We may say that this is similar to the advantage and innovation of the utterance of the "First [utterance of the] Commandments" through G-d (the Aspect of Eleven), *after* there was the utterance of the "Last [utterance of the] Commandments" via Moshe (the aspect of ten⁷⁶) as well [i.e. that there is the revelation of His Essence, Blessed Be He (11) even in the confines of the lowest realms (10), to the extent that the lowest realms themselves become, so-to-say, the Dweller Himself (11) – twice 11].

And especially when Shabbos of Parshas Yisro - when we read the whole Parshah from the Torah [scroll] including the portion of the Ten Commandments – "and G-d spoke all these words, saying" – with a blessing before it and after it (which then [the phenomenon of] "the Holy One, Blessed Be He reads and studies opposite him" [is] with advanced vigor and greater strength, a fortiori from [how it is in regard to] learning this topic in the Torah, any day of the year) – falls out on the twentieth day of the eleventh month, [the word] 'Esrin (twenty)' is the numerical value [of the word] 'Kesser'⁷⁷, i.e. the level of eleven (Kesser) within eleven.

And from this we come afterward to the 21st day of the month – "*Ach* [(only) =21] good for the Jewish people"⁷⁸, 11 days from the 10th day of the eleventh month, and this is the day heralding the 22nd of the month (twice eleven – "*B'cha* [(with

76) And to note that the height of Moshe is ten cubits (B'rachos 54b. *Ref. a.l.* And see Shabbos 92a).

77) Likkutei Torah Shir Hashirim, 35c. *E.p.* And see Sefer Ha'archim Chabad *s.v.* Osios – let. Chof, Chapter 2 (pg. 69 *ff.*). *The sources are cited there.*

78) Tehillim 73, 1.

you) =22] the Jewish people will be blessed"⁷⁹), corresponding to the 22 letters of the Torah which through them, all matters and blessings are drawn forth⁸⁰ internally ('B'cha' [lit. in you])⁸¹.

10. We may add, [and explain] the connection [of the above] with the Parshah of Mishpatim (which we begin to read [from the Torah scroll] at the Mincha prayer. Moreover, it is the Parshah of the following days, including the 22nd of Shevat):

On [the verse] "and these are the rulings that you shall place before them"⁸² our Sages say⁸³, "just as the first ones [the Ten Commandments] are from Sinai, so too these are from Sinai". This means that even the intellectually understood Commandments ("Mishpatim"⁸⁴), which are connected with the confines of the lowest realms, are "from Sinai", from His Essence, Blessed Be He ("and G-d spoke..."), exactly as the "first ones are from Sinai" – similar to the [concept that] "just as then [it was received] with awe... so too presently..."

And this is revealed in a manner of "And these" ([i.e. openly revealed to the extent that] "one points with his finger and says

79) Vayechi 48, 20.

80) B'racha comes from the term 'drawing forth' (Torah Ohr Mikeitz, 37c. *E.p.*).

81) The explanation of this, and the connection with the name of the one who passed away ("Chayah Mushkah", a unification of 'innermost' and 'all-encompassing') – was explained at the Farbrengen, and in the add. of the 22nd of Sh'vat (see Dvar Malchus 5752 pg. 284 *ff.*).

82) Beg. of Parshas Mishpatim.

83) Mechilta brought in Rashi comm. *a.l.*

84) As is known the concept of the three types [of Commandments] Mishpatim, Eidus and Chukim – see Ramba"n Va'eschanan 6, 20. Sefer Hama'amorim Melukat vol. 2 pg. 55. *Ref. a.l.*

this⁸⁵, 'these'), including, in a manner of "place before them", [i.e. that it is internalized (comprehended) – as our sages relate, that] "the Holy One, Blessed Be He, said to Moshe 'it should not enter your mind to say: I will teach them the chapter and law, twice or three times, however I will not go out of my way to accomplish that they understand the reasons of the matter and its explanation'" ⁸⁶ – especially since the Torah in essence, transcends understanding and comprehension⁸⁷ – "therefore it says '...that shall be placed before them,' as a set table before a person ready to be eaten from,"⁸⁶ [meaning] that it is [incumbent] upon him to give the Jewish people even "the reasons for the matter" ("and its explanation") [in a manner that they comprehend it] in an internal fashion ("as a set table ready to be eaten from," which becomes part of one's flesh and blood⁸⁸).

Moreover, according to the exposition of the [Talmud] Yerushalmi⁸⁹ on the word "Tasim" ("you shall place") – from the term "Simah" [meaning]: treasure, that even the treasures of the Torah – the inner aspects of the Torah, which on their own are hidden and stored away, and are connected to the concealed [aspects] of the Holy One, Blessed Be He,⁵⁶ must be manifested

85) See Ta'anis at the end. Sh'mos Rabbah end Chapter 23. Rashi's comm. Beshalach 15, 2.

86) Rashi's comm. beg. of Parshas Mishpatim. (*s.v.* Asher Tasim Lifneihem).

87) And according to this we could say [the explanation] of the nuance of the terminology "enter [lit. Transcend] your mind [lit. your understanding]", for according to Moshe's viewpoint it is an elevation in understanding [i.e. an innovative idea], since the reasons of the Torah are in essence above the comprehension of human intellect.

88) See Tanya chapter 5.

89) Avodah Zarah chapter 2 end of Halachah 7, and in Pnei Moshe *a.l.*

in a manner of "(you shall place) it Lifneihem (before them), within their "P'nimiyus" [innermost, i.e. accepted and internalized by them],⁹⁰ in a revealed manner [even though in essence they are hidden aspects].

11. According to the above explained, we will understand the lesson from this now, especially in our present time, when we are now literally right before the true and complete Redemption, as spoken many times:

From the [concept of] "just as then... so too presently..." we learn, that in every single generation and in every time and place, the Jewish people have the power to accomplish, the concept of "and G-d spoke all these words, saying", exactly as it was at the 'giving of the Torah' the first time.

The power for this, we take from the unification of the 'First [utterance of the] Commandments' (which came through G-d) and the 'Last [utterance of the] Commandments' (which came through Moshe), as spoken above at length.

And this [the unification of the 'First [utterance of the] Commandments' and the 'Last [utterance of the] Commandments'] repeats itself constantly – as it is known that the phenomenon of 'the giving of the Torah' is always present, as we say in the 'blessing of the Torah' – "who gives the Torah" in present tense. Similarly, in every generation there is – the Moshe of the generation⁹¹, who gives over the word of Hashem (Torah). From [all] this, it is understood, that in each and every generation the unification of the 'First' and 'Last [utterance of

90) Torah Ohr Mishpatim, 78c. Toras Chaim ibid beg. 409a. And more.

91) See Zohar vol. 3, 273a. Tikkunei Zohar Tikkun 69. B'reishis Rabbah 56:7.

the] Commandments' repeats itself – moreover, in a higher way (according to the rule that "in holy matters, [we must always] ascend"). This gives the power, that "just as then... so too presently" there should be the revelation of "and G-d spoke..."

How much more so in our generation – in which we see clearly that the Moshe of our generation, my revered father-in-law the Rebbe, Leader of our generation, is connected with the revelation and unification of ten and eleven, to the extent of 11 within 11 (as explained above) – indeed this brings out even more, the connection of "even presently" with "just as then" in the generation of Moshe Rabeinu.

And this receives greater emphasis – since our generation is the last generation of exile and the first generation of redemption, and especially recently, as has been spoken many times, that we have already completed everything and now all that is needed is the Redemption in actuality – the revelation of the level of the tenth (the tenth song⁹² etc.), together with the revelation of the level of eleven, "You are one", the revelation of His Essence, Blessed Be He, below, in the true and complete Redemption through our righteous Moshiach, who is connected to Moshe Rabbeinu (our teacher) – "the first Redeemer is [connected to] the last Redeemer."⁹³

92) Mechilta Beshalach 15:1.

93) See Sh'mos Rabbah 2:4. Ibid, 6. Zohar Vol. 1, 253a. Sha'ar Hapesukim Parshas Vayechi. Torah Ohr Mishpatim 75b. *[In the add. of Chayei Sarah 5752 this statement is explained as follows: Moshiach is not Moshe himself, for Moshiach is from the tribe of Yehudah whereas Moshe is from the tribe of Levi. However Moshe is connected to Moshiach and Moshe gives the empowerment for the ultimate Redemption (as explained there at length, see also Ohr Hachaim on Vayechi 49, 11).]*

And especially in accordance with what has been spoken many times, the possible acronym [alluded to in the word] "Miyad" (immediately) – *Moshe*, *Yisroel* (the Baal Shem Tov), and *David Malka Mashicha* [the King Moshiach]. This means that the first generation of the giving of the Torah (the generation of Moshe) connects with the last generation (of the Redemption through David Malka Mashicha), via the revelation of the Chassidus of the Baal Shem Tov and the Rebbes our leaders, his successors. Which "when your wellsprings are spread outwards", "the Master comes," [indeed,] this is the King Moshiach⁹⁴.

And we may say, that befitting the meaning of the word "Miyad" (immediately), we must say that these three letters [of MiYaD] are not connected with three different time periods, (Moshe in his generation, Yisroel the Baal Shem Tov, in his generation, and Dovid Malkah Mashicha, in his generation), rather they all come as one, literally next to each other⁹⁵ [i.e. in the same generation] ("Miyad"), in each and every generation, as well as in all times. [This understanding of the word "Miyad"] may also be inferred from the fact that "Miyad" also [alludes to the] acronym of "*Moshe*, *Yehoshua*, *Doram* (their generation)", which all three of them were in one generation.

So too, we may say also regarding our particular generation – [namely], that in this same generation, we have the revelation of all three of them – "Mem" (the acronym of Moshiach⁹⁶), "Yud"

94) The known Iggeres Hakodesh (holy letter) of the Ba'al Shem Tov – Kesser Shem Tov at the beg. *E.p.*

95) To note from the different ways of the Ramba"m's signature (codifier and guide for the perplexed): with separate letters; with letters which are *connected* one to another.

96) To note that his name is *Menachem*. (Sanhedrin 98b).

(the acronym of the two names of my revered father-in-law the Rebbe, leader of our generation [Rabbi Yosef Yitzchok]), and "Dalet" (their generation); together with the Moshe of our generation (my revered father-in-law the Rebbe, leader of our generation), the aspect of ten (the tenth of Sh'vat), also including the revelation of the Torah of Chassidus (the wellsprings of the Ba'al Shem Tov) through him, we also have the revelation of the aspect of eleven [a *pipeline* for Hashem's revelation], "the first redeemer is the last redeemer", Dovid Malkah Mashicha.^[96]

We may say, that these three [i.e. (1) 'my revered father-in-law the Rebbe' (Moshe – the 'intermediary that connects'), (2) the wellsprings of the Ba'al Shem Tov revealed through him, (3) Dovid Malkah Mashicha – revealing the concept of a pipeline for Hashem's revelation], are similar and analogous of the three above mentioned aspects. Namely, the 'First [utterance of the] Commandments' (through the Holy One Blessed Be He. And similarly, via the revelation of the hidden and inner dimensions of the Torah, beginning through Yisroel the Ba'al Shem Tov), the 'Last [utterance of the] Commandments' (via Moshe), and the unification of them – of ten and eleven, as will be complete through the revelation of "new secrets of the Torah shall be revealed by Me,"⁹⁷ ([the Torah as it transcends the world and human intellect] the level of the eleventh day from Chorev –

[96] *[See the Address of the 22nd of Shevat 5752, ch. 8 that the Service of the Rebbe Rayatz was mainly in revealing the Level of Ten and the Service of the of the Rebbe King Moshiach Shlita is mainly in revealing the Level of Eleven.]*

97) Yeshayah 51, 4. Vayikra Rabbah 13:3.

[97] *[Revealing the Level of a pipeline for the Revelations of Hashem – transcending the concept of an intermediary which connects.]*

which transcends the Ten Commandments that were given at Chorev [will be revealed in the Torah, thereby truly uniting the Laws of the Torah with their Deepest Reasons]], [coming] from the Essence and All Encompassing One (which transcends Moshe, the intermediary that connects), in the true and complete redemption through our righteous Moshiach.^[97]

12. The lesson from this [i.e. all the above] for each and every Jewish person, men women and children, in regard to action, and especially [every Jewish person] of our generation:

Standing presently on the Shabbos, of the Torah portion of Yisro, when we read [in Shul] from the Torah, the portion of the giving of the Torah, and in addition, we are coming from the 10th of Sh'vat (the 11th month), and we are preparing ourselves for the 22nd of Sh'vat (two times eleven) – every Jew must take a lesson from "and G-d spoke all these words saying" which is said in first person and in singular⁹⁸ ("I am Hashem your G-d who has taken you out of Egypt etc."), in order to teach [us] that this is a command and lesson for him, for every individual:

Just as it was at the giving of the Torah, that together with it being an event which only took place one time [in history] it [the giving of the Torah] has an effect and a continuation throughout all times, in a manner of "just as then... so too presently" – so too must be now, when we read from this portion of the Torah, we must take from it [i.e. this portion of the Torah] good resolutions in regard to action, throughout the following days, weeks and months, and especially – [resolutions]

98) Yalkut Shimoni our Parshah Remez 186, from Pirkei D'Rebbi Eliezer Parshas Bachodesh Hashlishi. And see Psikta Rabbah chapter 21. Ramban on our Parshah 20, 1.

that are related to the concepts of ten and eleven (as mentioned above) .

[This means,] just as at the giving of the Torah, all the Jewish people gathered together in a manner of "and the Jewish people camped there, as one man, with one heart"⁹⁹ – so too there must be also in the Service of a Jew, every [individual] Jew, that he must gather together the ten powers of his soul, and make from them a "Tzibur (congregation)" entity for [the purpose of] serving Hashem, both with his ten inner most powers (the three faculties of the intellect and the seven attributes), and also with his 'all-encompassing' powers (the aspect of eleven), [namely,] will and pleasure – [as alluded to in the verse] "with all your heart, with all your soul, and with all your might".¹⁰⁰

And first and foremost – to add in the study of Torah "with awe, with fear, with trembling and with shaking," knowing that when he learns Torah it is in conformance with his own ten powers of the soul, and also – he is saying "literally the words of Hashem which was said to Moshe at Sinai!"¹⁰¹

Furthermore and mainly: everyone must take upon himself to affect (in the following days, in the near future) at least another ten Jewish people [to add] in all matters of Torah and Commandments, and put effort into this – with all the above mentioned powers, his innermost powers and all-encompassing powers.

99) Our Parshah 19, 2, and in Rashi's comm.

100) Va'eschanan 6, 5.

101) See Torah Ohr, our Parshah ibid: the intellectual one shall contemplate [upon this], and it will fall upon him awe and fear when he studies Torah, taking to heart that it is literally the 'word of Hashem' that was said to Moshe at Sinai.

As mentioned, this is a directive for each and every Jewish person in our generation, men, women and children,

Especially including and beginning with [the] people who find themselves now, here – in the synagogue, study-house and house-of-good-deeds of my revered father in law the Rebbe, leader of the generation, [which is] the "sanctuary in microcosm... the house of our Rebbe in Babylon [i.e. the Diaspora]"¹⁰² which is [indeed] the "house of our life" of all the Jewish people which find themselves in this place, and of all the Jewish people of this whole generation, this is due to the fact that "the leader is everything"¹⁰³, from him is drawn forth the 'flow of vitality' to the whole entire generation, [who are found] throughout the world. Therefore it is understood that his synagogue, house of study and 'house of good deeds', is the "house of *our* life", and especially through him making the flow of the 'Torah of life' and Commandments (which about them it says¹⁰⁴ "and you shall live by them") [available to all], which "they are our life and lengthen our days."¹⁰⁵

And through the Jewish people which find themselves here, being a living example of how one must conduct himself according to the directives of the leader of the generation – the flow and vitality are drawn forth from this house [especially that we are now adding in renovating and repairing the house – as much as possible in this lowest world] to the Jewish people throughout the world, until – the whole entire world.

102) Megillah 29, 1. And see at length the tract on the topic of The Sanctuary in Microcosm – The House of Our Rebbe...

103) Rashi's comm. Chukas 21, 21.

104) Achrei 18, 5.

105) Wording of Birchas Ahavas Olam of the evening prayer (*ref.* Nitzavim 30, 20).

Furthermore, and this is the main thing – literally immediately, the true and complete Redemption comes in literal actuality. [Then] the synagogue, ‘house of study’ and ‘house of good deeds’, together with all the synagogues, houses of study and houses of good deeds, will ascend [and fly with the clouds of the sky] together with all the Jewish people, "With our youth, and with our elders... with our sons and with our daughters,"¹⁰⁶ to the holy land, and [then] to the holy city of Jerusalem, [then] to the holy mountain and [then] to the third and triple Beis Hamikdosh (Beis Hamikdosh) [being that it includes the Tabernacle, first and second Beis Hamikdosh].

And imminently and Miyad Mamash (*literally* immediately), with all of its meanings, beginning with the simple meaning – literally, right now.

106) Bo 10, 9.

**From the Sichos (Talks) of Shabbos Parshas Yisro, the 20th of
Sh'vat, and the Night and Day of the 2nd day of the week of
Parshas Mishpotim, the 22nd of Sh'vat, 5752**

– In Correlation with the Fourth Yahrtzeit of Rebbetzin
Chayah Mushka, N.E., May Her Merit Guard Us –

– *Translated from Yiddish* –

1. The *twenty second* day of the month is connected to blessing. As alluded to in the number *Chof-Beis* (22) – the letters of “*B’chah*,” which allude to “*B’chah* (with you) the Jewish People are blessed,”¹ namely, that this is a day that from it, through it, and with it, the Jewish People are blessed in all their matters.

Furthermore: the (day of) “*B’chah*” itself is blessed, as understood from the simple meaning (of the verse) “*B’chah* (with you) all the Jewish People are blessed,” [which in this context “with you” means] that “with their blessing” (of Ephraim and Menashe) all the Jewish People are blessed, and likewise in our case, that the day (of “*B’chah*”) itself is blessed and with it “The Jewish People are blessed,” all the Jewish People. “*B’chah*” is a unique blessing which from it emerges more blessings, more and more blessings, with no end, “until the end of the Olam, world [i.e. forever]”² (including – the end of (the Olam an idiom of) concealment³).

2. Likewise is also understood regarding the day of the Yahrtzeit of the 22nd of Shevat, that it is a day of blessing,

1) Vayechi 48, 20.

2) Terminology of our Sages – Kesubos, beg. ch. 9. Zevachim, 37b. And more.

3) See Likkutei Torah Shelach, 37d. *e.p.*

from which all Jewish People are blessed – “B'cha, with you all the Jewish People are blessed:”

For the Jewish People, a Yahrtzeit is connected to ascent. As emphasized in the custom of reciting Kaddish on the day of the Yahrtzeit, in correlation with the new ascent and immeasurably higher ascent that the soul attains on this day.⁴

Although the Yahrtzeit is the day in which the soul left the body, a concealment of the revelation of a Jewish soul, “literally part of Hashem, Above,”⁵ [from being revealed] in the body – which this is indeed the greatest concealment which can possibly be, Heaven forbid – nevertheless the intention in this is (as regarding every descent) that it should bring a greater ascent, and every year (on the Yahrtzeit) it attains a yet higher ascent (immeasurably higher than the ascents before it), an ascent both for the soul as well as for those who are souls in bodies in this physical world (which have a connection with the Soul),⁶ [namely,] that they attain even more long days and good years, filled with Torah, Commandments and good deeds.

Furthermore and mainly – [this includes] the ascent attained in the true and complete Redemption, both the ascent of the soul – through the [phenomenon of] “arise and

4) See Likkutei Sichos vol. 26 pg. 329 ff. *The references are cited there.* See also Sefer Hasichos 5749 vol. 1, pg. 176 ff.

5) Tanya, beg. ch. 2.

6) See the letter of my revered father-in-law, the Rebbe (his Igros Kodesh vol. 3, pg. 143 ff), that through prayer for the ascent of the Soul... behold with this one gives pleasure to the Soul that ascends, and as appreciation for this behold the Souls... arouse mercy for their descendants... so that they may receive bountiful blessings physically and spiritually. And see the address of Shabbos Parshas Shemos 5749, ch. 7; Shabbos Parshas Yisro, the 22nd of Shevat 5749, ch. 11 (Sefer Hasichos vol. 1, pg. 182; pg. 235).

sing those who dwell in the dust,”⁷ as known⁸ that the ultimate perfection (also of the soul) is specifically souls in bodies in the era of the Resurrection, as well as the Jewish People which had a connection to the Soul – as the verse says⁹ “death will be eliminated forever and Hashem Elokim shall erase tears from all faces,” and it is understood that when “the tears... are erased” by Hashem Himself (“*Hashem Elokim* will erase the tears”), it does not only eliminate the tears that were there previously (as the simple concept of erasing), rather through this the ascent [following the erasing of the tears] attains an *additional* [*phenomenon* that wasn’t present even when there were no tears], as understood also from the exposition,¹⁰ that [the word] “Dimah (tears)” has the numerical value of 119, which means that one of the 120 combinations of the letters of the Name Elokim is missing,¹¹ and through “Hashem Elokim erasing the tears” the perfection of all 120 is attained (the numerical value of “Dimah” plus the word itself^[11]) – “and his days shall be 120 years,”¹² as it was regarding Moshe – “I am 120 years old,

7) Yeshayah 26, 19.

8) See at length the letter of the 25th of Elul, 5750. *The references are cited there.*

9) Yeshayah 25, 8. Mishnah, end of Moed Koton. See also Sefer Hama’amorim Melukat vol. 2, pg. 277 ff. *ref. a.l.*

10) See Me’orei Ohr, s.v. Dimah (Letter Dalet, par. 17). Likkutei Torah Tzav, beg. 13a. Sefer Halikkutim Dach – Tzemach Tzedek, s.v. Dimah. And more. See also Sefer Hasichos 5750 vol. 1, pg. 68 ff.

11) See Teshuvos Ube’urim, sect. 6 (pg. 23 ff*). *Ref. a.l.*

*) *Igros Kodesh of the Rebbe Shlita vol. 2 pg. 19-20. The Publisher.*

[11] [*The explanation of this seems to be as follows: “The word itself” represents its essence. Hashem is the essence of everything. When the tears’ essence is revealed it disappears – since in the presence of Hashem there is only joy. See also Tanya, Iggeres Hakodesh sect. 11 (pg. 116a ff.).*]

12) Bereishis 6, 3.

today,”¹³ “today my days and years are full,”¹⁴ full and complete days and years both physically and spiritually, and the continuation of this including – eternal life¹⁵ in the true and complete Redemption.

3. This concept is especially emphasized in the Yahrtzeit of the daughter of my revered father in law the Rebbe [Rabbi Yosef Yitzchak] Leader of our Generation on the 22nd of Shevat, which in addition to her own merit, she also has the merit of her father [and especially that a daughter has a special connection to her father¹⁶] and she was educated by him, etc.:

The Nasi (leader) of the generation – “Nasi” an idiom of Hisnasus (exalted) – *lifts up* the entire generation, since “the leader is everything.”¹⁷ From this is understood regarding his daughter that all her aspects – including and especially her passing – bring about an ascent for everyone.

And especially that her Yahrtzeit (on the 22nd of Shevat) occurs in the same month (Shevat) as the Yahrtzeit of her father, my revered father-in-law the Rebbe (on the 10th of Shvat), which the ascent and elevation of the leader of our generation is more revealed on the day of his Hilulla (Yahrtzeit), as known¹⁸ that then “all his deeds, Torah study and Service which he accomplished all the days of his life”

13) Vayeilech 31, 2.

14) Rashi's Comm. *a.l.* From Rosh Hashanah 11a. *ref. a.l.*

15) See Sefer Hama'amorim Melukat *ibid.* pg. 280. *ref. a.l.*

16) See Niddah, end 31a (brought in Rashi's Comm. at the beg. of the Torah portion of Tazria). And see “Hayom Yom” – 28th of Iyar. See also Sefer Hasichos 5748, vol. 1, pg. 273. 5749 vol. 1, pg. 234.

17) Rashi's Comm. on Chukas 21, 21.

18) Tanya, Iggeres Hakodesh sect. 27-28.

ascend and are revealed below, to the extent that it “works salvations in the midst of the land.”¹⁹

Including the ultimate ascent and elevation – of the souls above and all the Jewish People in this physical world – in the true and complete Redemption, as mentioned above.

Especially since our generation is the last generation of exile and the first generation of the Redemption – as my revered father-in-law, whose Hillula it is, announced and notified many times, that we have already ended everything [necessary to bring Moshiach] and now the only thing left [is that] everyone accept the Moshiach actually – hence it is understood that if in the period in-between there was an incident of passing away, as took place on the 22nd of Shevat four years ago ([in] the year 5748), indeed it is only to bring about the sole ascent which is still necessary – the ascent of the true and complete Redemption.

With this we understand [why] the blessing of the day of the 22nd of Shevat – [is a blessing] “with which the Jewish People will be blessed” – the blessings which are drawn forth to every Jew and to the Jewish People [in general]. And especially – to the Jewish women and daughters, especially through them conducting themselves in accordance with her instructions and her example. Blessings in all matters – both physically and spiritually, as well as physically and spiritually united, and blessings as such, that from every blessing emerges another blessing and another blessing with no end.

*

4. Since the Yahrtzeit of the 22nd of Shevat is connected to my revered father-in-law the Rebbe leader of the generation

19) Tehillim 74, 12.

(the father of the one who passed away), and especially (as mentioned above) that it is in the same month (Shevat) as the day of his Hillula (when “all his deeds, Torah study and Service” are revealed) it is understood that this day is connected to the general Service of the leader of our generation and (automatically) of the entire generation (since “the leader is everything” and the “body follows the head”²⁰).

Together with this it is understood, that since the passing on the 22nd of Shevat was many years after the passing of her father, my revered father-in-law the Rebbe [Rabbi Yosef Yitzchak], and it occurs on a different day, later on in the month than the day of the Hillula of the 10th of Shevat – [it is therefore understood] that it has a unique matter, in continuation and in addition to his Hillula.

And we may say that this is also alluded to in the number of the month (Shevat) – the *eleventh* month, and in the number of the day of the month – the *twenty second* (of Shevat), which occurs in continuation and surpasses *the tenth* of the month, the day of the Hilulla of the Leader of the generation [Rabbi Yosef Yitzchak] as we shall explain.

And from this we must take a lesson in the Service of our generation in particular – being that it is the generation of the leader of our generation (which “the leader is everything”), and especially – a lesson regarding the service of *Jewish women and daughters*, since it is connected to the Yahrtzeit of the *daughter* of the leader of our generation,

And especially that in these days – in close proximity to the 22nd of Shevat, the women’s Shluchos convention is taking place (and its culmination is on the 22nd of Shevat), as we will discuss further on.

20) Eiruvim, 41a.

5. We will understand this based on the recent talks²¹ on the weekly Torah Portion (Yisro), the Torah Portion of the ‘Giving of the Torah,’ regarding the two manners [of the recitation] of the Ten Commandments – the “first [utterance of the] Commandments” which were said by Hashem (“and Hashem spoke all these words saying”²²) and the “second [utterance of the] Commandments” which were repeated by Moshe (in Mishneh Torah [Deuteronomy]²³):

“And Hashem spoke all these words saying” at the Giving of the Torah gave the Jewish People the power to make 'a dwelling for Hashem in the lowest realms'²⁴ – that in the lowest realms there shall be the revelation of His Essence, Blessed Be He in His full essence.^[24]

This necessitates two aspects: (1) the revelation *of His Blessed Essence*, and (2) [that this should] be drawn into *the lowest realms* [and more specifically: (1) a Dwelling *for* Him, blessed be He (however, so to say, not Hashem Himself^[24*]), and (2) the revelation of the Essence [of Hashem] Himself, “and Hashem spoke...” [in the world^{24**}]]. And therefore the 10 Commandments have both virtues: “the first [utterance of

21) Kuntres from the talks of Shabbos Parshas Yisro, the 20th of Shevat, ch. 1 ff. [Supra pg. 229 ff.] *The references are cited there.*

22) Our Torah portion (Yisro), 20, 1.

23) Va'eschanon 5, 6 ff.

24) See Tanchuma Naso, 16. Ibid, Bechukosai 3. Bamidbar Rabbah 13:6. Tanya, beg. ch. 36.

[24] *[Not that the word of Hashem descends to a level which the Jewish people are 'acquainted' to.]*

[24*] *[The lower realms are a "separate" thing, so-to-say, from the dweller Himself, Hashem. Even though this has the innovation, that even in the lowest realms, there is made a dwelling for Him, Blessed Be He, this is however not as Hashem is found in His true essence (which then it would have been clear that He is truly everything, including the dwelling itself).]*

the] Commandments” which were said by *Hashem* give the power to accomplish the drawing forth of *His Blessed Essence*, and the “second [utterance of the] Commandments” which were repeated by Moshe give the power to draw this *in the lowest realms* in an *internalized fashion* (not through nullifying their existence due to an extraordinary revelation from Above).

Moreover the “first [utterance of the] Commandments” itself had a similar phenomenon to these two concepts: (1) The revelation of 11 (“the unique one of the 10 [Commandments]... which is [referred to as] ‘Echad, one,’ the source for all the Commandments, [namely, the Commandment of] ‘Anochi, I²⁵ am Hashem your G-d,’”²⁶), the level of “You are One, [however not in the tally of 10],”²⁷ the level of the innermost of Kesser and on a yet higher level this [refers to] the Essence of Hashem that transcends the 10 Sefiros (Revelations of Hashem), and (2) this revelation is drawn forth into the *Ten* Commandments (including as Anochi is one of the 10^[27]), [namely] as the Torah is connected to Seder Hishtalshilus (the gradational descent of

[24**] [See *supra* pg. 244 ff.]

25) Our Torah portion, 20, 2.

26) Shemos Rabbah 42:8.

[The Rebbe King Moshiach Shlita explains that the explanation of the Midrash is also connected to the simple meaning of Achad Asar (eleven) since the Commandment of ‘I am Hashem your G-d Who took you out of Egypt’ in essence is different than the other Commandments – it is the belief in the One Who commands the Commandments, which on one hand is a prerequisite to accepting the Commandments in the first place (the Eleventh which transcends the Ten) however on the other hand, once we believe in Hashem, we have a Commandment to believe in Hashem (one of the Ten). See *supra* pg. 249.]

27) Tikkunei Zohar, in the introduction (17a).

[27] [See *trans. note* in note 26].

the light of Hashem) which is based on the number 10 (10 Sefiros, 10 Utterances²⁸). To the extent that this also affected Seder Hishtalshilus itself and even this physical world (as the words of our Sages²⁹ that the voice of “I am Hashem...” came forth from all four directions of the world as well as the heavens and earth, and “a bird didn't chirp, winged-creatures didn't fly, and an ox did not moooh...”³⁰).

However, at the ‘giving of the Torah’ the revelation of “And Hashem spoke...” was from the initiative of *Above* (“and I shall begin’ [the uniting of the upper realms and lowest realms]³¹ as the verse says ‘and *Hashem* descended upon Mount Sinai,’”³² “and *Hashem* spoke...””) and therefore there was only a *short-term* revelation in the lowest realms [and “when the Shofar is sounded a long blast” ([i.e.] when the Divine Presence left Mount Sinai) “they may ascend the mountain,”³³ since Mount Sinai remained in its former state], and in a manner that this brought about the nullification of the lowest realms (“their souls flew [out of their bodies],”³⁴ and likewise the birds did not chirp, etc.) – since the lowest realms (the aspect of 10) from its perspective – could not receive (in a complete manner) the revelation of “and Hashem spoke...” (the aspect of 11);

At that time we received the power to draw down 11 also into 10, however openly (in the physical world) the revelation remained (mainly) of the aspect of *ten* (Seder

28) Avos beg. ch. 5.

29) Tanchuma Shemos, 25. Shemos Rabbah 5:9. Brought in Rashi’s Comm. on our Torah Portion 20, 2. And see Tanya ch. 36 (46a).

30) Shemos Rabbah on our Torah portion, end ch. 29.

31) Our Torah portion 19, 20.

32) Tanchuma Va’eira, 15. Shemos Rabbah 12:3. And more.

33) Our Torah portion, ibid, 13.

34) See Shabbos 88b. Shir Hashirim Rabbah 5:16 [3]. And more.

Hishtalshilus) – the *Ten* Commandments, whereas the revelation of 11 (“and *Hashem* spoke...”) was hidden (and we heard the words of the Torah from the mouth of Moshe), so that also the lower realms, from their perspective, are able to receive this.

The ultimate intention is, that the Jewish People through their *Service on their own* (not through a revelation from Above of “and Hashem spoke...”) – as they are vested in the lowest realms (“when one goes to a town he should go according to the customs of the place”³⁵) – should draw the revelation of 11 into 10, through transforming the lowest realms (10) so that they become a ready vessel to receive the revelation of “11,” through them studying Torah with their physical power of speech in a manner of “my tongue shall reiterate your words”³⁶ (“Leimor, saying” the word of Hashem literally³⁷) and doing their Service in the world in a manner that the lowest realms themselves become a vessel and dwelling for Hashem. Which then the revelation of 11 is drawn into 10 in a *permanent and eternal* manner – as will be revealed at the height of perfection in the True and Complete Redemption – since it comes (not from the initiative from Above, rather) through the lowest realms *from their initiative and within their confines*.

6. Based on this we will understand the innovation of our generation – the generation of my revered father in law the Rebbe leader of our generation:

We have spoken many times [regarding] the wondrous innovation and virtue of this generation – the last generation

35) Shemos Rabbah 47:5. And more.

36) Tehillim 119, 172.

37) Torah Ohr on our Torah Portion, 67b.

[See *supra* pg. 239 ff.]

of exile and the first generation of Redemption (as mentioned above in ch. 2) – that in it “our deeds and Service”³⁸ of the Jewish People throughout the previous generations, to complete the final refinements in exile, and in the words of my Revered Father-in-law the Rebbe ³⁹ – “to polish the buttons” – is completed; our Service is to bring the Redemption in actuality for this generation and all the previous generations!

Meaning that in this generation we complete the deeds and Service of the Jewish People throughout all the generations to draw down (through the Service of the below) the revelation of the level of 11 in 10, that the lowest realms (the aspect of 10) from their perspective should be a ready vessel to receive the revelation of the Essence of Hashem (Eleven).

And we may say that this is alluded to in the Yom HaHillula of my Revered father in law the Rebbe (when “all of his deeds, Torah and service” are revealed and are complete) – *the 10th day in the 11th month*: the revealed light (day)⁴⁰ of 10 is connected and comes together with (Chodesh (month) an idiom of) Chiddush (innovation)⁴¹ of 11 (which transcends the gradational descent of the Light of Hashem). The (Chodesh an idiom of) Chiddush of 11 is drawn forth in the revealed light (day) of the 10th.

7. In the generation of the Leader of our Generation itself there are a number of stages and time periods, and in general – three stages: (1) The 10th day of the 11th month (the tenth of

38) Tanya, beg. ch. 37.

39) Address on Simchas Torah, 5689.

40) As the verse says (Bereishis 1, 5) “And Hashem called light ‘day.’”

41) See R. Ibn Ezra on Bo 12, 4. Sefer Hashrashim of R. Yonah Ben Janach and [Sefer Hashorashim] of the Radak, s.v. Chodesh.

Shvat, [five thousand] seven hundred *and ten* (1950)) – the conclusion of the time period of the Service of my revered Father-in-law the Rebbe [Rabbi Yosef Yitzchak] leader of our generation in his life in this world. (2) The following day – the 11th day of the 11th month (the first complete day after his passing), and especially in the 11th year ([five thousand] seven hundred and *eleven* (1951))⁴² – when there was the onset of the continuation and innovation of the new time period and [there was] “the suspending of the luminaries”⁴³ of the 7th generation from the Alter Rebbe (or the 9th generation from the Baal Shem Tov) [namely, the ascent of the Rebbe King Moshiach Shlita, the 7th Rebbe, to be the leader]. (3) The time period following the passing of the daughter of my revered father in law the Rebbe on the 22nd day of the 11th month (the 22nd of Shevat 5748).

And we may say that these three time periods express in general three stages in completing the Service of making Hashem a dwelling place in the lowest realms, drawing down the Level of Eleven into the Level of Ten (for in order that it be within the framework of the world, the Service has to be level by level, from below to above):

(1) The Service – including the completion of the Service – with the world, on the level of “ten” in order to prepare the world to be able to receive the Revelation of Eleven (G-dliness that transcends the world), and that its existence shouldn't be nullified (as it was with the Giving of the Torah). However, in this [Service] the main emphasis is on and what is openly revealed is the aspect of “10,” only that within “10” itself – as it becomes a vessel for “Eleven.” And in

42) See Sefer Hasichos 5750 vol. 1, pg. 255, note 99.

43) See the Kuntres from the talks of the 3rd of Shevat and Shabbos Parshas Bo, this year, ch. 13. [Supra pg. 128 ff.]

a manner that there is still a clear separation between ten and eleven, for this reason itself – since it has to be within the framework of the lowest realms and the lowest realms are still on the level of “Ten” (not “Eleven”).

(2) The revelation of “Eleven” itself, including that “Ten” ascends to “Eleven” [i.e. “Eleven” is openly revealed in “Ten”]. Meaning that “Eleven” effects also the “Ten,” however the main aspect evident is the Revelation of “Eleven” (and “Ten” is included and becomes a part of “Eleven”). [Hence, the world reached a level that it receives the Level of Eleven without being nullified, (although it is an immense Revelation which therefore it is the aspect evident), however, the world itself is still not involved in the Level of Eleven (revealing it etc.).]

(3) The ultimate combining and uniting of “Ten” (in its complete essence) with “Eleven” (in its complete essence), that the lowest realms from their perspective become a dwelling for Hashem, for the Essence of Hashem.⁴⁴ [In other words] together with it being the dwelling *for* Hashem (however still being a separate thing, so to say, from the Dweller Himself, [for the dwelling] remains on the level of Ten separate from Eleven) – the dwelling in the lowest realms itself becomes one with the Dweller, and in the known wording⁴⁵: the created existence is (one with) the True Existence.⁴⁶

44) See Sefer Hama’amorim 5565 vol. 1, pg. 289. The sources cited in Sefer Hama’amorim Melukat vol. 2, note 32.

45) Bi’urei Hazohar (of the Mitler Rebbe), Beshalach 43c ff. See also *s.v.* U’likachtem Lachem 5661 (pg. 197).

46) Similar to the innovation of “there is nothing else besides for Him” (Vaeschanan 4, 35) in comparison to “[there is Hashem] and nothing else” (Vaeschanan *ibid*, 39),” that “there is nothing else” completely

And we may say that the last two stages correlate to the two Levels within “Eleven” itself: [1] Eleven which is still on a similar level and related to Ten (and therefore “Eleven” has an effect on the Level of “Ten,” whether in a manner of nullification (as was at the Giving of the Torah), or in a manner that [although Ten is a vessel for Eleven and Eleven is revealed in it, nevertheless] Ten itself is still a separate existence from Eleven); and [2] Eleven which alludes to the Essence of Hashem – “You are One, however not in the tally [of Ten]” – which is immeasurably higher than Ten and Eleven, and therefore He has the ability to unite both of them as one, in a complete fashion.

8. And based on this we can explain the difference between the three above-mentioned time periods:

The tenth day in the eleventh month marks the completion of the Service in refining the last “remnants” of exile, “to polish the buttons.” And in the above-mentioned terms: the completion of the Service throughout the generations to draw down “Eleven” into “Ten”, however in a manner that there are still two separate entities (due to the

negates the existence of the creations, namely that there is no “other [true] existence at all” (*s.v. Ulekachtem, ibid*), namely, the nullification of the creations by the Level of 11, whereas “there is nothing else besides for Him” means that (only) without Him [creating them] “there is nothing else” however “with Him” [creating them] there is an existence [i.e. in truth their entire *existence* is Hashem] (see also Likuttei Sichos vol. 5, pg. 202, note 86). And we may possibly say differently: “there is nothing else besides for Him” denotes that there is (with His [input]) another existence, namely, that there is still a difference between “10” and “11.” [And even higher than this is the level of] “nothing else” which denotes complete unity between the existence (the world) and the Essence of Hashem (“10” and “11”), as such that there is [truly] “nothing else” [no other] existence ([not even an existence in which is clearly evident that its entire exists is] “with Him” [only due to Him creating it]).

confinements of the lower realms): Ten from the perspective of the days and Eleven from the perspective of the months – since the Level of Eleven (“and Hashem spoke...” which transcends the world) did not yet completely permeate the world (Ten), hence, indeed there is the innovation ([Chiddush an idiom of] Chodesh, month) of eleven, however the *openly revealed* Service (characteristic of days, the concept of light and revelation⁴⁰) [namely, the *main* Service] is the Level of Ten [as explained elsewhere⁴⁷ that the content of the Service of my revered Father-in-law the Rebbe during his life in this world was mainly in revealing the Level of Ten].

The following day – the eleventh day of the eleventh month – symbolizes that in addition and following the Service of the tenth day of the eleventh month, we reach and we ascend (based on the rule “ascend in holy matters”⁴⁸) also to the revelation (day) of Eleven, and as such that this elevates also the Revelation of Ten to the Level of “eleven days.”⁴⁹ Hence we have Eleven, both from the perspective of the month (the eleventh month) as well as from the perspective of the day and revelation (the eleventh *day*),⁵⁰

47) Sefer Hasichos 5750 vol. 1, pg. 235 ff.

48) Berachos, 28a. *ref. a.l.*

49) Wording of the Verse – Devarim 1, 2.

50) And note the connection of the 11th month to “the 11th day (of the 1st month [Nissan]) the leader of the tribe of Asher [brought the sacrifices]” (Nasso, 7, 72) [in accordance with the opinions that the leaders of the tribe’s corresponding to the months of the year is in accordance with the order of the tribes at the inauguration of the Tabernacle (Kehillas Yaakov, Letter Yud, s.v.12 months and 12 tribes. And in letter Shin s.v. Shvat. BneiYissachar, Maamarei Chodesh Shvat, Maamar 1 at the end)]. And we may say, that the 11th day of the *first* month (Nissan) is connected to the beginning of the revelation – “the birth” – of the level of 11 (and see the address of Shabbos HaGadol ErevYud Alef Nissan 5749 (Sefer

Eleven both as it is drawn to the recipient (moon, month) [hence, a contracted form of this level so that the recipient may receive it], as well as it is on the level of the Emanator (sun, day).⁵¹ However this is still only the Level of Eleven which has relation and is on a level similar to that of Ten.^[51]

Within this itself we reach yet a higher level – that we find ourselves already after the completion of the Service of all the refinements, and we have also “polished the buttons” etc., and it is only necessary to be prepared to accept Moshiach – [who brings⁵¹] the ultimate perfection of Eleven ([which is] immeasurably higher than Ten), which accomplishes the unity of Ten (as it is in essence [and not nullified]) and Eleven (as it is in essence [and not diminished]) – as alluded to in the *twenty second* of Shevat:

Twenty two is two times eleven (the eleventh day from the eleventh day of the eleventh month). Meaning that within the days of the month itself – we have two times

HaSichos vol. 2 pg. 389 ff)) as known that in the month of Nissan there was the birth of the Jewish People (see Yechezkel, 16. And see Torah Ohr beginning of Parshas Vayeira. Toras Chaim ibid 96b ff. Sefer Hamitzvos by the Tzemach Tzedek, end of 77b ff. And more); and the 11th day of the *eleventh* month is connected to the complete revelation of Eleven, in a manner of openly manifested leadership [since the eleventh month is the *leader* of Asher and the day is the eleventh – representing complete manifestation].

51) See Kuntres from the talks on the 11th of Shevat and Shabbos Parshas Beshalach this year, ch. 7-8. [Supra pg. 193 ff.]

[51] *[This is a level **transcending Ten**, showing that it still has some relation to Ten, and not the Essence of Hashem Himself (since Hashem is completely above the entire concept of Revelations and does not merely transcend Ten). Therefore, at this stage 10 is elevated to 11, since this is not the Revelation of the Essence of Hashem, Which from the perspective of the Essence of Hashem 10 and 11 are one and 10 does not need to ascend to 11. See also the following trans. note.]*

eleven (in addition to the phenomenon of it being in the eleventh month). And we may say that this signifies the ultimate perfection of Eleven (the unity of Ten with Eleven), that also in the level of revelations [i.e. in an openly manifested manner] and [within] the level of the Emanator [Himself] ([both signified by] day) there is both Eleven as it elevates the Ten (the lowest realms), as well as Eleven itself, [i.e. not only Eleven *on the level* of the Emanator, rather] from the Essence of the Emanator– Eleven in its truly pure state, [namely, as things are] from the perspective of the Essence of Hashem, as well as – the uniting of both as one.^[51**]

In other words, after we reach the perfection of Ten and Eleven (in the eleventh month), the perfection of the Service of the Jewish People below to draw down the Level of Eleven within the Ten Commandments (which were given from Above at the Giving of the Torah [at Mount Sinai]), we then appreciate a second stage of [another] “eleven days from [i.e. *after*] Mount Sinai”⁴⁹ – the revelation of “B'Cha (with You)” corresponding to the *twenty two* letters of the Torah.⁵²

And we may say that this signifies the Supernal level of the Torah as it is connected to Eleven, and twice Eleven (which is higher than Eleven itself), which is higher than the Torah as it is vested in [the aspect of] Ten (the Ten Commandments) [Ten corresponding to the world and

[51*] [See *supra* pg. 258.]

[51**] [That even in the framework of the world where there is a difference between Above and below (and therefore below has to be elevated to Above) is revealed the perspective of Hashem that in essence below and Above are one. See *supra* pg. 49 ff.]

52) See Shir Hashirim Rabbah 1:4 (close to the end): Becha – with the 22 letters that You have written for us in the Torah, Beis – 2, Chaf – 20, hence Becha.

[52] [See *supra* pg. 233 ff.]

human intellect, whereas Eleven corresponds to the Torah as it is in essence and transcends the world and human intellect "a stored away treasure which is in *Your* treasury"^[52] – the Torah as it is one with the Essence of Hashem, "the Torah and Hashem are truly One,"⁵³ as alluded to in the number Chof Beis (twenty two), the letters of "B'chah" – which refers to Hashem ("B'chah (with You) [meaning] with Hashem"⁵⁴), the Essence of Hashem, with You – with Your Essence,⁵⁵

Which through the 22 letters of the Torah a Jew becomes united with "B'cha," His blessed Infinite Essence.⁵⁶ And this is drawn in all of his matters and details (which are comprised of Ten, ten powers of the soul, etc.) as such that "*B'cha* shall bless the Jewish People," that the Jewish People (every Jew and all the Jewish People [as a whole]) – are blessed with all blessings "B'cha", 'with Your Essence.'

9. And we may say that this is also alluded to in the name of the one that passed away – Chayah Mushka:

Chayah (an idiom of Chayim (life)) alludes to and refers to the general life of the Soul, (literally a portion of Hashem from up high) which is drawn forth from the source of life in His blessed Essence.

53) Tanya ch. 4 and beg. ch. 23 quoting the Zohar. And see Zohar vol. 1, 24a. vol. 2, 60a. Tikkunei Zohar, Tikkun 6 (21b). Tikkun 22 (64a). Likkutei Torah Nitzavim 46b. And more.

54) Shir Hashirim Rabbah, *ibid*.

55) See Ohr Hatorah (book 4) Discourses for Sukkos, pg. 1760. Sefer Hama'amorim 5701, pg. 94. 5688 (5708) pg. 165 (pg. 250). [Sefer Hama'amorim] Melukat vol. 3 pg. 215. And see Torah Ohr Beshalach, end 64b. Shaar Ha'emunah, end ch. 56 (90a). Ma'amarei Admur Ha'emtza'ie Vayikra, vol. 1, pg. 384.

56) See Sefer Hama'amorim 5688 (5708) and 5701, cited in the previous note.

Within life (the Soul) itself there are in general two levels⁵⁷: (1) the '*individualized* (permeating) *vitality*' – life and vitality of the Soul which vests itself in the body in a permeating manner befitting the different [parts of the body] (as well as in the permeating powers [of the Soul, the intellect and emotions]), and (2) the '*all-encompassing vitality*' (the transcendent level of the Soul) – which transcends vestment (in an internalized manner) in the body (and in general – this expresses itself in the transcendent powers [of the Soul], will and pleasure).

And we may say that these two aspects are alluded to in the two names "Chayah Mushka":

"Chayah" represents (mainly) the permeating vitality, which enlivens the body in an internalized manner. And "Mushka" – which is a type of fragrant spice⁵⁸ (upon which we recite the blessing 'Who created different spices' ⁵⁹), and according to many opinions⁶⁰ it is one of the *eleven* spices of the Ketores (Mor) – represents the transcendent level of the Soul as known that fragrance is transcendent (not like food which one tastes and is internalized and becomes part of one's flesh and blood ⁶¹), and fragrance rejuvenates the Soul ⁶² [which therefore we recite the blessing "Who created

57) See Hemshech Rosh Hashanah 5663 (pg. 2 ff.), 5708 (pg. 4 ff.). Sefer Hama'amorim 5700, pg. 31 ff.

58) See Sefer Hasichos 5750, vol. 1, pg. 297, note 97.

59) Berachos 43a. And the version [of the wording of the Talmud according to] the Rif and Rabbeinu Yonah, Berachos ibid: Memushka.

60) Rambam Laws of Berachos, beg. ch. 9. Laws of Klei Hamikdash, 1:3. R. Ibn Ezra on Sisa 30, 23. And more – cited in Sefer Hasichos ibid. See also Shulchan Aruch Admur Hazakein, Orach Chaim 297:3.

61) Tanya ch. 5 (9b).

62) See Torah Ohr Toldos, beg. 20d. Ibid (in the supplements), 117b. The sources cited in Sefer Hama'amorim Melukat vol. 2, pg. 216, note 52.

different spices” [over fragrance,] upon the conclusion of Shabbos, “in order to rejuvenate the Soul which is grieved by the leaving of the Shabbos, because the additional Soul [which a person receives upon the coming of Shabbos] left...”⁶³, since fragrance (which reaches the transcendent level of the Soul) has power to draw forth new vitality to the body.⁶⁴ To the extent that moreover – the Soul *receives pleasure* from fragrance.⁶⁵

And in general – regarding the ‘five⁶⁶ *names* that it (the Soul) is called by, Nefesh, Ruach, Neshamah, Chayah, Yehidah’⁶⁷ – “Chayah” represents Nefesh, Ruach, Neshamah, (the permeating aspects), “Mushka” (fragrance) represents Chayah, Yechida (the transcendent aspect). And more in detail, we may say that – “Chayah” alludes to the soul's level of Chayah (the transcendent level that is 'close' to the

63) Rashbam and Tosafos, Pesachim end 102b. Tosafos *s.v.* Ki – Beitzah 33b. Responsa of the Rashba, vol. 3 sect. 290. Shulchan Aruch Orach Chaim of the Alter Rebbe, beg. sect. 297 [and there [it says], it is good to put a piece of *Mor* among the different fragrances upon which one blesses Borei Minei Besamim (during Havdalah following Shabbos).]. *And more.* – See Likkutei Sichos Sisa 5747. *Ref. a.l.*

64) See regarding all the following (the difference between food and smell, sacrifices and incense, aroma of food and fragrance in essence) – Ateres Rosh, Shaar Yom Hakkipurim at the end. Shaarei Orah *s.v.* BiChofHei Kislev, ch. 13 and 25. *S.v.* ViHu Kichosson 5657, ch. 11 (pg. 162) *ff. s.v.* Beyom Hashmini Atzeres and *s.v.* Vayorach Hashem, Aderes (Hemshech 5672 vol. 1, ch. 213 *ff.*). Likkutei Sichos vol. 5, pg. 402. And more.

65) Berachos, 43b.

66) Note that the acronym of the name of the one who passed away (Chayah Mushka Schneerson) is “Chomesh (five).” And see also Sefer Hasichos 5748 vol. 1, pg. 274.

67) Bereishis Rabbah 14:9. Devarim Rabbah 2:37. See also Eitz Chaim, Shaar Derushei Abia, ch. 1. Shaar Hagilgulim, at the beg. And more.

internalized level), and “Mushka” – represents Yechida⁶⁸ (the transcendent level that transcends the transcendent level [i.e. it is the *truly* transcendent level], ‘the Soul of the Soul’). Moreover, [Mushka] represents the Essence of the Soul (which transcends the (five) names which *it* is called⁶⁹), which from there in the Essence fragrance draws forth new vitality (and pleasure) in the Soul of a person.⁷⁰

And when the two words (“Chayah Mushka”) come together as one name for *one* person, this represents the unison of both aspects as one [namely,] that the revelation of the transcendent aspect and the Essence of the soul ([the Level of] Eleven corresponding to the eleven spices of the Ketores) is drawn for and vested (not only in a transcendent manner, as occurs through fragrance on its own, rather also) in an internalized manner in the body and in the *ten* internal powers.

And we may say, that this [union] extends from the level of Yechidah of the Soul as it is one with the 'only One' of Above – “Yechidah to be united with You,”⁷¹ moreover – [this extends] from the Essence of the Soul (“it”) as it is one with the Essence of Hashem, “the Jewish People and Hashem are truly one”⁷² – which transcends both the transcendent aspects as well as the internal aspects, therefore it has the ability to unite all five names as one in a revealed manner.

68) See Ohr Hatorah Chanukah (book 5) 962a.

69) See Sefer Hama’amorim 5696, end pg. 56. *Ref. a.l.*

70) See *s.v.* Ve’hu Kechoson, *ibid.* Hemshech Te’erav, *ibid.* ch. 213. ch. 218.

71) Wording of Hosh’anos of the 3rd day. And see Likkutei Torah Parshas Re’ei, 25a. 27a. *e.p.*

72) See Zohar vol. 3, 73a.

And this is accomplished in revealed manner through the Torah (as is known⁷³ that through the Torah the phenomenon that “the Jewish People and Hashem are truly one” is revealed), which also in Torah there are these two levels and a unison of both of them [*similar* to the two levels in Torah of the Ten Commandments and Eleven (Anochi, “the Unique One of the Ten”), and the twenty two letters of the Torah which unite both of them]: the revealed aspects of the Torah – vitality (the internalized aspect), and the deeper aspects of Torah – fragrance⁷⁴ (the transcendent aspect), “its secret reasons and hidden treasures,”⁷⁵ which the revealed part of the Torah connects the revealed part of the Soul with the revealed part of Hashem and the concealed part of the Torah connects the concealed part of the Soul with the concealed part of Hashem⁷⁶; and through uniting both of them as One (“Chayah Mushka”) – by the power of the Essence (which transcends the concealed and revealed aspects) – they become one in an openly revealed manner, [namely,] that also the concealed part of the Torah, the concealed aspects of the Soul, and the concealed aspects of Hashem – including the Essence of Hashem – is revealed in a truly open manner, in the revealed aspects of Hashem, the revealed aspects of Torah and the revealed aspects of the Soul,

[And in the words of the verse in the beginning of the Parshah of Mishpotim – “and these are the rulings that you shall place before them,” that also “Tasim (you shall place)” from the term “Simah (hidden)” (treasure)⁷⁷ within the Torah

73) See Zohar *ibid.* Hemshech 5666 pg. 235. Likkutei Sichos vol. 18, pg. 409 *ff.* Sefer Hama’amorim Melukat vol. 3 pg. 153 *ff.* *ref. a.l.*

74) See Ohr Hatorah Sisa (book 6) pg. 1943.

75) Rashi’s Comm. on Shir Hashirim, 1, 2.

76) See Zohar *ibid.* Likkutei Torah Vayikra, 5c. Nitzavim 46a. *e.p.*

77) Yerushalmi Avodah Zarah, end 2:7 and in Pnei Moshe *a.l.*

– the inner aspects of the Torah (which on their own are hidden and stored away), are manifested in an open manner (“these”), including in a manner of “Lifneihem (lit. before them),” [also meaning] within their “P’nimiyus” [innermost, i.e. accepted and internalized by them],⁷⁸ “as a set table ready for a person to eat from it”⁷⁹].

10. Based on this we will understand the power that we have to accomplish the innovation which was added after the 22nd of Shevat – that also the world (Ten) shall be a ready recipient to receive the revelation of Eleven (which transcends the world) [namely,] ‘a dwelling for Hashem in the lowest realms’ at the height of perfection, in the true and complete Redemption:

Through the phenomenon that the Essence of the Soul of a Jew (which is truly one with Hashem) is clearly manifested in his *ten* internal powers of the soul (as alluded to in the name of the one who passed away, in addition to the allusion in the number of the day – the 22nd of the eleventh month, as supra ch. 8), also gives him the power to accomplish in the world, including in the entire Seder Hishtalshilus (which is divided into the number of ten) the drawing forth and revelation of Eleven, “You are One, however, not in the tally [of ten],” as such that the entire world – the lowest realms from their own perspective – shall be a dwelling for Him Blessed be He, ‘for Him’ for His Essence.⁴⁴

11. Based on the above we will understand why the innovation (of the 22nd of Shevat) expresses itself specifically

78) Torah Ohr Mishpatim 75c. Toras Chaim *a.l.*, beg. 409a. And more.

79) Rashi’s Comm. on the beg. of Parshas Mishpatim.

in connection with (the passing of) the *daughter* of my revered father in law the Rebbe Leader of our generation:

Just as regarding the exodus from Egypt our Sages say⁸⁰ that “in the merit of the righteous women that were in that generation the Jewish People were redeemed from Egypt,” similarly is also regarding the Redemption that is destined to come (about which it says⁸¹ “just as the days you left the land of Egypt I will show them wonders [in the Ultimate Redemption]), it will [also] be in the merit of the righteous women in the generation, as the words of our Sages⁸² “the generations are redeemed only in the merit of the righteous women in the generation.” And especially in accordance with what is explained in the writings of the Arizal⁸³ that the last generation of exile is a reincarnation of the generation that left Egypt.

Which this is among the reasons⁸⁴ for the efforts of my revered father in law the Rebbe, leader of our generation in the education and guidance for women and daughters, in all aspects of Judasim, Torah and its Commandments, including – the study of Chassidic teachings and the spreading of the Wellsprings outward – for we are the last generation of exile and the first generation of Redemption, hence the Service of the Jewish women and daughters is even more pertinent, since in their merit the Redemption comes.

80) Sotah, beg. 11b. Shemos Rabbah, 1:12. See also Bamidbar Rabbah, 3:6.

81) Michah 7, 15.

82) Yalkut Shimoni Rus, end Remez 606 (from Midrash Zuta Rus).

83) Shaar Hagilgulim intro. 20. Likkutei Torah and Sefer Halikkutim, Shemos 3, 4.

84) See “Anthology of the 22nd of Shevat” (which was distributed on the night entering the 22nd of Shevat, as infra note 122) pg. 32 ff. (supra pg. 140 ff.).

Now, if this is true regarding all Jewish women and daughters, most certainly regarding the daughter of the leader of the generation himself who was educated by the leader of the generation etc. And even after her passing her influence continues, and especially that many Jewish daughters are called by her name and through their conduct they offer a living example, as living souls in living bodies,⁸⁵ that they were educated in her spirit, in accordance with her instructions and in accordance with her example (as the daughter of the leader of our generation).

Based on this we may say the reason why after the 22nd of Shevat (the day of the passing of his daughter) we accomplished the final stage in preparing the world (to be a dwelling for Hashem in the lowest realms) for the Redemption, since the ultimate perfection of this phenomenon comes through and in the merit of the Jewish women and daughters.

12. The [special] virtue that the Jewish women and daughters have in the Service of making a dwelling for Hashem in the lowest realms (the uniting of Ten and Eleven) will be understood by prefacing an additional insight in the above spoken regarding the Service of making a dwelling in the lowest realms:

Being that our Sages²⁴ used the term “*dwelling* in the lowest realms” it is understood that we can understand the content of this through comparing it to a physical dwelling of a person [which gradationally descends [into the physical sense] from the [spiritual] concept of a dwelling Above].

85) Note from the words of our Sages (Taanis 5b): Yaakov our forefather did not die... just as his children are alive so too he is alive.

We see simply that although a dwelling can be made up of any type of place that befits a dwelling for a person, nevertheless, the ultimate perfection of a dwelling – is when it is a *nice* dwelling with *nice* house ware, to the extent that “three things broaden one's mind, they are: a nice dwelling, a nice wife and nice house ware,”⁸⁶ namely, that regarding a dwelling in the simple sense, there are two aspects: (1) a dwelling which is completely nullified to the dweller that lives in it. All the details of the dwelling serve him (adequately), their entire existence is nothing but this. (2) A nice dwelling *broadens* the mind of a person.

Likewise also is understood regarding “the dwelling in the lowest realms:” the ultimate perfection of the dwelling is specifically when it is a “nice dwelling” with “nice house ware,” in addition to the fact that the Jew himself conducts himself there in a “nice” manner (as befits Knesses Yisroel^[86] – “a nice wife”). Meaning: in addition to making the lowest realms into a dwelling for Hashem the bare minimum that Jewish Law requires, it is also made into “a *nice* dwelling” – as the ruling in Jewish Law⁸⁷: “everything that is for Hashem, the good One, should be from *the nicest and the best*; if a person builds a house of prayer it should be *nicer* than his personal home...” “This is my G-d and I shall glorify Him,”⁸⁸ “You shall *beautify* yourselves before Him with Mitzvos, make before Him a *nice* Sukkah and a *nice* Lulav...”⁸⁹ And likewise regarding the general Service of making a dwelling in the lowest realms, that it must be in a “*nice* (dwelling)”

86) Berachos, 57b.

[87] [*Knesses Yisroel is the source of the Jewish people Above. In our context the Jewish people are referred to here by their source.*]

87) Rambam, end Hilchos Issurei Mizbeach.

88) Beshalach, 15, 2.

89) Shabbos, 133b. *ref. a.l.*

manner. And this is pertinent not only to the lowest realms being in a perfect state, but also to the dweller – a nice dwelling broadens the mind of the Supernal Man [Hashem], so to say.

13. And the explanation of this:

The ultimate perfection of the unity of Ten and Eleven which is brought about through “our deeds and Service” (as emphasized in the tenth day of the eleventh month and in a revealed manner in the 22nd of Shevat) accomplishes an *innovation* which did not exist before hand, [which therefore the True and Complete Redemption – when there will be the phenomenon of a Dwelling for Hashem in the lowest realms (“the revelation of the Infinite Light of Hashem in this physical world”³⁸), [namely] that Ten will become one with Eleven – “is dependent on our deeds and Service throughout the exile”³⁸ [a very lengthy process]]:

From the perspective of the revelation of “Eleven” on its own – the manner that the lowest realms can receive it is through it being nullified (“their soul flew out [of their bodies]”); from the perspective of the revelation of “Ten” on its own the lowest realms indeed unite with G-dliness, however only with the level which is on a similar level to that of the world, not with G-dliness which transcends the creation (Eleven).

Through the Service of man below in refining the lowest realms, we accomplish that also the lowest realms (Ten) from their own perspective shall be a dwelling for Hashem, not only for the levels of G-dliness which are on a similar level to that of the world, rather also for G-dliness which is immeasurably higher [than the world] including for the Essence of Hashem Himself, and in addition to “a dwelling *for*

Hashem,” also – one thing, so to say, with Hashem *Himself* (the created existence itself is the True Existence [Hashem]).

And this innovation is not only for *the creation* – [namely,] that through the Service of the lowest realms the creation can receive G-dliness which is immeasurably higher than the world – rather also for *G-dliness*, so to say. As explained in Chassidic teachings,⁹⁰ that through the Service of man in Torah and Mitzvos in the lowest realms two phenomena are accomplished: (1) The G-dly Light which is immeasurably higher than the world and on its own it would not be able to be received in the world (which therefore there was the contraction [of the Light so that it be on a level that the world can receive it]) is drawn forth into the world in a manner that their existence is nullified and they receive the Light. Furthermore: (2) A new Light from the Essence of Hashem is drawn forth and revealed, which is higher than the Light⁹¹ that [originally] filled the universe.^[91] And we may say that furthermore – through this Service of making a dwelling in the lowest realms, the pleasure and desire of the

90) Hemshech 5666, at the beg. (pg. 4). Pg. 509. Sefer Hama’amorim 5702, pg. 32. And more.

91) See Eitz Chaim Shaar 1 (Derush Iggulim Ve’yosher) Anaf 1. Otzros Chaim and Mevo She’arim, at their beg.

[91] *[The following was the order of Creation: (A) At the onset of creation the Infinite Light of Hashem filled the entire universe – the Infinite Light of Hashem prior to the contraction and concealment of the Light. (B) Following this there was the contraction and concealment of the Light so that there is a ‘vacant space’ (the **Light** of Hashem is not present, making it possible to have a physical world). (C) A contracted Light is drawn into the ‘vacant space’ to create the world. Now, #1 in the Address is that the Light in stage “A” which was “eliminated” (in stage “B”) will be once again revealed in the world. #2 in the Address is that a Light even higher than the Light in stage “A” will be revealed in the world.]*

Essence of Hashem is fulfilled so to say – which “Hashem desired to have a dwelling for His blessed Self in the lowest realms” (and “Shukov (lit. His ‘thighs’) are pillars of marble,” “this refers to the world that Hashem Nishtokek (yearned) to create it”⁹²), which the [concept of] “desired” specifically comes from the Essence of Hashem.⁹³

And we may say that these two phenomena are expressed in the two aspects which must be in the person that is doing the Service and in the manner of the Service of making a dwelling in the lowest realms:

From the perspective of the first phenomenon (the innovation for the creation) – the main Service is in transforming the physical objects in the lowest realms (“[lowest in virtue] due to the concealment of the Light of Hashem”⁹⁴) so that they may be ready vessels for the revelation of G-dliness (through making Tefillin from physical parchment, Tzitzis out of physical wool, etc.) and in general – a “dwelling for Hashem,” a befitting place for the revelation of G-dliness and dwelling of the Divine Presence, including – for the Essence of Hashem.

[Similar to the first above mentioned aspect of a dwelling in the literal sense, that the dwelling is completely subservient to the dweller that lives in the dwelling].

From the perspective of the second phenomenon (the innovation [for] Above) – in addition the Service must be to

92) Shir Hashirim 5, 15. Bamidbar Rabbah, beg. ch. 10.

93) See Likkutei Sichos vol. 6, pg. 21 ff. And more.

[A desire is not something that has a reason for, it is merely because one wants something. This correlates to the essence which transcends description.]

94) Tanya, ch. 36 (45b).

make a “*nice dwelling*” and “*nice vessels*,” which *broaden* the mind of a person, as mentioned above.

[Similar to the second aspect of a dwelling: in addition to the fact that all the particulars of the dwelling are subservient to the dweller, indeed it is a nice dwelling with nice house ware which broadens the mind of a person].

14. Based on the above explanation we will understand the connection of this to Jewish women and daughters:

It is clearly seen in a physical dwelling that the main niceness of the dwelling and vessels – both physically as well as spiritually – is dependent on the wife, “the essence of the home.”⁹⁵ As known that the concept of niceness (and the ability to make something nice) is especially by a wife – “a nice wife”⁹⁶ “a nice and pleasant bride.”⁹⁷ To the extent that “a wife is only for beauty”⁹⁸ – spiritual beauty which from it descends beauty also in the physical sense.⁹⁹

And we may say that this descends [into the physical sense] from the fact that so it is also in the Service of making a “dwelling in the lowest realms,” that an essential part of the Service of making the dwelling be “a nice dwelling” with

95) See Bereishis Rabbah, 71:2. Zohar vol. 1, 154a. Ohr Hatorah Nach (book 2), pg. 871. Pg. 858 ff. And see “Anthology for the 22nd of Shevat” pg. 21 ff. (Likkutei Sichos vol. 26, pg. 369 ff.).

96) And based on this we can truly appreciate the connection (in Berachos, ibid) of “a nice wife” with “a nice dwelling and nice vessels” (the three things that broaden the mind of a person), for through “a nice wife” it becomes “a nice dwelling with nice vessels.”

97) Kesubos, beg. 17a.

98) Taanis, 31a.

99) See Yahal Ohr pg. 538. Bi’urei Hazohar (of the Tzemach Tzedek) pg. 601 ff. And more.

“nice house ware” is dependent on Jewish women and daughters.

As emphasized especially in the three main Mitzvos upon which every Jewish House stands – lighting of the Holy Shabbos and Holiday candles, making sure food and drink are Kosher, and family purity ([Hadlokos Haneir, Challah, and Nidah] acronym of “HaCheiN,”¹⁰⁰ Chein (favor), beauty and niceness), which these Mitzvos accomplish that there should be (in addition to the dwelling for Hashem in the lowest realms in general) a “*nice dwelling*” and “*nice house ware*,” permeated with the niceness (both spiritual and physical) of Kosher, purity and holiness.¹⁰¹

And likewise regarding the education of one’s sons and daughters – which is the foundation of every person’s life – it is clearly seen that their education is dependent on the mother.¹⁰² Especially the education and guiding of young children – the younger they are, the more it is dependent on

100) Migalah Amukos on the Torah, Parshas Shelach (s.v. 3 Mitzvos – 17d).

101) As explained in Holy Books that Kosher eating and drinking changes the essence and nature of the person who eats and drinks these food and drinks, since it becomes part of the person’s flesh and blood (see Ramban (brought in Bachye) Shemini 11, 13. Parshas Re’ei 14, 3. *And more*).

And most certainly regarding [keeping] Taharas Hamishpachah (laws of family purity), which is the key to family life being pure and nice along with good health physically and spiritually, as known and explained in many places (see Likkutei Sichos vol. 13, pg. 25. *Ref. are cited there*). And likewise regarding Shabbos and Yom Tov candles which bring Light and Holiness, “a lamp – a Mitzvah and Torah – light” into the house and the entire household (as *infra* in the address).

102) See Shelah, Shaar Ha’osios (44a). Brought in Kuntres “Chanoch Lenaar” end pg. 34 *ff*. And see Sefer Hasichos 5750, vol. 2, pg. 455 *ff*. (regarding the obligation of Jewish women in education and Torah study).

the mother: she imbues in them excitement and spirit for Judaism already from when they are very, very young, which on this foundation sons and daughters grow up occupied in Torah and its Mitzvos, complete spiritually and physically – in a nice and beautiful manner, etc.

Meaning, that in addition to the fact that [the mother assures that] the children should be occupied in Torah and Mitzvos in a basic manner, [moreover,] the mother imbues in them pleasure and warmth (with the gentleness and love, especially in the nature of Jewish women and daughters) so that their occupation in Torah and Mitzvos should be in a *nice and good manner*, as such that one can take pride in them and say: [these children fulfill the verse^[102]] “this is my G-d and I shall glorify Him” (as supra ch. 12).

As seen – for example – in the good custom of Jewish mothers to sing to their very young children when they are still in their crib – ‘the Torah is the best thing, the sweetest thing, the nicest thing...’ which this implants in the child – also for when he grows up (“also when he grows old he shall not stray from it”¹⁰³) – a deep love and cherishing for all matters of Torah and Mitzvos.

15. The concept of bringing beauty (“niceness”) into the dwelling and all aspects of Judaism – is seen clearly in the Mitzvah of lighting the holy Shabbos and Holiday candles:

Through a Jewish woman and daughter lighting a holy flame for Shabbos and Holidays with [the reciting of] a Blessing – she brings into the house holy light, warmth and beauty (niceness), which illuminates the entire house, and entire household – also the husband and sons – with “a lamp,

[102] [See *Likkutei Sichos* vol. 27, pg. 8 ff.]

103) Mishlei 22, 6.

a Mitzvah and Torah, light,”¹⁰⁴ all aspects of Torah and Mitzvos,¹⁰⁵

[Beginning with the fact that the lighting of the Shabbos candles ushers in the Holy Shabbos day for the entire household (and only afterwards are the evening prayers and the Kiddush recitation of the husband)].

And the innovation of Shabbos and Holiday candles is – that this accomplishes that it be a “nice dwelling” in a clearly revealed manner to the physical eye – every person can see how the dwelling is illuminated with the radiant candles.

And we may say, that this is one of the reasons why the 248 Positive Commandments (the 248 limbs of the King¹⁰⁶) together with the two hands (the two general modes of love and fear which bring perfection in the fulfillment of the Mitzvos¹⁰⁷) are the numerical value of “*Ner* (lamp)”¹⁰⁸ – since

104) Ibid 6, 23.

105) See Shabbos 23b: one who is fond of lamps will have children that are Torah scholars,” and Rashi explains “since the verse says ‘for a lamp is a Mitzvah and Torah – light,’ through the Mitzvah lamps of Shabbos... comes the light of Torah.” And see Zohar vol. 2, 166a.

106) See Tikkunei Zohar, Tikkun 30 (end 74a). Brought in Tanya ch. 4. Beg. ch. 23. And more.

[The Positive Commandments are referred to as ‘limbs’ of the King (Hashem) since limbs reveal the soul; similarly through us fulfilling the Mitzvos we draw the Light of Hashem in these 248 Vessels – thereby drawing the Light below.]

107) I.e. as love and fear are all-encompassing things which affect all (the 248) physical limbs and the entire being of the person – through the broadening of the heart (love) or the contracting of the heart (fear) [i.e. love and fear are what the physical body runs on, it is the cause for the pumping of the heart, which influence the entire body; by a Jew the love and fear is of Hashem (he lives to Serve Hashem)]. And in addition to this, love and fear are 2 individual Commandments of the 248 Positive Commandments, from the perspective of the specific action each one

through the lighting of the candles the perfection of the fulfillment of all the Mitzvos – to make a “nice dwelling” for Hashem in the lowest realms – is expressed in an ultimately manifested manner.

16. And to add that this is also alluded to in the name of the one that passed away “Chayah Mushka,” which symbolizes vitality and fragrance of spices (as supra ch. 9):

In order that it may be a “nice dwelling” it is necessary that there should be *liveliness* in the house, [namely,] that it should be a lively house (which liveliness is in addition to the actual existence of the thing). Moreover – it should be sensed there a fragrance of spices – a *good and nice* smell,¹⁰⁹ both spiritually as well as physically, which adds even more niceness to the dwelling (similar to the addition which is added through the light of the candles¹¹⁰). [And this is even more emphasized on the Shabbos day,¹¹¹ which its concept is *pleasure*].

entails [i.e. concentrating on Loving Hashem through contemplating on matters that arouse love for Hashem and likewise regarding Fear].

108) Zohar ibid, folio b. And see Likkutei Torah Bahalos’cha, 33c. Shelach 44d. *e.p.*

109) See R. Ibn Ezra and Ramban on the verse, Sisa 30, 3. See also Moreh Nevuchim, vol. 3, ch. 45. Toras Ha’olah (by the Rama) vol. 2, ch. 35.

110) Note, that in the Anointing Oil (olive oil (Sisa ibid, 24)) also contained Mor (ibid, 23), correlating to “Mushka” (as supra note 60), and it is known that they would beautify the Mitzvah (in previous generations) with lighting Shabbos candles with olive oil.

111) Note that we complete the hundred Blessings [that must be recited daily] on Shabbos (and Yom Tov) through [reciting Blessing over] fragrant spices (Menachos, end 43b. Tur Shulchan Aruch, Orach Chaim, beg. sect. 290. Shulchan Aruch of the Alter Rebbe, ibid. And ibid, beg. sect. 46). And our Sages said (Vayikra Rabbah 23: 6. Shir Hashirim Rabbah 2:2 [6]) “just as this rose [which is solely intended for fragrance, as supra

And likewise also in the spiritual realms – a “nice dwelling” is dependent on there being both the Service of “Chayah” – the internalized liveliness and internalized powers, as well as the Service of “Mushka” – the encompassing powers, including the Yechidah of the Soul, the aspect of pleasure (niceness).

Which this accomplishes, that in addition to it being a dwelling in the lowest realms in general (which is subservient “to Hashem,”) it becomes a “*nice* dwelling” (as is also in the simple sense, that the nice smell of “Mushka” accomplishes that in the whole house there is a nice smell and spirit), nice as such that it rejuvenates the Soul and the Soul receives pleasure from it, and it broadens the mind of a person – it brings in (especially together with the Holy Shabbos and Holiday Candles) a new light and new liveliness in all the household members and the entire dwelling, including – the entire world and the entire Seder Hishtalshilus.

Including and beginning with – pleasure for the True Dweller, Hashem (who “*desired*” that He shall have a dwelling in the lowest realms¹¹²),

Including – the ultimate perfection of “the¹¹³ light of Moshiach,” and the¹¹⁴ “liveliness of King Moshiach,”¹¹⁵ which

ibid] is set aside for Shabboses and Holidays...”, “to gain pleasure from [them] and recite a Blessing over the fragrance and complete the 100 Blessings” (Comm. of Maharzov on Vayikra Rabbah, ibid).

112) And we may say that through making the Dwelling in the lowest realms with *pleasure* (the concept of fragrance), “His desire... [to have a] Dwelling in the lowest realms” is filled in a greater way – for through this the lowest realms (from their own perspective) become – in a small way – a “vessel” and “dwelling” for the revelation of the pleasure (‘He desired’) of Above.

113) Zohar vol. 3, 34b. Explained in Likkutei Levi Yitzchok on Zohar vol. 3, pg. 219 ff.

comes in the merit of the Jewish righteous women,¹¹⁶ as mentioned above.

And based on this we may say, that the addition of the 22nd of Shevat (twice eleven) includes, that in addition to Ten and Eleven united (the tenth day of the eleventh month, including the eleventh day of the eleventh month) – the dwelling in the lowest realms in general – the second eleven adds, that it becomes a “nice dwelling,” which broadens the mind of the Supernal Man. And we may say that through this (that we make a “nice dwelling” which broadens the mind of a person) there is even more emphasis on the unity of “ten”

114) Bereishis Rabbah 2:4. 8:1. And see Kuntres from the talks on the 1st day of Rosh Chodesh Kislev and Shabbos Parshas Toldos this year, ch. 11.

115) Note that “Moshiach” is the acronym of the name of the one who passed away adding a Yud (the acronym of the two names of her father, my revered father-in-law the Rebbe [Rabbi Yosef Yitzchok]. And his Yahrtzeit is on *Yud, the tenth* of Shevat, and also the content of his Service was in the aspect of Ten, as supra ch. 7).

And we may connect this to what was spoken several times (Likkutei Sichos vol. 29 pg. 358 ff. And more) that “Shaliach” (the numerical value of “Chomesh” [including the Transcendent Level of Yechidah – see note 66]) together with Yud ([10] Soul powers) is the numerical value of “Moshiach” – based on what was explained above (ch. 9), that “Chayah Mushka” denotes the drawing forth and revelation of the Transcendent Level of Yechidah (which Moshiach has the Central Yechidah [Soul] (Ramaz on Zohar vol. 2, 40b. And on Zohar vol. 3, 260b. And more)) into the Ten Soul powers.

116) Note from the connection of fragrance to the phenomenon of the Redemption – as understood from the words of our Sages (Vayikra Rabbah and Shir Hashirim Rabbah, *ibid*) “just as a rose is only for smell, so too the Righteous were only created for the Redemption of the Jewish people.” And see the continuation of the words of the Midrash, *ibid*: “just as a rose is meant for Shabboses and Holidays so too the Jewish people are meant for the future Redemption” (the day which is all Shabbos and all good).

and “eleven,” since in addition to the fact that it is a “dwelling (that is subservient) to Hashem,” indeed, the dwelling in the lowest realms *adds and innovates* a new broadness even for Above so to say.

17. From this we have a lesson for Jewish women and daughters in general, and especially for the emissaries, may they live, of my father in law the Rebbe leader of the generation – which gathered here from the entire world for the “international Shluchos Convention”:

In addition to the fact that all Jews have a mission from Hashem to make a dwelling for Hashem in the lowest realms (as spoken many times at length), Jewish women and daughters have a special mission to make the dwelling that it should be a “nice dwelling” with “nice vessels,”

Beginning with the fulfillment and the strengthening of the three above-mentioned Mitzvos which were given to them especially in their personal homes, Kosher eating and drinking, family purity, and Holy Shabbos and Holiday candles, including – the efforts that also little girls (when they are capable of understanding) should light these candles (before their mother, in order that the mother can help them etc.).

And likewise – may they succeed to influence other Jewish daughters and girls that they should also fulfill and strengthen [their fulfillment of] these above-mentioned Mitzvos.

And in general – a major portion of the responsibility and merit of making a Dwelling for Hashem in the lowest realms is placed upon them, a nice dwelling with nice vessels –

“and¹¹⁷ they shall make a Sanctuary for Me and I shall dwell among you”¹¹⁸ within every Jew and Jewess,¹¹⁹ beginning within one's self and one's own home, making it into a Sanctuary for Hashem, a house of Torah, Prayer, and acts of Good Deeds (as spoken many times¹²⁰), through everyone conducting themselves – and likewise educating ones children and household – as appropriate for a “Mishkan” and “Sanctuary”, and especially a *nice* Mishkan and Sanctuary,

Including – through bringing into the house and into every room of the house, matters of Torah, Prayer and Good deeds, and to make certain that every child in the house has his own: Chumash (and other Jewish books), Siddur, Tzedokah box, and it would be good – also their very own small Tanya,

And in general – to take new resolutions to add and strengthen the efforts in education of Jewish boys and girls, beginning from when they are very small babies (as mentioned above),

Moreover and this is the main thing – especially in our generation, and especially – for the emissaries, may they live

117) Terumah 25, 8.

118) As known that also the women took part in the donations for the Tabernacle. And on the contrary – “they were the first ones and the men joined them” (Vayakhel 35, 22 and in the [Comm. of the] Ramban on the verse). And see at length “Anthology of the 22nd of Shevat pg. 7 ff. Supra pg. 141 ff.

119) Alshich *a.l.*, towards the end [of his Comm. on this verse] (*s.v.* Oid Yitachen). Reishis Chachmah, Shaar Ha'ahavah ch. 6, towards the beg. [of the ch.]. Shelah (69a. 201a. 355b. 356b. *e.p.*). And see Likkutei Sichos, Terumah of this year ch. 7 ff.

120) See Sefer Hasichos 5747 – Talks of Shabbos Parshas Terumah 5747. The letters “between the 10th and 15th of Shevat, 5747” (Likkutei Sichos vol. 26, pg. 414 ff. *ibid* pg. 420). *e.p.*

– to influence other women and daughters, in all matters of Torah and Mitzvos and Judaism, spreading Torah and Judaism, in all three realms of Torah, Service and Good Deeds, as well as spreading the wellsprings [of Chassidic teachings] outward,

And especially taking the power from my revered father in law the Rebbe leader of the Generation and from his house of Torah, Prayer, and Good Deeds (where we find ourselves now), where he occupied himself (in his last ten years of his life in this world) in Torah, Service and good deeds, and with emphasis – on all three realms, and in spreading the wellsprings outward, and this continues afterwards through each and every person, and in a manner of ascending in Holy matters, also after this, and continuously adding in light¹²¹;

Including and mainly – in the present time, the last moments before the Redemption – to arouse oneself as well as all Jewish women and daughters regarding the great merit of Jewish women and daughters to bring the true and complete Redemption *literally* immediately, which comes “in the merit of the righteous women that are in the generation,” as mentioned above.

18. And may it be the Will [of Hashem] – and this is the most important matter – that so may it be for us in actuality, and *literally* immediately, especially coming from the 22nd of Shvat, “*B’cha*, with you the Jewish People will be blessed” – that in the merit of the righteous Jewish women, all the Jewish People should immediately be redeemed in the true and complete Redemption,

And those that dwell in the dust shall rise and sing,⁷ and among them – my revered Father-in-law the Rebbe [Rabbi

121) See following note.

Yosef Yitzchok] and his daughter who has passed away, together with all righteous men and women and all souls in general, and together with all the Jewish people who are now souls in bodies, for good and long days and years, a healthy soul in a healthy body – we enter, without any interruption at all, into eternal life, in the true and complete Redemption through Moshiach, and *literally* immediately and first and foremost – *literally* immediately in the most literal sense.¹²²



122) On the night going into Monday of Parshas Mishpotim, the 22nd of Shevat, the Rebbe Shlita gave every person: the “Anthology of the 22nd of Shevat,” a piece of “Lekach cake,” and a five dollar bill (to give it (or its exchange) to charity). And possibly this corresponds also to the three realms of Torah (the Anthology), Service (“My bread burnt on My fires” – and similar to this Lekach), and acts of kindness (charity). And a um of Chomesh, five – the acronym of the one who passed away. *The publisher.*

Glossary

Animal soul – the soul which conducts a person's physical aspects and desires.

Beis Hamikdash – the Holy Sanctuary.

Berachah – blessing.

ChaBaD - wisdom, understanding and knowledge (of G-dliness).

Chassidus - lit. Piousness, this refers to the Chassidic philosophy which yields pious people.

Farbrengen – gathering, get-together.

Hashem – G-d Al-mighty.

Hoshanah Rabbah – Holiday at the conclusion of the holiday of Sukkos.

Haftorah – A portion from the Prophets read after the Torah Reading.

Mitzvah, Mitzvos – Commandment(s).

Moshe – Moses our teacher.

Moshiach, Moshiach Tzidkeinu – Messiah – the Redeemer of the Jewish people and of the whole world in general, bringing them to their height of perfection.

Parshah (Parshas) - weekly Torah portion (of).

Rebbe – acronym for the words Roish Bnei Yisroel (Head (leader) of the Jewish people).

Redemption – the time in which the world reaches its perfection both physically and spiritually.

Rosh Chodesh – the head of the month

Sichos – talks, public addresses.

Shabbos – Sabbath.

Shlita – may he live for good, long years.

Shulchan Aruch - the code of Jewish law.

Seder Hishtalshilus – the gradational descent of the Revelations of Hashem, from the upper Spiritual worlds although way down to this physical world.

Torah – the Bible, G-d Almighty's instructions.

Tzaddik – a completely righteous person.

Additonal Notes

By the translator

Jewish Law Proclaims – **The Lubavitcher Rebbe Shlita is the Long Awaited Moshiach!**

In connection with the Talk of Shemos

“Long our Master, Teacher and Rebbe King Moshiach Forever and Ever”

The Hebrew for these words was announced to the Lubavitcher Rebbe Shlita for the first time on 5751 (1991). Since then this announcement has become more and more known and a central topic of discussion. It is therefore important to understand that indeed it is an expression of Jewish Law as stated clearly by the Rebbe Shlita.

The only code of Jewish Law that contains the laws regarding Moshiach is the Code of Jewish Law by the Rambam. Among his laws, the Rambam writes clearly (Laws of Kings, 11:4) how we will identify Moshiach. This law is quoted and elaborated upon

by the Rebbe King Moshiach Shlita very often. The first talk of Shemos appearing in this volume is unique in that it is the first time the Rebbe King Moshiach Shlita says (supra pg. 39) that we already begin to see its fulfillment!

This talk was said after the gulf war and the fall of communism in Russia in 5750-1. The Rebbe King Moshiach Shlita spoke constantly that these are signs of the coming of Moshiach, especially quoting the Yalkut Shimoni (Yeshayah 599) which describes the gulf war and says that the year this war will take place is the year that Moshiach will be revealed.

The Identity of Mosahiach, Revealed!

After a fiery talk of the Rebbe King Moshiach Shlita on the 28th of Nissan 5751 charging his followers to do all they can to bring Moshiach, a few great Rabbis signed a ruling that according to the description of the Rambam the Lubavitcher Rebbe Shlita is Moshiach. Likewise there were efforts in getting people to sign that they accept the Rebbe Shlita as the King Moshiach.

In the talks following the 28th of Nissan, the Rebbe King Moshiach Shlita continued to explain the topic of Moshiach in general, especially in how we see this taking place now and instructions regarding the scrupulous fulfillment of Torah and Mitzvos necessary to befit this special time.

The identity of Moshiach became more and more of a relevant issue in these talks. At first “one can already point and say “here he (the King Moshiach) comes” (the talk on Shabbos of Balak 5751, ch. 9 and more).

Then in an address about 770 being the home of Moshiach (printed in honor of the 20th of MarCheshvan 5752 (ch. 6)): “...the Righteous Moshiach, the leader of the generation...” Talks with this tone followed this: not only do we have the ability to identify Moshiach rather the Rebbe Shlita is beginning to make it clear *himself* who it is.

The identity of Moshiach in Jewish Law is the highlight of this talk of Shemos (ch. 14, supra pg. 39 ff). After explaining how even the Portion of Shemos which speaks of the Egyptian *exile* is also connected to Redemption; connecting this to the Yahrtzeit of the Rambam that week; culminating with: the identity of Moshiach, a law in the work of the Rambam – in the culmination of his work, is being fulfilled in our times!

In the weeks following the Rebbe King Moshiach Shlita made it even clearer. The following is one example (in the Address of Yisro, supra pg. 256 ff):

“...In this same generation, we have the revelation of all three of them – “Mem” (the acronym of Moshiach), “Yud” (the acronym of the two names of my revered father-in-law the Rebbe, leader of our generation [Rabbi Yosef Yitzchok]), and “Dalet” (Doram, their generation)...”

And in the note on the words “the acronym of Moshiach”:

“Note, his name is *Menachem* (Sanhedrin 98b).”

* * *

Thank You for the Desert

In connection with the Talk of Beshalach

In the Talk of Beshalach the Rebbe King Moshaich Shlita explains at great length why the Jewish people travels' in the desert for forty years was in essence positive. Through them traveling in the desert for forty years they internalized the Level of Eleven that was revealed at the Giving of the Torah.

In chapter 4 the Rebbe King Moshiach Shlita explains that the Level of Eleven is connected to the last two Letters of the Hashem's Name Havaye'h, namely Vav and Hei which together have the numerical value of 11.

It is interesting to note that this revolutionary explanation seems to be clearly alluded to in our Shabbos prayers. On Shabbos morning we recite Psalm 136 (prior to the recitation of Baruch She'amar). This Psalm has 26 verses, the first 10 verses correspond to the first letter of Hashem's Name Yud (which has the numerical value of 10) and so forth (as appears in the Alter Rebbe's Siddur *a.l.*).

Now the first verse of the last 11 verses (corresponding to the Vav and Hei) is "[Offer thanks] for making His nation travel in the desert, for His kindness is everlasting." Now we don't say that "He provided us with our needs in the desert," as we say in the Haggadah, rather we thank Hashem for making us go through the desert. Based on the above explained from the Talk of Beshalach this is well understood.

* * *

Wealth

In connection with the Talk of the 22nd of Shevat

In the Talk of the 22nd of Shevat the Rebbe King Moshiach Shlita explains that the 10th 11th and 22nd of Shevat correlate to the three progressive stages in the revelation of G-dliness in the world. The following is an explanation offered in Chassidus for a different, however similar subject. There are three Revelations of Hashem in general Memalei, Sovev and Atzmus. These revelations are similar to the three states of livelihood, having ones bare necessities, having what one is used to having and being rich (See the Maamar printed for the 11th of Nissan, 5751).

Based on this we may explain as follows. The first period (until the 10th of Shevat, 5710) was in placing much effort in doing the bare minimum of Torah and Mitzvos since there were constantly decrees against the Service of Hashem practically everywhere the Jewish people lived.

The Second period beginning on the 11th of Shevat (and especially in the year 5711): Moshiach ascends to leadership and gets the world to fulfill the will of Hashem (the Maamar of Basi Legani, 5711), bringing back the fulfillment of Torah and Mitzvos in a more complete manner since there are for the most part no decrees, the Teshuvah Movement etc.

The third period beginning on the 22nd of Shevat (5748): The *world proclaims* Moshiach is here (2nd of Nissan 5748) and therefore the *world itself* helps make the fulfillment of Torah and Mitzvos beautiful, communism begins to fall, technology begins to bloom etc.

Index of Content

Key

The letter represents the Address in which the topic is found, followed by a number (number of the footnote in the Address close to the discussion of the topic) or chapter number.

The following are the letter abbreviations for the Addresses:

S - Address of Shemos, 5752

V1 - 1st Address of Va'era, 5752

V2 - 2nd Address of Va'era, 5752

BO1 - Address of Bo, 5752

BO2 - Address of Bo-Beshalach, 5752

BA - Address of Beshalach, 5752

FF - Address of the Fifteenth of Shevat, 5752

Y - Address of Yisro, 5752

Y2 - Address of the 22nd of Shevat, 5752

* * *

770 Moshiach's House:

Conduct of the Jewish people in it. Y 105

House of the leader of the generation, through teaching Torah and Mitzvos he adds life to the world. Y 102

Aharon:

'Loved peace...' V1 93

Amalek:

From the descendants of Eisav. His refinement and annihilation. "The name of Hashem is not complete until..." BA 72

The ultimate perfection of the Holy Temple is dependent on the erasing of Amelek.

"Zecher" with a Tzeirei or a Segol. BA 31

Anah BaKoach:

All ascents are included in the Name of 42 letters. BA 91

Anochi:

BA 46

Ascent:

An immeasurably greater ascent is through nullifying the previous level. V2 26

The Ark:

The place of the Ark didn't take up space – BO1 72

Attributes, the Seven**Attributes:**

Refinement of the seven attributes. FF Ch. 55

Their refinement.

Corresponding to the 70 nations. Ultimate perfection in Redemption – S51 ff.

Av:

Rosh Chodesh Av V1 93

Avraham:

Began the innovation at the giving of the Torah. The circumcision of Avraham. V1 15

Forerunner of the Believers. V1 31

Regarding him passing away five years before his time. V2 85

Barley:

FF 58

Beard:

White beard of Rebbi Elazar ben Azaryah – S48

Beauty:

Physical beauty comes from Spiritual beauty. Y2 99

Beginnings:

All beginnings are hard. V1 15

Belief:

Avraham – the forerunner of the Believers. V1 31

Ben Zoma:

He transcended the world.- S44

The expositions of Ben Zoma and the Sages of the verse 'So that you will remember...is similar to the difference between the School of Hillel and the School of Shammai. - S62

Binah (Understanding):

49 Gates and the 50th Gate. FF 55

Bittul:

'There is nothing else besides for Him.' Y2 46

Body and Soul:

How the body can absorb revelation of the Infinite Light which is above limitation - BO1 26

In the Time to Come the soul receives nourishment from the body. V2 61

The body of a Jew is in the form of the Name Havay'eh. FF 52

The Jewish People and Hashem are completely One, also from the perspective of the body- BO1 right before ch. 9.

The onset of the Exodus of Egypt was Moshe receiving a great revelation and not passing away. Likewise regarding the ultimate redemption. BO1, ch. 7 ff. ch. 12 ff.

Bon, Rebbi Bon:

His service was in manner that in a short time he accomplished a lot. V2 85

Breaking of the Vessels:

288 sparks. V2 94

Cause and Result:

The cause is stronger than the thing caused by it. V1 7

Chanah:

Rebbetzin Chanah, the mother of - may he be parted for long life - The Rebbe King Moshiach Shlita. V1 75

Children:

Education of children must be on their level. When we educate them it reaches others as well. BO1 124

Every child must have in his room a Chumash, Siddur, Tzedokah box, and Tanya. Y2 120

Gathering together on Shabbos. They took part in the donation to the Mishkan. V1 93

Cohen:

The Priestly garments are for honor and beauty. BO1 65

Commandments:

248 Mitzvos plus Love and Fear equals the numerical value of "Ner." - Y2 108
Beautify yourselves before Him with Mitzvos. Y2 88

Full of Mitzvos like a pomegranate. BO1, 126
Torah and Its Commandments in essence are above limitation and they descend below and they are vested in limitation. BO1 70

Congregation:

Congregating all of one's ten powers of his soul to serve Hashem. Y 99

Converts:

"So that they will acquire converts," Sparks of Holiness. BA 83

Dates:

It grows after 70 years. FF 90.

Days, Specific days:

Friday - its unique advantage, Dormita of Z" A in order that there should be the uniting of Z" A and Malchus. 37 V2
Of the month. BA
Sunday. BA 119
Wednesday- BO1 ch. 13
Wednesday. BA 1st page.

Deeper aspects of the Torah:

Connects the hidden aspects of the Jewish People with the hidden aspects of Hashem. Y2 74

Symbolized by oil and honey. FF 101

The concealed aspects of Hashem are revealed. Y 90

Descent is for the Ascent:

BO1 130
FF 73, FF 55
BO1 near ch. 17.
S23

Desert:

Jewish People going through the desert in order to refine the sparks of Holiness that are in "the desert of the nations." BA ch. 4

Devorah:

The date palm of Devorah. FF 101
BO2 ch. 7

Dimah (Tears):

Has the numerical value of 119, lacking one of the 120 combinations of the Name Elokim. Y2 110

Dissemination and Shlichus:

Adding in Dissemination – BO 1 CH. 16
Dissemination to compensate the deficiency due to the Rebbe Rayatz having a speech

impediment. - BO1 before ch. 13

Even those that have accomplished a lot and have worked hard for a long time and think that they have already reached perfect service must still continue their efforts with perfection in this physical world. V2 85

Regarding a devout Chassid who worked his entire life in Shlichus and dissemination. V2 74.

The Leader of the 9th generation does not pass away. This is expressed in the great amount of dissemination of Judaism and the Seven Noachide Laws in our generation, incomparably greater than previous generations. BO1 -121

The lower hemisphere. Fulfilling the Shlichus of the Leader of the generation whose main goal is to literally bring the days of Moshiach. V1 89

The lower hemisphere. Fulfilling the Shlichus of the Leader of the generation whose main goal is to literally bring the days of Moshiach. V1 89

The numerical value of "Shliach" plus 10 equals "Moshiach." Y2 115

Dollars, Distribution by the Rebbe King Moshiach Shlita to Be Given to Charity:

Every Sunday - FF 127

On the 22nd of Shevat, 5752 - Y2 122

Dwelling in the lowest Realms

"Dwelling for Hashem" - G-dliness, "in the lowest realms" through Moshe - in this world within its norms. ch. 6

BA 89

BO1 -21, 34

BO2 39

Ibid, ch. 8, 15

Soul in a body in this world within its norms and use the Torah to make it into a Dwelling. Y ch. 5

Ultimate perfection - the world a pipeline for the Revelation of Hashem. Y ch. 8 Y 26 and on

Y2 24, 25, 44, Ch. 10

Education:

Adding in dissemination and education in accordance with

children's capabilities – BO1
 Ch. 16
 Not forgoing any student.
 Bringing every student to
 ultimate perfection through
 the power of the Leader - S62
 Egypt, Exodus from Egypt
 Exodus of Egypt: Beginning of
 the phenomenon of
 Redemption, free men in
 essence, a continuous
 occurrence, leaving
 limitations- S24
 Had they merited, it would
 have been a complete
 Redemption. The exodus from
 Egypt and the Ultimate
 Redemption are one, only that
 there is an interval between
 them - 24
 Its virtue. Content in G-dly
 Service. – S 22 ff.
 Remembering the exodus of
 Egypt in the day, in the night
 and in the days of Moshiach –
 S30 ff.
 S Ch. 3
 The Egyptian plagues. The
 Jewish Nation fled. The
 culmination of the Exodus
 from Egypt was at the
 Splitting of the Red Sea. BO1
 92
 The Egyptians willingly giving
 the Jewish people their wealth.
 BO1 80

The exodus of Egypt was a
 preparation for the Giving of
 the Torah. BA Ch. 2
 The Exodus of Egypt,
 preparation for the Giving of
 the Torah. BO1 33

**Elazar, Rabbi Elazar Ben
 Azarya:**

He was like a 70 year old - S13,
 S46
 The deeper meaning of his
 name - S57-58

Elevation:

Elevation after elevation with
 no end. V1 102.

Eliezer:

The match through Eliezer-
 transforming darkness into
 light. V1 22

Elokim, The Name:

"Slightly Less than Elokim" FF
 49

Emes (Truth):

Acronym BA 73

Enosh:

Meaning "man" and "weak."
 FF 61

Eretz, Land:

“Sowing and Plowing” etc. in the service of man to his Creator. “For you shall be unto Me a desirable land.” FF 36
The Jewish People are called 'Eretz'- will and alacrity. FF 15

Essence:

Drawing it into revelations.
BO1 34

Eternal Life:

As souls in bodies we enter the eternal life of the Redemption with no interruption at all. Y2 122
See also: Life, Redemption

Exile, the time of Exile:

Compared to Birth. V1 66
Descent for the Ascent. FF 73
In order to refine sparks of Holiness. BA 83
Night- S (Ch.4 (2))
The concept of Dormita of Zah and the concept of N'sirah in the time of exile. V2 before ch. 4
The descent is part of the ascent- S 6
The virtue of self-sacrifice and the service extending from the Essence of the soul . V1 46

Ezra:

Truthfully, the 3rd Beis HaMikdash would have been built when they ascended from Babylon - only that sin mixed in. S Ft. 53

Family Purity:

The key for good family life - Y2 101

Farbrengen:

In connection with the 15th of Shvat. BA 147
In connection with the 15th of Shvat. FF 111
Farbrengen (Chassidic gatherings) V1 91

Father:

“The power of the son is from (greater) than the power of the father” V1 8

Fig:

Symbolizes refinement of the garments of the soul. FF Ch. 6

Fish:

“Moshiach doesn't come until they will search for fish for an ill person...” V2 ft. 105
Regarding the fish called 'Hecht.' The Mitzvah of eating fish on Shabbos. V2 Ch. 8

Forefathers:

The actions of the forefathers give power for their descendants. Preparation for the Giving of the Torah, especially through the Mitzvah of Circumcision. V1 Ch. 3

The forefathers Service before the Giving of the Torah is the source for the Service of the Jewish People after the Giving of the Torah. Their Mitzvos were like a mere smell; however, the essence of the Revelation after the Giving of the Torah. V1 36
Their relation to the revelations of the Ultimate Redemption, the three forefathers correspond to the three eras: before the Giving of the Torah, the Giving of the Torah and the Ultimate Redemption. V1 45

Fragrance:

Its connection to the pleasure of Shabbos. Y2 109
Rejuvenates the soul. Y2 62

Fragrant spices:

Their relation to the pleasure of Shabbos. Y2 111
From below to Above and from Above to below

The advantage of the Service from below to above. Their unity. BA 69, 99
Y Ch. 8 and on

Fruits:

Of the Holy Land. Of the Holy Temple. Blessing upon them. BA 126

Gamliel, Rabban Gamliel:

The difference between his conduct and that of Rebbi Elazar ben Azaryah - S59-60

Garden:

Superior to a field. FF 31

Generations:

Our generation is a reincarnation of the generation that left Egypt. Y2 83

Our generation is the first generation of Redemption and is the reincarnation of the generation that left Egypt – BO1 footnote 104, before ft. 118

Our generation is the generation of the Redemption and the reincarnation of the generation that left Egypt. BO2 18

The 9th Generation - BO1 before ft. 118

The virtue of our generation
the 9th generation. Y2 43
The virtue of our generation –
the generation of The
Redemption and the
dissemination of the
wellsprings. BO1 (near
footnote 121)

Giving of the Torah:

“Marriage” of Hashem and
The Jewish People. The
Forefathers were present. V1
37.
All Jewish souls, including
souls of converts, were
present. Y 47.
Its phenomenon continues at
all times through the Moshe of
the generation. Y 91.
Nullification of the Decree
which divided the Upper
Realms from the Lower
Realms. BO1 37
Nullifying the decree
separating the Upper Realms
and the Lower Realms.
Revealing the Essence of
Hashem in the lowest realms.
'Birds didn't chirp...' The
world ceased its normal order.
Y2 24
Preceding of the women
before the men. BO2 ch. 1

The Innovation of uniting the
upper realms and lower
realms. V1 18- ch. 6
The Revelation of Hashem's
Essence to souls in bodies. At
The Giving of The Torah, all
the Jewish People were healed.
BO1 61

The revelation of the Essence
of Hashem. V1 46.
The Revelation of the Name
Havaye'h .V1 Ch.3
Upon each Commandment
their souls left their body. Y 57
Will not happen a second time.
Included the Revelations of G-
dlieness of the Time to Come.
BA 79

Haftorah:

Connected to the concept of
exile. BO2 7

Haman:

Some of his descendants
studied Torah.... BA 72

Havay'eh, The Name:

Beyond limitation and is
drawn even below. V1 24
“For a part of Havaye'h
(Hashem) is His Nation.” FF
54
“I was not known to them by
the Name Havaye'h... ” V1 1

Made up of four letters – includes a fifth level. V1 54
The Name Haveye'h of the Ultimate Redemption. V1 42

Healing:

At the Giving of The Torah all the Jewish People were healed.

BO1 61

From a speech impediment.

BO1 112

Health:

A broken heart is in the spiritual sense (humility) and with joy, whereas the body must be healthy and complete.

FF 41

ibid.- BO1 a little before ch. 13.

Souls in Bodies- BO1 -right before ch. Yud Alef,

The ultimate redemption with tranquility and ultimate health- S(end of ch.11)

We enter the Future

Redemption with tranquility and ultimate health – BO1 121

Heart:

Complete dedication to their Father in Heaven BO2 88

Hebrew Letters:

Alef, Vav, Reish. FF 65

Ayin- S52

The 22 letters of the Torah. Y2 52

Hillel, Reb Hillel Paritcher:

V2 48

Hiskashrus (Dedication):

V2 77

Honey:

Alludes to the deeper aspects of The Torah. BA 128.

House:

Making the entire house into a house of Torah, Prayer, and Acts of Kindness. Y2 120

Husband and Wife:

Symbolize Hashem and

Knesses Yisroel B02 27

Family Purity, the key for good family life - Y2 101

Illness:

Stomach ailment by the righteous people. V2 10

Incense:

The 11 spices of the Incense. Y2 ch. 9

The Infinite Light:

Drawing down a new Light from the Essence of Hashem, which transcends the Light of

Hashem that filled the universe in the beginning. Y2 91

Light on Its own is limited.
Drawing the Essence of Hashem into It- (BO1)30

Iskafia, Is'hapcha (subduing and transformation):

Advantage of Iskafia and the advantage of Isapcha. Both in the ultimate Redemption- S42
The advantage of Is'hapcha. FF 68

The Jewish People:

Every Jew has every aspect of the Seven Species. FF 21
Every Jew is full of treasures. FF 44
For the Jewish People who are called 'Reishis' KS CH. 12
Jewish People and Hashem are truly One. Y2 72.
One with the Essence of Hashem, they are the true dwelling for Hashem in the lowest realms. Y 53
The Jewish People and Hashem are completely One. BO1 74
The Jewish People and Hashem are one. V1 101
The Jewish People and Hashem are one. Y 65

Their connection to the Name Havay'eh and the Name Elokim. FF 52
Their unity with Hashem- VY

Joy:

It breaks limitations. Rejoicing over the immanence of the Redemption. BA 142

Kaddish:

Eleven letters of "Yisgadol V'Yiskadash" BA 132

Klipos (evil entities):

Even matters that are the opposite of good have a source above in holiness. BO1 12
Have already been refined. BO1, 11
Nullification through Revelation of Hashem. BO1 ch. 8

Kosher, eating and drinking:

Eating and drinking only kosher changes the essence and nature of a person for the good. Y2 100.

Land of Israel:

All the specific details of the Land of Israel are first found in The Jewish People. Making the diaspora into the Holy Land. The seven species with

which the Land of Israel is praised. FF 20
Its Acronym equals 11. BA 54
Its unique qualities. FF 96
The 3 Commandments which they were commanded upon entering The Land of Israel. BA 137. 31. 150.
The prohibition of giving land to non-Jews. FF 112

Languages:

Lessons in serving Hashem from everything. V2 76

Laws:

Halichos, Halachos - S68, 69

Leader of the Jewish People:

His purpose is to accomplish "all the days of your life are to bring the days of Moshiach" to connect exile and Redemption - S after Ch. 7

Nasi (Leader) from the term 'Hisnasus' (Elevation) since he elevates the whole generation. Y2 19

Nullification and Hiskashrus to the Leader of the generation. V1 86

On the 11th of Shvat a new leader. BA 137

The innovation of the Leader of the 9th generation. BO1 118

Lekach (Cake):

Distribution of Lekach. Y2 122

Lessons:

From every matter in the world, even from names in foreign languages. V2 75

Levi Yitzchak, Rabbi Levi Yitzchak Shneerson, Father of - May he be parted for good life - The Rebbe King

Moshiach Shlita:

His explanation on the words of our sages "All the days of your life are to bring the days of Moshiach" - S After Ch. 6

Leviathan:

Of the Time to Come. V2 86, 107

Life, souls in bodies:

Alive in the world and making it into a dwelling for Hashem - the ultimate. Y2 37

Long life including eternal life of the Redemption as soul in a body. Y2 15

Purpose of Giving of the Torah that souls in bodies in the physical world make it into a dwelling for Hashem. The ultimate goal and purpose. BO1 ch. 5, 59

Soul in a body in the physical world and making it into a dwelling for Hashem. Y 42
The revelation of the Essence of Hashem to the Jewish people as soul in bodies, through this - G-dliness in the world. BO1 61

The soul comes into the world to change it. Bring the Redemption. Serve Hashem. FF 46, ch.6

The Torah - to the Jews specifically as souls in bodies. Y 25, 37

The ultimate: souls in bodies. BO1 30

The virtue of life as a soul in a body. V2 20

The will of Hashem in Torah is that a person be a soul in a body. V2 20

Torah's lessons - for souls in bodies. V2 70

Life, Vivifying Power:

Two Levels: a Permeating Vivifying Power and an All-encompassing Vivifying Power. Y2 Ch. 57

Light:

Light of Hashem, and the Essence of Hashem which is above Light - BO1(21)

Limitation and Beyond

Limitation:

A limited entity is limited in all details. V1 Ch. 4

How limitation can absorb The Infinite Light which is above limitation. BO1 from ch. 4-5
Uniting them - BO1 near 67

Love and Unity of Jewish People:

Prerequisite for Love of Fellow Jew - connection to Hashem VY

Really putting oneself into helping a fellow Jew VY

Love of Hashem:

Influence of love and fear of Hashem upon all the 248 limbs as well as the significance of love and fear on their own. Y2 106

Luminaries:

Allude to the leader of the generation. BO1, 118
"Bringing the luminaries into the world" - ascending to Leadership of the 7th Rebbe in 5710-1. Y2 43

Mamash:

Y 106

Marriage:

Its goal is the revelation of the Infinite Power of Hashem.

Giving birth to children, etc.

Regarding the wording of the wedding blessing "Asher Baroh..." V2 31

Parents, grandparents and great-grandparents come and join the wedding celebration. V1 37.

Miriam:

Certain about her prophecy regarding Moshe: he will live and be the Redeemer. BO2 64
Her connection to the Ultimate Redemption. BO2 63

Mishkan (Tabernacle):

Spinning the hairs of the goats by the women. BO2 13

Miyad (Immediately):

Acronym for Moshe, Yisrael, Dovid. BO1 ch. 13

Acronym for Moshiach - Menachem, the Rebbe Rayatz (Yosef Yitzchak) and Doram (their generation). Y 96

Modesty, Tznius:

Characteristic of and brings the Redemption. FF 103
Being cautious to keep the Laws of Yichud (seclusion

with a foreign man etc.). FF 102

See also: women

Month:

The 22nd of the Month. Y2 1

Moshe (Moses):

Hard of speech BO1 40

He received the revelation of Hashem's Essence as a soul in a body in this physical world. BO1 Ch. 4

His connection to the coming of Moshiach. Y 93

His connection with Moshiach ("Please send Moshiach") BO1 113

His height is 10 cubits Y 76

His passing on Friday or Shabbos. V2 2

In every generation a Moshe of the generation. Y 91

Intermediary that connects Hashem and the Jewish People. The Divine Presence speaks through his mouth. Y 34

Moshe Yitzchak, Rabbi

Moshe Yitzchak Hecht:

An address regarding his passing and lessons from his name. V2 1

Moshe, The Rambam:

Efforts now in actually revealing the Days of Moshiach through studying (the daily) Rambam and especially the laws of Moshiach (at the end of his work) – S90
 Him living 70 years – S83
 Regarding his Yahrtzeit on the 20th of Teves. His accomplishment - bringing spiritual redemption in the darkness of exile. The acronym of his name. S79
 Writing a fundamental Code of Jewish Law. His discussion of the law's of Moshiach – S83

Moshiach:

“The staff will not be removed from Yehudah” V1 65
 Chanah's prayer for Moshiach. V1, note 75
 Compared to birth. V1, 66
 Descendant of Dovid. BO2 63
 Does not lack the revelation of the Written and Oral Torah and transmits it - will teach the entire nation Torah BO1, 118
 Leader of the generation. BA 156
 Moshiach ascending presently to kingship - will fight the wars of Hashem and build the third Holy Temple. BA 149

Moshiach comes in our generation. BO1, 113 , 118
 Moshiach comes in our generation. Everything is ready for the Redemption. - V1, 80
 Pipeline for the Revelation of the Essence of Hashem in the world. Y 97
 The acronym of MiYaD is Moshiach (his name is Menachem), the Rebbe RaYatz (Yosef Yitzchak), Dorom (Their generation) Y 95.
 The cup of Moshiach. V1, 54
 The Light of Moshiach. Air of Moshiach. Allusion in the acronym of Moshiach. Y2 13
 There already is the King from the House of Dovid...who is considered to be Moshiach, he should already be the Moshiach without any question. S94
 Uniting Lights and vessels. BO1, 47, 113
 Upon completing the “42 travels.” BA 81

Musk:

Among the fragrant spices of the Ketores. Y2 59
 Oil For Anointing. Y2 110

NaRaN ChaY:

Y2 67

Nations of the World:

Helping the Jewish People.
Having Influence on them -
BO1 a little before ch. 14
The 7 Nations and the 3
Nations. BA 83

Ner (Lamp):

Numerical value of 248 plus 2.
BO2 49, Y2 108
Shabbos Candles. Y2 108

Nesirah:

V2 36

New:

"Every day Torah should be
new in your eyes." Y 17

Night:

Exile- S31

Nissan:

11th of Nissan. Y2 50
11 Nissan. BA 134

Numbers:

5, 3 - V1, 49, 54
7. FF 22
10, 11 - V1, 61, 62
10, 11, 20, 21, 22. Y 73-80
10, 11. Y2 31, 34, Ch. 13
10. 11. BA 65-77
11 - V1, 83
11, 13. BA 119

11, 40 - 1. FF 47

11, 42. BA 135

11. 40. BA 45

14, 15. BA 121

22. Y2 Ch. 1, 53

24, 28 -V1, 75

36. FF 86

40. BA 86

40. FF 107

49, 50. FF 55

70 - S 47, S70

200. FF 67

250. BO2 49

Oil:

Deeper Aspects of the Torah.
FF 86

Olives:

Denote bitterness and the
service of man in the time of
Exile. FF 74

Passing:

The complete opposite of
good. V2 17
A lesson from the concept of
death in the service of man. V2
48
The virtue of passing away on
Friday. V2 1
Passing away on one's
birthday. V2 70
On a day of a Yahrtzeit, the
soul appreciates an
immeasurably higher

elevation. Y2 6, V1 76, BO1- ch. 11, BA 10

A transcendent revelation.

BO2 44

The Leader of the 8th generation passed away but not the Leader of the 9th generation. BO1-121

Peace:

Peace and unity along with idol worship will not last. FF 112

Pesach:

Wording of the Haggadah: "Reb Elazar ben Azaryah said..." - S13

Pharaoh:

Pharaoh in the realm of holiness. "The 5th for Pharaoh." V1 53

Source in the realm of Holiness - the revelation and bursting forth of all the G-dly Lights. BO2 42, BA 56, FF 95
The Holy Source of Pharaoh. BO1 16

Physical existence and True Existence:

Y2 46, 90.

Plowing:

Its concept in the Service of Hashem. FF 38

Pomegranate:

The comparison of Mitzvos to a pomegranate. FF 69

Prayer:

With Song. Uniting with Hashem. BA 140

Printing:

Printing anthology of novel Torah insights for the elevation of the soul of one who passed away. V2 101

Publicizing:

It is a Mitzvah to publicize those who do a Mitzvah. V2 102

Purim:

Will stand out even in the Days of Moshiach. BA 113

Rebbe Rayatz:

Allusion in his name and the connection to the 15th of Shvat. BA 15

Had joy even when he was suffering. BO1, 110

He had self- sacrifice in spreading Judaism and strengthening Jewish education. His innovation of

placing emphasis on teaching Torah to women. BO1-before ch. 15
 He lived for seventy years.
 Three stages of his life. V1 81
 His dissemination of the wellsprings in the seventy languages. His service similar to that of Aharon. He pursued peace... and brought them close to the Torah. V1 93
 His relation to Moses Our Teacher. He suffered physically...etc. The completion of his efforts is through the 9th generation - the generation of the Ultimate Redemption BO1-108
 His special efforts in education of Jewish women and girls. Y2 Ch. 12
 Similarity to Moshe. Y 96
 The Chabad Rebbes trace their lineage to The House of Dovid from the Tribe of Yehudah. He lived for 70 years. - S After ch. 13
 The reason for his speech impediment. BO1, 112
 Three time periods within the years of his leadership. His coming to the lower hemisphere. V1 84
 Through his Service he completed the phenomenon of making the world into a

befitting home for Hashem, however not the revelation of the Essence of Hashem in it. Y2 47

Rebbetzin Chaya Mushka:

Y2 Ch. 1-4, Ch. 9,
 Y 81,
 BO2 25

Redemption:

All elevations through our Service in exile is now complete. Our generation - last of exile and first of Redemption. Redemption is immanent. BA 135
 All the Jewish people will ascend to the level of the Forefathers. - V1 49, 101
 All the Kitzin have ended and the only thing left is that the Jewish People open their eyes to see the Redemption- S88
 Also the Nations of the world are ready that the Jewish People should leave exile. The present time is the most opportune time for the Redemption. We need to see it with our physical eyes - BO1 before ch. 15
 Arousal about the great merit of Jewish Women in bringing the Redemption immediately. Y2 Ch. 18

Arranging Chassidic
 Farbrengens (gatherings) to
 arouse and strengthen our
 efforts in hastening and
 bringing the Redemption
 immediately. V1 98
 Beautiful home through
 women fulfilling of their
 Mitzvos make the ultimate
 Dwelling for Hashem of the
 Redemption through
 Moshiach. Y2 ch. 14 ff.
 Comes in the merit of the
 Righteous Women of the
 generation. The generation of
 the Redemption – emphasis on
 their education. Y2 82
 Complete Land of Israel. BO2
 93
 Completion of our work
 during the time of exile, we
 are ready for the Redemption.
 V161
 Completion of the refining of
 the Sparks of Holiness. 83, 94
 Connected to the Torah
 portion of Bo. - V1, 56
 Connection to our Matriarch
 Rochel. BO2 70
 Connection to the month of
 Shevat. BA 111
 Connection to the number 40.
 FF 109
 Continuing efforts even after
 reaching complete Service. V2
 85

Efforts now in actually
 revealing the Days of
 Moshiach through studying
 (the daily) Rambam and
 especially the laws of
 Moshiach (at the end of his
 work) – S90
 Eternal life as souls in bodies.
 In our generation no
 interruption in life, Heaven
 Forbid. V2 70, 111
 Era of the Resurrection. BO2
 37
 For souls in bodies, Ultimate
 perfection of everything. V2
 64
 G-dliness will be openly
 revealed. We receive the
 Revelation as souls in Bodies.
 BO1, note 27, 35, ch. 13
 Greatest novel Torah insights
 will be revealed. BA beg. ch. 5
 Immense joy in the
 Redemption. BA 109
 In our generation “All the
 days of your life” also physical
 life of each and everyone
 includes the days of Moshiach.
 Eternal life. There already is
 the King from the House of
 David...who is considered to
 be Moshiach, he should
 already be the Moshiach
 without any question. S(End)
 In the future Redemption we
 will not flee, rather we will go

peacefully as souls in bodies with ultimate health - BO1 a little before ch. 11

In the merit of the righteous women. Our generation is the first generation of Redemption. BO2 15

In the merit of the Service of the Jewish women – lighting Shabbos Candles and being Tznius (modest). BO2 Ch. 6 Kingship of Hashem revealed. BA 25, FF 121

Land of ten nations. FF 117

Literal Redemption in addition to individual redemption. BA 140

No Mitzvah will cease to be fulfilled, Heaven forbid. - S32, 68

Now main emphasis on rejoicing since “Here he (Moshiach) comes and has already come.” The Redemption is imminent. “Until when!?” BO2 110

Our Generation is the first generation of Redemption. The Redemption is imminent. Y 92

Our Generation is the first generation of Redemption. Y2 38

Our generation is the first generation of the Redemption – BO1, ch. 13

Our Generation, the generation of the Redemption, completes the service of exile of all the generations. Y2 38
Peace in the world – S73
Period of Leadership beginning on the 11th of Shevat, 5711-1951 (of the Rebbe King Moshiach Shlita) – the era of Moshiach – V1, 10
Preparatory steps for the Redemption. BO2, notes 78, 79
Refinement of the world BO1 ch. 10 ff.

Regarding the words of our sages “Zachu Achishenah” - S54

Rejoicing due to the imminence of the Redemption. BA 142

Relocation of the Synagogues etc. to the 3rd Holy Temple in Jerusalem. V2, 112

Through her children being alive and adding in Tzedekah etc. so too she is alive immediately with the resurrection of the dead. BO2 102

Remembering the Exodus from Egypt strengthens our trust in the coming of the Ultimate Redemption. - S34

Removal of the spirit of impurity. A foretaste of this

today - at the end of exile.
 BO1,11, 93
 Revelation of the inner
 dimensions of the Torah. FF
 93
 Revelation of the virtue of
 Malchus. B02 19
 Seated by our Father (in
 Heaven)'s Table. FF 73
 Swallowing up of the great
 serpent. V2 86
 Synagogues etc. will relocate
 to the Holy Land. Y 106
 The "birth-pangs". V2 40
 The Chabad Rebbes -
 descendants of the House of
 Dovid - S89
 The coming of Eliyahu the
 Prophet. BO2 98
 The connection of Jewish
 women to the coming of
 Moshiach, immediately the
 Redemption comes and they
 already begin to rejoice over
 the coming of the Redemption.
 BO2 110
 The era of "polishing the
 buttons" and our era following
 the completion of this
 preparation as well as all other
 aspects of Service (necessary to
 be accomplished during exile).
 Y2 Ch. 8
 The explanation of the words
 of our sages "All the days of

your life are to bring the days
 of Moshiach." S45, 53 ch. 13 ff.
 The leader of our generation -
 the generation of the
 Redemption (The 9th Rebbe -
 Rabbi M. M. Schneerson
 Shlita), his soul does not leave
 his body, Heaven forbid -
 BO1, ch. 13
 The order of the coming of
 Moshiach - S81, 93
 The purpose of the leader of
 the Jewish People is to unite
 exile and redemption, even
 before the Redemption to
 leave one's limitations and be
 in a state of Redemption. S
 Beginning of Chapter 7
 The Redemption is G-dliness
 in the world. - S43, BO1 ch. 14
 The relation of the ultimate
 redemption with the Egyptian
 exodus- S33 ff.
 The relation to the number 40.
 BA 86
 The Revelation of the Essence
 of Hashem below in an openly
 manifested manner. V1 45
 The tenth song. BO2 112
 The Ultimate Holy Temple.
 BA 24, 31
 The Ultimate Redeemer is the
 Leader of the Generation. V1
 87
 The Ultimate Redemption has
 no exile after it. V1 66

The ultimate Redemption is similar to the exodus from Egypt. BO1, 93

The ultimate refinement of the Nations of the World-S51 ff.

The ultimate Reward – as souls in bodies. BO1, 75

Though being cautious to keep the Laws of Yichud (seclusion with a foreign man etc.). FF 102

Through bitterness over the exile and anticipating the redemption. BO2 66

Ultimate dwelling for Hashem in the lowest realms. BO2 109

Ultimate fulfillment of the Mitzvos. BO2 52, BA 148

Ultimate fulfillment of Torah and Mitzvos. V2 68

Ultimate joy. V2 80

Ultimate Torah study. V2 53

We have completed the refining of the world - everything is ready for the Ultimate Redemption. V2 104

Resurrection of the Dead:

On Erev Shabbos (Friday). The Resurrection is easier for those who have just passed away.

The righteous arise immediately, with their regular clothes. V2 63

The 6th Lubavitcher Rebbe (Rabbi Yosef Yitzchak). V1 89

The Righteous arise immediately. BO1 133
Y2 15

Revelations of Hashem:

Pipeline to reveal Hashem. FF 65

Transmitting and vestment of Hashem's Revelations. Y 55

Rivkah, The Rebbetzin, Wife of the Rebbe Maharash:

BO 25, 36

Rochel:

She cried over her children...
BO2 56

Rose (Shoshanah):

Shoshan and Shoshanah,
HaShem and Knesses Yisroel.
BO2 34
BO 1 132

Shterna Sarah, The Rebbetzin, Wife of the Rebbe Rashab:

BO2 23, 36

Songs:

Every ascent from level to level is through song. BA 8, Ch. 6

Shirah and Shir of The Time to Come. BA 98

The New Song of the Time to
Come BO2 112
The Song of Miriam and
Devorah BO2 59

Rosh HaShanah:

The first Rosh Hashonah
repeats itself every year,
Nesirah and Dormita of Z" A.
V2 33

Running:

Running to do a Mitzvah. FF
19

Russia:

The revolution there regarding
helping the Jewish People.
BO1 121

**Schools of Hillel and
Shammai:**

The manners of Service of the
Schools of Shammai and Hillel
- S62

Sefiros:

"10 and not 11." BA 65

Self-sacrifice:

During the time of exile V1 48.

Seven Species:

In the Service of Man. FF 58

Sh'ma, Recitation of:

Big Ayin of the word Sh'ma-
S52

Meaning of "Me'emosai..." S64

Shabbos:

Ascending of the Worlds.
Command to keep Shabbos.
BA 9

Connection of the weekly
Torah portion to the time
when it is read. BA 16
Following Shabbos. BA 12
Gathering Jewish People on
Shabbos to study Torah. Also
women and children. V1 91.

Introduction to Shabbos. BA 2
Shabbos Shirah. BA 6, ch. 6
The terminology "40 - 1" FF 47
Shabbos Candles
A general Mitzvah that
includes all the Mitzvahs. BO2
47

In our generation there has
been an extremely great
addition in Shabbos candles
being lit by women and girls.
Prelude for all the aspects of
Shabbos, connection to all the
Commandments BO1 127
It illuminates the entire house
and the whole world. BO2 84

Shevat, Month of:

10th of Shvat BO2 22, Y2 40,
BA Ch.7, 137

11th of Shvat. Y 92, 75, Y2 45

13th of Shvat BO2 25
 15th of Shvat BO2 95, FF 1, BA
 11, 122, Ch. 10,
 22nd of Shvat BO2 25
 22nd of Shvat. Y Ch 9, 81
 Corresponds to Yosef. V1 ft. 94
 Rosh Chodesh Shevat. V1 92
 The 11th Month - The level of
 Kesser that transcends the ten
 Sefiros. An idiom of Shevet
 (staff). V1 66.
 The 11th month. Its connection
 to the Redemption. BA 116
 The 11th Month. Kesser which
 transcends the ten Sfiros. Y 72
 The tenth of Shevat. V1 81,
 Ch.11, 97
 Yud Shevat - BO1 Ch. 11

**Shneur Zalman, The Alter
 Rebbe:**

His sleep on Friday afternoon
 reflected the "sleep" Above.
 V2 48

Shoshan:
 BO2 39

Sleep:

Sleeping on Friday in the
 afternoon. V2 48.
 The soul gains additional life.
 V2 55
 Through the sleep of Adam,
 an addition of life was brought

about, and "He took one of his
 sides..." V2 25

Snake, Serpent:

Alluding to the transformation
 of the nations in the Ultimate
 Redemption. BO1 85

Song of Songs:

Holy of Holies. BA 104
 The Custom to say it before
 Kabbalos Shabbos. BA 102

Souls in Bodies:

BO1 ch. 13
 See also: Life

Splitting of The Red Sea:

Preparation for the uniting of
 the Upper Realms and Lower
 Realms at the Giving of The
 Torah. BA 24
 The Culmination of the
 Exodus of Egypt was when the
 Egyptians were dead on the
 sea shore. BO1 92
 The superiority of the "Song of
 the women" at the Splitting of
 the Sea. BO2 58

Strength:

"Hashem grants His Nation
 with strength." Torah. - S71

Tablets:

the 1st Tablets and the 2nd Tablets. Y 19

Tachanun:

The virtue of the days in which we do not say Tachanun. FF 2

The Ten Commandments:

“Anochi (I am your G-d)...” said to each individual Jew. Y 98

Hashem Who commands the Ten Commandments and Ten Commandments = 11. BA 47, 77

The advantage of them being said by Hashem and by Moshe. Y2 31

The Ten Commandments allude to the 613 commandments. Y 3

The ultimate perfection of their effect – in the Redemption. Y2 37

Teref (prey):

Teref of Holiness. 288 sparks with an additional Alef. V2 94

Testimonies, Statues and Laws:

Also the intellectually understood Commandments are from Mt. Sinai, from the Essence of Hashem. Y 84

Teves:

20th of Teves- S77

24th of Teves. V1 75

28th of Teves V1 75

The 10th month. V1 60

Time to Come:

“Marriage” of Knesses Yisroel and Hashem . FF 105.

Ibid. Revelation of G-dliness that is immeasurably higher than the world. BA 78

Inheriting the Land of 10 nations. “In the Future the Land of Israel will spread over....” BA 86

New Song. BA 98

Remembering the exodus of Egypt, also in the days of Moshiach when it is seemingly unnecessary – S 41

Revelation of the secrets of the Torah. BA ch. 5, 129

The completion of the “marriage” of the Jewish People and Hashem. The revelation of the Essence of Hashem below. V1 40.

The completion of the “marriage” of the Jewish People and Hashem. The revelation of the Essence of Hashem below. V1 40.
The revelation of the 5th Level which transcends the four

letters of the Name Havaye'h.
V1 54

The revelation of the 5th Level
which transcends the four
letters of the Name Havaye'h.
V1 54

The Revelation of The Essence
of Hashem's Divine Presence
in the lowest realms. BO2 112
The Revelation of The Essence
of Hashem's Divine Presence
in the lowest realms. BO2 112
The spirit of impurity will be
removed – BO1 ch. 2

The Ultimate Dwelling for
Hashem in the lowest realms.
“Your Master will not be
hidden from you...” BO1 35
The ultimate perfection is G-
dly revelations to souls in
bodies. The soul will receive
nourishment from the body.
BO1 77

Torah:

'My tongue will reiterate Your
Words.' Y2 36

“Everyday it should be new in
your eyes.” Hashem
continuously gives the Torah
anew. Y 18

Addition in Torah Study. Y 98
Comprehension of Torah and
the realization that it is the
Wisdom of Hashem. Y Ch. 4
Eternal. BO1, 10

Obligation to give precedence
to matters which are pertinent
– S21

Studying all parts of Torah.
BO1, 15

The Giving of the Torah - one
time event includes the
innovative insights in Torah in
the Redemption. BA ch. 5

The Holy source of negative
matters mentioned in the
Torah. BO1 12

The obligation to study Torah
every moment. V2 51

The revealed aspects an the
deeper dimensions. BA 78

The Torah and Hashem are
truly one. Y 23

The Torah and Hashem are
truly One. Y2 53

Through studying Torah with
nullification to Hashem one
becomes a pipeline for the
revelation of Hashem's
Essence in the world. Y 65
Torah and The Jewish People.
V1 29

Torah the treasure of Hashem.
Descended below. Y ch. 3

Uniting the concealed aspects
of the Torah, the Soul and
Hashem with the revealed
aspects of Hashem, the Torah
and the Soul. Y2 76

When studying Torah one experiences the Giving of the Torah. Y 29

Torah and Mitzvos:

Influencing 10 Jews to add in every aspect of their fulfillment. Y 101

The difference between their affect on the world. Y 42

Their fulfillment will be at the height of perfection in the ultimate Redemption. BO2 52, BA 148, V2 68

Torah, Prayer and Good deeds.

Y2 ch. 17, 122

Transcendent Revelation:

Drawn into Vessels. The Level of Eleven drawn into the world. BA ch. 4

Travels:

“11 days...” and Hashem led them through the desert for forty years – a positive perspective. BA Ch. 3
42 travels. BA 137

The entire duration of exile is alluded to in the 42 travels in the desert. BA 81

Tree:

“For man is [likened] to the tree of the field.” FF 10

Tunics of Ohr:

Ohr with an Alef - Light. Ohr with an Ayin - Skin. FF 66

Tzedakoh (Charity):

Dollar distribution every Sunday by the Rebbe King Moshiach Shlita. FF 126

Hastens the Redemption. FF 127

Unison:

Of Knesses Yisroel and Hashem in The Time to Come. FF 105

The virtue of revealing the general unity in the creation and in the Jewish People, and the virtue of revelation of the unique accomplishment of every individual. VY

Upper Realms and Lower Realms:

Beginning of their union with the Shidduch of Yitzchak and Rivkah. V1, 20

From the perspective of the the Essence of Hashem.

Uniting the upper realms and lower realms from the perspective of the world. V1, 27

Through drawing forth below,
the Essence of Hashem is
revealed. V1 35

Vowels:

Tzeirei and Segol - BA 31

Wheat:

FF 57

Wine:

Symbolizes joy in serving
Hashem both with the G-dly
soul and the animal soul. FF
61.

Women:

Adding and influencing others
to add in all Torah, Mitzvos
and Chassidus especially their
special Mitzvos. Arousal about
the great merit of Jewish
Women in bringing the
Redemption immediately. Y2
ch. 17

Going in the ways of the
Rebbetzins. BO2 101

Special connection to making a
dwelling in the lowest realms.
Y2 Ch. 14

The Redemption is in the merit
of the women of the
generation. Special efforts of
the Rebbe Rayatz in educating
them. Y2 82

The superiority of the rejoicing
of the women at the Splitting
of the Sea; presently when the
ultimate Redemption is
imminent. BO2 58 110

The virtue of their service at
the present time in bringing
the Ultimate Redemption BO2
78

Their study of Torah. BO1 124
Their three Mitzvos - related
to beauty. The education of the
children is dependent upon
the women. Y2 100.

Their virtue and precedence
before men. Their connection
to The Ultimate Redemption.
Emphasis on their Education.
BO2 49

Their virtue in accomplishing
a dwelling for Hashem in the
lowest realms. BO2 32

Tznius (Modesty) BO2 96, 110
World convention of the
women Shluchos
Y2 Ch. 17

World to Come:

The ultimate perfection is as
souls in bodies. Y2 15

Yaakov:

Lived for 147 years. V2 85

Lived for 147 years. V2 85

“Yaakov and Eisav mentioned
in the Parsha” BO1 ft. 281

Year:

The year 5752 – BO2 103

The year 5753 - BO2 108

Tzaddik – The year the Rebbe King Moshiach Shlita reached the age of 90. BA 134

Yechidah:

Y2 67, 115

Yehudah. Rabbeinu**HaKodosh:**

His passing on Erev Shabbos due to a stomach ailment and his weeping. V2 3

Resurrection on Erev Shabbos. V2 ft. 63

Yisro (Jethro):

Alludes to the additional insights in Torah in the Time to Come. BA 32

Him saying “Now I know...” was the preparation for the Giving of the Torah. BA 20

The conversion of Yisro - the refinement of the sparks of holiness that fell below. BA 75

Yisroel, The Baal Shem Tov:

His connection to the coming of Moshiach. Y 95

Yitzchak:

Marriage of Yitzchak and Rivkah - uniting Mah and Bahn. V1 19

He had the ultimate perfection of a long life. V2 85

Yosef:

His name is connected to the fact that HaShem will LeHosef (once again) redeem the Jewish People – S Beginning of the Address

Z”A and Malchus:

Dormita of Z”A on Friday for uniting of Z”A and Malchus on the night of Shabbos. V2 35

Tanya

Chapter followed by pg. in book it is cited

2. 213, 263

4. 117, 234, 279,294

5. 234, 253, 280

17. 53, 101, 232

23. 46, 234, 279,294

27. 218

31. 17, 122
 36. 54,110, 188, 234, 245, 268,
 270, 290
 37. 55, 186, 220, 228, 272
 40. 150
 42. 124, 219, 240
 44. 123
 45. 154
 47. 10,12,13,29
 53. 229

Shaar Hayichud
 Vahe'emunah, beg. ch. 4. 212
 Iggeres Hateshuvah, end ch. 4.
 183
 Iggeres Hakodesh, sect. 4. 200,
 212
 Iggeres Hakodesh, sect. 20. 247
 Iggeress Hakodesh, sect. 27-28.
 265, 36, 61, 84, 123, 129, 149,
 197

Torah Ohr

Parshah followed by pg. it is cited in this volume

Bereishis, at the beg. 206
 Beginning of Parshas Vayeira.
 277
 Toldos, 17d. 97
 Toldos, beg. 20d. 280
 Vayehi Mikeitz (31a).102
 Mikeitz, 37c. 252
 End of Parshas Vayigash.143
 Shemos, end 50b. 80
 Beg. of Parshas Shemos. 18
 Vaeira, 56a.41
 Beg. Vaeira.42
 Va'era, s.v. Vayomer... Mee
 Som Peh, 51d.112ff
 Yisro, 71c.12
 Yisro, end pg. 74a .58

Yisro, 70c. 82
 Yisro, 67b.235
 Mishpatim, 75b.124
 Mishpatim, 78c. 254
 Mishpatim, 75b.255
 Mishpatim 75c.284
 Terumah, 80d.93
 Terumah, 81a.116
 Vayakhel, 88a. 82
 Vayakhel, 89d. 129
 End Parshas Vayakhel.149
 Megillas Esther, 94d.14
 Megillas Esther, end 93a.79
 Sisa (in the supplements)
 113a.165
 In the supplements, 117b. 280

Likkutei Torah

Parshah followed by pg. it is cited in this volume

Beg. Parshas Pekudei.129	Re'ei, 25a, 27a.282
Pekudei, 3b ff. 183	Beg. Parshas Nitzavim.88
Vayikra, 5c. 283	Nitzavim, 46b.279
Tzav, beg. 13a.264	Nitzavim, 46a.283
Tzav, 17a.131	Derushei Rosh Hashanah,
Bechukosai, 49d.211	60b.162
Bamidbar, 15c.240	Shabbos Shuvah, 65b.157
Naso, 22a. 97	Berachah, 96c-d.46
Bahalos'cha, 33c.295	Shir Hashirim, 11d.130
Bahaloscha, 33c. Shelach 44d.	Shir Hashirim, 15c.162
137, 150	Shir Hashirim, 24d.214
Shelach, 37d. 262	Shir Hashirim, end 25a. 79
Korach, end 54b. 27	Shir Hashirim, 35c.251
Chukas, 65c.129	Shir Hashirim, 42a.239
Masei, 88c.178	Shir Hashirim, 42a, beg. pg.
Masei, 89b.188	50c. 53
Masei, 89a .189	Shir Hashirim, 48b.157
Re'ei, 25d. 93, 61	Shir Hashirim, end 48b. 27
Re'ei, 29a.183	

Likkutei Sichos

Vol. and pg. followed by pg. it is cited in this volume

1, pg. 139. 152	6, pg. 57.100
3, pg. 10163. 20	6, pg. 21 . 290
4, pg. 1026. 82	7, pg. 41. 23
5, pg. 175. 12	7, pg. 270. 155
5, pg. 57.99	11, pg. 8. 65, 89
5, pg. 245. 54	11, pg. 74.169

13, pg. 25. 292	23, pg. 229. 67
15, pg. 76. 43	24, pg. 87.12
16, pg. 74. 117	25, pg. 71, 29
16, pg. 125. 19	25, end pg. 281. 94
16, pg. 452. 142	26, pg. 444. 31
17, pg. 371. 206	26, pg. 414.299
17, 349. 11	26, pg. 369.291
18, pg. 303 ff. 64	26, pg. 329. 263
18, pg. 409. 283	26, pg. 329. 123
20, end pg. 74. 50	26, pg. 26. 33
20, pg. 341. 101	26, pg. 30. 36
21, pg. 12 ff.	26, pg. 90 ff. 61, 314
21, pg. 27. 43	27, pg. 229. 39
21, pg. 50 f. 61	27, pg. 191. 21
22, pg. 34.168	28, pg. 242.240
23, pg. 222. 43	29, pg. 358.297

In Honor of the Rebbe King Moshiach Shlita



Long Live our Master
Teacher & Rebbe King
Moshiach Forever &
Ever!

In Honor of the Rebbe King Moshiach Shlita

*May he lead us to Jerusalem,
Now!*



Dedicated

L'iluy Nishmas Henya Leah Bas Yaakov

May she arise immediately in the true and complete

Redemption

Dedicated by her children Chanan Shalom, Liba Gittel and

Devorah

*L'zchus Hachassid R' Moshe ben Rivka, it should be Mekuyam the
Brochah of the Rebbe Melech HaMoshiach Shlita 23 years ago
"Yemei Shnoseinu Bahem Shivim Shanah V'im Begvuros Shmonim
Shanah un Noch Hundert Yahr" Bemiluan*

סגסגסג

L'iluy Nishmas Shlomo Zalman Ben Avraham Yitzchok

סגסגסג

L'iluy Nishmas Simah Bas Shmuel Dovid

Sybil Rauh

24th of Menachem-Av (20th August), 5774

*May she arise immediately in the true and complete
Redemption*

Dedicated in honor of her Shloshim

by her son Tzvi Hirsch Yonah ben Simah Rauh

סגסגסגסג

In memory of my beloved father,

Eliezer Ben Rochel and Dovid

Dedicated

By Dovid Feldman and Family

סגסגסג

*Dedicated by the Gottesfeld family in memory
of Rivkah Aidel Bas Avraham*

In Honor of the

Rebbe King Moshiach Shlita

*Long Live our Master Teacher &
Rebbe King Moshiach Forever &
Ever!*

שמחה שמחה

שמחה
שמחה

*Lezchus Yuval, Limor, Orel, Ariel, Noam,
Eliron, Aviv, Eden and Yarden*

שמחה

שמחה

L'iluy Nishmas Yehudis Bas Avraham

שמחה

שמחה

**May the Rebbe King
Moshiach Shlita lead us to
Jerusalem, Now!**

*Long Live our Master Teacher & Rebbe
King Moshiach Forever & Ever!*

לְבָרְכֶךָ

לְבָרְכֶךָ
20

Dedicated by the Nakash Family

In Memory of
Ya'akov ben Ezra Nakash,
Dina Leah bas Velvel HaLevi Friedman
And Chayalei Tzahal Whom HaY"D
***May They Unite With Them In the Redemption,
Now!***

Long live the Rebbe King Moshiach forever!

Keep this translation going by dedicating a Sichah.

And Bring Moshiach Now!

The translation of each Sichah takes at least 150 hours of highly skilled work including extensive research of cited sources in order to decide on the most accurate translation. This is in addition to the countless hours spent on studying the Sichos in depth. And this is all before considering the cost of the printing. We need your support to continue this vital project, making the Sichos of Dvar Malchus accessible to the English-speaking public. This spreads awareness of Moshiach and provides clear answers to many common questions about Moshiach, thereby hastening the Redemption!

You may dedicate a Sichah in honor of or in memory of someone. This will bring them many blessings.

The price for dedicating a Sichah is **\$7700**. Payment plans are available.

Contact us today at RebbeMessiahLives.770@gmail.com.

Thank you!