

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



Shalom

Royal Words

of the

Lubavitcher Rebbe King Moshiach Shlita

Rabbi Menachem Mendel *Shlita* Schneerson



Shalom

A Free Translation of the Addresses Spoken in the Weeks of

Devorim 5751



5776 – 115th year of the Rebbe King Moshiach Shlita

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Moshiach Shlita.

B"H

Translators' Forward

We hereby present the first volume of English translations of “Dvar Malchus” – Royal Words 5751, celebrating 115 years of the life of the Rebbe King Moshiach Shlita.

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 serve Hashem with the fulfillment of Torah and its Commandments on a truly high level befitting this new era. This book includes free translations of addresses of the Rebbe King Moshiach Shlita on the Torah portions of the book of Devarim (Deuteronomy) from the year 5751-2 (1991).

We have placed effort into making the translations of these addresses as faithful as possible to the original Hebrew or Yiddish edition of these addresses (which were edited by the Rebbe King Moshiach Shlita). However, it is necessary to note that the translation – into English – appearing in this volume was not edited by the Rebbe King Moshiach Shlita and therefore cannot replace the original version.

Any additional explanations in the text were placed in brackets (brackets which appear in the original were made bold). All notes appear in the original edition and were authored by the Rebbe King Moshiach Shlita. Any additional explanatory notes (added by the translator) were placed in brackets and italicized.

* * *

The year 5751 – “The Year in Which I Will Show Them Wonders”

The Rebbe King Moshiach Shlita announced in the spring of 5751 (1991) that we have entered a new era in history – our focus is on the revelation of the ultimate Redemption through our Righteous

Moshiach¹! The prophecy “Here he (Moshiach) comes” is the announcement of our times and we can already point and say, “Here *he* comes.”²

Upon every possible occasion thereafter, the Rebbe King Moshiach Shlita, explains how the events occurring in the world are signs of the Redemption. Moreover, how the ultimate Redemption through our Righteous Moshiach is currently unfolding before our eyes. Mainly, the Rebbe King Moshiach Shlita explains the high level of G-dly Service in perfect fulfillment of Torah and Mitzvos, befitting this amazing time.

The addresses containing these amazing, awaited words were edited by the Rebbe King Moshiach Shlita and publicized in booklets, in the newspaper etc. They were also publicized in Hebrew (when originally edited in Yiddish they were translated into Hebrew), throughout the Holy Land in booklets entitled “Dvar Malchus” – Royal Words.

The addresses in this volume were said after the fall of communism in Russia and ‘that country’ assuming a new government, which actually helps spreading Torah and the wellsprings of Chassidus outward. Indeed, the Rebbe King Moshiach Shlita mentions this in a number of these addresses:

“...Which this event is [one] of the “*wonders*”, since the same country *which fought* against the accomplishments of my revered father-in-law the Rebbe Leader of our generation ... in spreading Torah and the wellsprings [of Chassidus] outward, *is hosting and honoring* his disciples, emissaries as well as those who follow his example, in spreading Torah and the

¹ See the “Royal words” of the 28th of Nissan 5751, the “Royal words” of Eikev 5751ch. 11, and more.

² See the “Royal words” of Tazriah Metzorah 5751 ch. 14, and the “Royal words” of Shoftim 5751 ch. 11, and more. See also the add. of the tenth of Elul 5751.

wellsprings [of Chassidus] outward...”³

The Rebbe King Moshiach Shlita explained in the months following⁴ that this revolution is an outcome of the revelation and through the accomplishments of Moshiach.

The Revelation of Moshiach

As mentioned above the Rebbe King Moshiach Shlita, said in the spring of 5751 (1991) that “Here he (Moshiach) comes” is the announcement of our times. Indeed, at that time Rabbis made a ruling that the Rebbe Shlita is the King Moshiach⁵, and Chassidim put effort in getting people to sign their names in accepting the sovereignty of the Rebbe King Moshiach Shlita. These activities were strongly encouraged by the Rebbe King Moshiach Shlita. In fact, in the first address in this book, the Rebbe King Moshiach Shlita says many times that on this Shabbos, Moshiach is revealed:

“...The revelation of the deliverer of the Jewish people on this day is with advanced vigor and greater strength...”⁶

Indeed three days later, on the 13th of Menachem Av 5751, the Rebbe King Moshiach Shlita publicized (in the above mentioned publications) a tract which explains the answer to a question regarding which our Sages have said that *only Moshiach will be able to answer!*

In the address of Shoftim 5751, the Rebbe King Moshiach Shlita clearly told us to publicize to everyone that “here he (Moshiach) comes” (to the extent that we point and say “here *he* comes”):

³ “Royal words” of Va’eschanon 5751 ch. 10, “Royal words” of Re’ei 5751 ch. 9, and more.

⁴ See the “Royal words” of Mishpotim 5752, and more.

⁵ See the “Royal words” ibid ch. 6, and more.

⁶ End of ch. 2.

“[One must] publicize both to oneself and to all those that can be reached that they must accept upon themselves and take upon themselves (with greater strength) the instructions and advice of “your judges” and “your advisors” of our generation - “who are the kings? the Rabbis” in general, and especially the leader of our generation – who comes in continuation of the Rebbes, our leaders, before him – the judge of our generation, advisor of our generation, and prophet of our generation,...

...There is the instruction as mentioned above, that it must be publicized to all the people of the generation, that we have merited that Hashem chose and appointed a person of free-will, who is of himself, incomparably superior to the people of the generation, that he should be the "judge" and "advisor" and prophet of the generation, who will issue directives and give advice regarding the Service of all of the Jewish people and all the people of this generation, in all matters of Torah and Mitzvahs, and also in regard to the general day-to-day life and conduct, including [advice and directives] in [matters of] "in all your ways (you shall know Him)" and "all your deeds (shall be for the sake of Heaven)",

Including the main prophecy – the prophecy that "immediately to redemption" and literally immediately "Behold, this one (Moshiach) comes".⁷

Moreover, the Rebbe King Moshiach Shlita emphasizes that this is a prophecy, as the Rebbe King Moshiach Shlita mentions in the note on the words “the prophecy...”:

“Not [being said] just as a sage and judge rather as a prophet, which [therefore] it is definite – see short discourses of the Alter Rebbe p. 355-6.”

⁷ Ch. 11.

A few days after this address was spoken⁸ the Rebbe King Moshiach Shlita said, that as result of the fulfillment of this instruction (to publicize that “here he comes” to the extent that we point and say “here *he* comes”) the Leader of our generation is revealed as the Moshiach, and 'revealed' in its full strength.

From then on, the revelation of Moshiach continues to get stronger and stronger. Especially from when the Rebbe King Moshiach Shlita began to encourage the singing of “*Yechi Adoneinu Moreinu V’Rabeinu Melech HaMoshiach L’olam Va’ed*” – “*Long Live our Master Teacher & Rebbe King Moshiach Forever & Ever*”!

Indeed now then ever before it is clear to all that the house and synygouge of the Rebbe King Moshiach Shlita, 770 Eastern Parkway in Brooklyn, is the source of light for the whole world in preparation for the third Beis Hamikdosh “from which light will come forth to the entire world.”

“...Finding ourselves now in a trifold house, a synagogue, study house as well as a house of kind deeds, and especially – of my revered father-in-law the Rebbe leader of our generation, the Moshe of our generation – which [this trifold house] is a foretaste and preparation for the Third Beis Hamikdosh...”⁹

*

I want to use this opportunity to thank all those that assisted in the printing of this volume.

May it be the will of Hashem, that the printing of this book bring the complete revelation of Moshiach – that Hashem open our eyes to see the Rebbe King Moshiach Shlita in his full glory. Especially since all the addresses in this book are on matters of Redemption through Moshiach, about which, the Rebbe King Moshiach Shlita

⁸ See the add. of the tenth of Elul 5751.

⁹ Excerpt of our free translation “Royal words” of Devorim 5751 ch. 9.

announced, that studying matters of Moshiach and Redemption in the Torah is the straightforward path to bring the complete revelation of Moshiach¹⁰. “The king in his splendor, our eyes shall behold”¹¹ literally now!

E. Y. & I. M. Benyaminson

¹⁰ See the “Royal words” of Tazriah Metzorah 5751 ch. 13, and more.

¹¹ It is interesting to note that in the “Royal Words” of Eikev (the third address in this book, chapter 13 ff.) The Rebbe King Moshiach Shlita speaks at length about the phenomenon of the printing of the Tanya in Braille, for the sightless. As for the reason why a sightless person is referred to as “one having a lot of light”, the Rebbe King Moshiach Shlita only cites sources explaining this, but doesn’t mention what they say. (See note 122 *ibid.*). On the other hand, in the “Royal Words” of Shoftim, the Rebbe King Moshiach Shlita only briefly mentions the phenomenon of printing the Tanya in Braille. However, this time the Rebbe King Moshiach Shlita explains why a sightless person is called so:

“This is because he has literally “an abundance of light” - due to the great quantity of light that enters the eye, and the filters are lacking [which let in only a limited amount of light] etc. (see...). And also we may say, that through the descent of not being able to see (temporarily), there comes about afterwards a manifestation of light and seeing, with advanced vigor and greater strength, like the advantage of light from darkness (Koheles 2,13).” - (note 107)

We may possibly say that the reason why the Rebbe King Moshiach Shlita explains this concept specifically in the “Royal Words” of Shoftim, is in order to clarify the fact that the Rebbe King Moshiach Shlita will live forever and not even be buried Heaven forbid (as mentioned at the end of this address). Although there might be a time that we will Heaven forbid, not merit to see the Rebbe King Moshiach Shlita, this does not change the fact that the Rebbe King Moshiach Shlita is still alive the same as before. We are not meriting to see him due to the two reasons for ‘sightlessness’. And immediately we will merit “seeing, - the Rebbe King Moshiach Shlita - with advanced vigor and greater strength”!

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– Translated from Yiddish –

1. These days – especially coming from Shabbos Tishah B'av (which postponed [the fast to Sunday]) – are very auspicious days for the coming of Moshiach:

In addition to it being an essential in the Jewish faith (“Ani Ma’amin”) that “I await his [Moshiach’s] coming every day”¹, meaning “that every day [we anticipate that] he come on that [very day],” – and especially in the present time in general, as was spoken lately many times, that according to all the signs of the Redemption, indeed “here he (Moshiach) comes”² literally immediately (and it is completely not understood as for why Moshiach has not yet come) – [indeed,] this is more emphasized in the days of the month Av, as is stated in the Midrash³: the lion arose in the zodiacal constellation of ‘lion’

*) At 8:35 pm, the Rebbe Shlita [Shlita means: may he live for good, long years] entered the synagogue and delivered an address. Afterwards, he gave every single person a dollar bill in order that it (or a different one [because we treasure the dollar that we receive from the Rebbe Shlita]) should be given to Tzedaka, along with an addition[al contribution] of his or her own. After this, they [the congregation] prayed the Evening Service. Following the prayers, the Rebbe Shlita began to sing the Hakafos Nigun of his father, of blessed memory. *Publisher’s note.*

¹ The twelfth of the Thirteen Principles of Faith – in the wording of “Ani Ma’amin” which appears in several Prayer Books. See also Commentary on the Mishnah by the Rambam, ch. Cheilek [eleventh chapter in Tractate Sanhedrin].

² Shir Hashirim 2, 8. And in Shir Hashirim Rabbah *a.l.*

³ Yalkut Shimoni Yirmiyah, Remez 259.

(the fifth month) and destroyed the Ariel (Beis Hamikdosh)... in order that the Aryeh [Lion] (referring to Hashem) will come in the zodiacal constellation of 'lion' ('and I will transform their mourning into rejoicing'⁴) and build the Ariel". Meaning to say that in the month of Av will be the building of the third Beis Hamikdosh, "the Sanctuary, which Your hands, o Hashem, have established"⁵. And furthermore: this is the intent and condition, which "*in order*" for this the destruction of the Beis Hamikdosh transpired in this month⁶.

As also emphasized in the name of the month (as it is called in accordance with the "Jewish custom (which) is [also part of] Torah"⁷) - "*Menachem Av*"⁸, that before "*Av*" (before the name of the month [as it is called] in the Torah⁹) we first say "*Menachem*" - the consolation of the Redemption, which this shows that in this month the consolation of the Redemption ("*Menachem*") comes, the consolation for all the matters of Av, through transforming the undesirable matters of the descent in the month Av to a most highest ascent ("*Menachem*"¹⁰) - "the Aryeh will come in the zodiacal constellation of 'lion' and build the Ariel" (which "*in order*" for this the descent transpired), as mentioned above.

2. In the month Menachem Av itself, this is even more intense on the day of Tishah B'Av, both on account of the day

⁴ Yirmiyah 31, 12.

⁵ B'shalach 15, 17.

⁶ See Likkutei Sichos, vol. 29, pg. 10 ff.

⁷ Tosfos s.v. 'Nifsal' - Menachos 20b. *e.p.* - cited in Likkutei Sichos, vol. 22, pg. 56, note 2.

⁸ See Likkutei Sichos, vol. 23, pg. 214. *ref. a.l.*

⁹ Mishnah, Ta'anis 4:5-6. Targum Sheini on Megillas Esther 3, 7. Targum Yonasan ben Uziel, Sh'lach 13, 25. And elsewhere.

¹⁰ Which is also Moshiach's name, as [mentioned] further on in the address.

in general, as well as, on account of the day of the week in which it occurs this year, [namely] on the day of Shabbos:

Our sages say¹¹ that on the day of Tishah B'Av (the day in which the Beis Hamikdosh was destroyed) "the King Moshiach was born."^[11] And this idea repeats itself anew every¹² Tishah B'Av¹³, and being that on the birthday of a person "his Mazal is stronger,"¹⁴ this means, that on Tishah B'Av the Mazal of Moshiach is stronger, and it is an auspicious day for the true and complete Redemption.

And this is also pertinent in practical Law, as it says in the writings of the Arizal¹⁵, that we say the prayer of Nachem ("verses of consolation") on the day of Tishah B'Av in the

¹¹ Yerushalmi, Brachos 2:4. Eichah Rabbah 1:51. See also Bamidbar Rabbah 13:5 (at the end).

^[12] *[See also later in this talk that birth also means revelation. And see infra pg. 71 and more.]*

¹² As is known regarding all matters of holiness, that on their anniversary they 're-occur' just as they transpired the first time on that date, and furthermore: every year – in a higher way. And as the known explanation of the Arizal on [the verse] "these days are commemorated and take place" (Ramaz in Sefer Tikkun Shovavim, brought and explained in Sefer Lev Dovid by the Chida, ch. 29. See also Mishnah Gittin, end ch. 3. See also Machatzis Hashekel on Shulchan Aruch, Orach Chaim 468:10).

¹³ See end *s.v.* "Al Totzar Es Moav" of the Mittlerer Rebbe (Ma'amorei Admor Ha'emtza'i Devarim, vol. 1, pg. 102). See also Yefeh Anaf (the complete version) on Eichah Rabbah, *ibid.*

¹⁴ See Yerushalmi, Rosh Hashanah 3:8 and Korban Ha'eidah and P'nei Moshe *a.l.*

¹⁵ Sha'ar Hakavanos, Inyan Tish'ah B'av at the end, brought in Birkei Yosef, Orach Chaim 559:7.

Minchah prayer – “since then [at the time of] Minchah on Tishah B’Av, Moshiach is born who is called¹⁶ Menachem”¹⁷.

And we may say, that when Tishah B’av occurs on Shabbos (as in the calendar layout of this year), and the fast (and recitation of Nachem) is postponed to Sunday, in such a case only the undesirable matters are postponed – the concept of fasting and the laws of self-affliction and mourning etc., however the positive and desirable matters – that on this day the deliverer of the Jewish people was born – are not postponed, [and] not even weakened Heaven forbid, on account of Shabbos. And on the contrary: the good matters are much more evident and intense on the day of Shabbos¹⁸.

And the reason for this – we may say: since *all* matters in the world – including the most loftiest aspects in the ‘gradational descent [of the Emanations of Hashem]’ (like the angles and even the Ten Sefiros [manifestations of Hashem] etc.) – were created “for the Jewish people” (and “for the Torah”)¹⁹, [and “the thought [source] of the Jewish people” “preceded [the thought of the] Torah”²⁰ (Torah was given for the Jewish people, as it says ‘command the Sons of Israel’, ‘speak to the Sons of Israel’)²¹] – [therefore] there cannot be an existence in the world, including a detail in the calendar layout (which is dependent on the orbit of the sun, moon and

¹⁶ Yerushalmi Brachos and Eichah Rabbah ibid. And so is found in Sanhedrin 97b.

¹⁷ And this is also the reason that we say the ‘blessing of the moon’ at the conclusion of Tishah B’Av, “for on the Ninth of Av Moshiach is born” (Pri Eitz Chaim, Sha’ar 23 – Kavanas Tishah B’Av and Bein Hametzarim at the end. Mishnas Chasidim, end Mesechta Tammuz V’Av).

¹⁸ See also Likkutei Sichos, Shabbos Chazon 5751, ch. 1.

¹⁹ Rashi’s commentary, Bereishis 1, 1.

²⁰ Bereishis Rabbah 1:4.

²¹ See Tana D’vei Eliyahu Rabbah, ch. 14.

zodiacal constellations²²) which was created for the Jewish people, which will interrupt or weaken Heaven forbid, an efflux and manifestation of holiness to the Jewish people, including and most certainly such an essential matter of the Jewish people, like the birth and ‘intensifying of the Mazal’ of Moshiach (on Tishah B’Av).

And most certainly when the [date] discussed is the day of Shabbos (the occurrence of Tishah B’Av on Shabbos): since the Jewish people are “the mate”²³ of Shabbos [both Shabbos and the Jewish people transcend and are ‘separate’ from the matters of the world²⁴ ([Shabbos is different than] the other days of the week, which every one of them has a “mate” [see infra ch. 9])], and Shabbos is connected with the revelation of the Redemption (as emphasized in the ‘song of the day’, “‘a Psalm, a song for the day of Shabbos’, a Psalm, a song for the Time to Come, for the day which is all Shabbos and rest for life everlasting”²⁵, and every Shabbos is a foretaste of this²⁶) –

²² Which pertain to the conduct of the world and its [gentile] nations, and not to the Jews, as it says (Yirmiyah 10, 2) “from the ways of the nations do not learn and from the signs in the sky do not be distressed, for the nations fear them”, and our Sages said “the Jews have no Mazal [dominating them]” (Shabbos 156a. Nedarim 32a).

²³ Bereishis Rabbah 11:8.

²⁴ As the saying of our Sages that Shabbos “was sanctified [by Hashem the first Shabbos upon the Creation of the world] and so it remains [for ever] [i.e. the holiness of Shabbos is drawn from Above, from the initiative of Hashem, as opposed to the holidays, whose holiness depends on the *sanctifying of the moon by the Jewish court*]” (Beitzah 17a), [and Shabbos is called: Shabbos Kodesh] “Kodesh is a word on its own [emphasizing the fact that Shabbos is holy/set-apart from other things, including the confines of the world]” (Zohar III 94b).

²⁵ Tamid at the end.

²⁶ See Hemshech 5666, pg. 542. Hemshech Te’erav, vol. 2, pg. 1127. And elsewhere.

we certainly cannot say, that *Shabbos* pushes off this lofty matter of the Jewish people, namely, the birth of our righteous Moshiach on Tishah B'Av. Rather *on the contrary*: Shabbos pushes off all the *undesirable* matters for the Jewish people (fasting and self-affliction) as well as matters 'contrary to Redemption', and strengthens and reveals even more – with advanced vigor and greater strength – the matters of Redemption in Tishah B'Av, the concept of 'the birth of Moshiach' on this day.

And especially that this Shabbos (Tishah B'Av) is Shabbos *Chazon*, Chazon a term for seeing: on this Shabbos "they show every single Jewish person the Beis Hamikdosh of the Future, from afar" (as the known Torah insight regarding this²⁷), and especially that this is explained with a *parable* of a garment ("From a father who has a precious son and he made a precious garment..."^[27], even though the analogy is regarding the Beis Hamikdosh [lit. house – not a *garment*]), which shows that the revelation of the Beis Hamikdosh is manifested in a more revealed way, in a manner of a 'garment'²⁸

²⁷ From the great Chassid Rabbi Hillel Paritcher in the name of the great Rabbi from Barditchiv, his Soul is in Heavenly treasures – quoted in Ohr HaTorah Nach pg. 1097 on the margin of the page – on the words of the Tzemach Tzedek there: "Umeichazon Techezana Eineinu ("and from Chazon – 'our eyes shall see [Your return to Zion in mercy]')". Explained in Likkutei Sichos vol. 9 pg. 24 ff. Vol. 29 pg. 18 ff. Sefer Hasichos 5747 vol. 2 – the add. of Shabbos Parshas D'vorim. Likkutei Sichos Shabbos Chazon 5751.

^[27] [... He gave it to his son to wear. His son was not careful and ruined the precious garment. The father made him another one; however, the same thing happened. Thereafter, the father made another precious garment for his son, however he only showed it to him and said that when he will conduct himself correctly he will receive it.]

²⁸ And note from the custom of the Rebbe (Rashab) N"E on Tishah B'Av, that "he would put on his Prayer Shall – in the morning – and

(encompassment that is near [to the person,]) [which, although it isn't internalized – it encompasses the person, nevertheless] it is [still] nearer to the person (than the 'encompassment which is far' [characteristic] of a house)²⁹, parallel to the concept of the priestly *garments* (in the Beis Hamikdosh) – it is therefore understood (a fortiori from every Shabbos), that the revelation of the deliverer of the Jewish people on this day is with advanced vigor and greater strength. As is also emphasized in the culmination of the Haftorah of Shabbos Chazon: "Zion will be redeemed through Torah and its captives through Tzedaka"³⁰.

3. The above-mentioned virtue of Shabbos Tishah B'Av is more emphasized in the eating and drinking on this day [due to the fast being postponed to Sunday], when we have the Commandment of Enjoying Shabbos, "to have pleasure on it [the Shabbos day] with the enjoyment of eating and drinking,"³¹ "big fish... meat and wine"³², to the extent that even regarding 'the third meal [eaten close to the end of Shabbos]' (on Tishah B'Av which occurs on Shabbos), [which in our case is also] the 'final meal before the fast' – the law is³³ that "one eats meat and drinks wine during the Seudah

[immediately] take it off..." (add. of my revered father-in-law the Rebbe – Sefer Haminhogim Chabad pg. 47), which a Prayer Shall is a garment that enwraps his head and most of his [body]. And it is possible to connect this with the revelation of Moshiach (and the third Holy Temple) on Tishah B'Av also in a manner of a 'garment' (encompassment which is near [to the person]), similar to the priestly garments, as [mentioned] in the address.

²⁹ See at length Likkutei Sichos, vol. 29 *ibid*.

³⁰ Yeshayah 1, 27.

³¹ Shulchan Aruch Admor Hazaken, Orach Chaim 242:1.

³² Shulchan Aruch Admor Hazaken *ibid*., clause 2.

³³ Shulchan Aruch Orach Chaim 552:10.

Hamafsekes (final meal before the fast), and serves on his table even [a meal] like [that of] Solomon when he was king”.

From this we see, that in a fast day that occurs on Shabbos, not only is there the negating of self-affliction of not eating and drinking, rather also and mainly – the *joy and pleasure* which there is in eating fatty meat and drinking old wine [and we may say, that on a fast day that occurs on Shabbos, we must add in this [eating and drinking] even more than the other Shabboses of the year, in order to negate the possibility of it seeming to be a fast day³⁴].

And the explanation of this is – as spoken many times³⁵ – that in essence a fast day is something good – “a day of favor for Hashem”³⁶. And the true purpose of the fast days is – that their good aspect should be revealed, [i.e.] these days will be transformed “into holidays and days of joy and happiness”³⁶, as will be revealed in the true and complete Redemption. And the true idea of a fast day is *revealed* when the fast day occurs on Shabbos – which then only the aspect of fasting is pushed off, however not the good aspect (“a day of favor for Hashem”), and on the contrary: since every Shabbos is a day of favor³⁷, “You have called it most desirable of days”³⁸, and it is a Commandment to have pleasure on it etc., and it is a day

³⁴ See Likkutei Sichos vol. 4 pg. 1091.

³⁵ See Likkutei Sichos the 17th of Tammuz (postponed) 5748 ch. 4 ff. Address of Shabbos Parshas Balak, the seventeenth of Tammuz (postponed) 5748 (Sefer Hasichos vol. 2 pg. 526 ff.), [ibid] of this year (5751). And elsewhere.

³⁶ Yeshayah 58, 5. And see Iggeres Hateshuvah end ch. 2.

^{36*} Wording of the Rambam end Hilchos Taniyos.

³⁷ And as we say in the Minchah of Shabbos “And as for me my prayer to You, Hashem, at an auspicious time” (Psalms 69, 14. And see Zohar III 129a).

³⁸ Wording of the Amidah prayer of the Holy Shabbos.

connected to the Redemption (as mentioned above) – indeed the “time of favor” of the fast day, is then with advanced vigor and greater strength, and the fast day is then like a “holiday and day of joy and happiness”^{36*}, a foretaste of how it will be in the Days of Moshiach. To the extent that the postponement of the fast through Shabbos gives the power for pushing it off completely [being annulled] (in the Days of Moshiach), as emphasized especially regarding Tishah B’Av which occurs on Shabbos “and we postponed it to after Shabbos, and Rebbi [Rabbi Yehudah Hanasi] said ‘since it was postponed, it should be pushed off [completely]’”³⁹.

And we may say, that this is more emphasized in the meal of Tishah B’Av which occurs on Shabbos – since on Tishah B’Av there is the manifestation of the birth of Moshiach (as mentioned above), and especially after midday, in the time of the Minchah prayer (when “Moshiach was born”), and especially in the Seudah Hamafsekes – the ‘third meal’ of this Shabbos, since ‘the third meal’ of every Shabbos is connected⁴⁰ to the ‘meal of the Time to Come’, the meal of the Leviathan, Wild Ox, and drinking of the ‘guarded wine’⁴¹ (a physical meal⁴²), and most certainly the ‘third meal’ (the Seudah Hamafsekes) of Shabbos *Tishah B’Av*, when “the Moshiach was born”⁴³.

³⁹ Megillah beg. 5b. See also the add. in note 35.

⁴⁰ See Bach, Orach Chaim 291:5.

⁴¹ See Brachos 34b. Pesachim 119b. Bava Basra 75a. Vayikra Rabbah 13:3. And elsewhere.

⁴² See Likkutei Torah beg. Parshas Shmini. Toras Chaim, Toldos 12d ff. Sefer Halikutim Dach Tzemach Tzedek s.v. L’asid Lovoi pg. 646 ff. ref. a.l. And elsewhere.

⁴³ And according to this we may say regarding the precision of the wording (supra in the add.) regarding the eating of the Seudas Hamafsekes “*K’seudas (like the feast)*” (with a Cha”f of comparison)

4. And we may say, moreover, that when Tishah B'Av occurs on Shabbos and the fast is postponed to the tenth we have an advantage similar to that of the ninth and the tenth of Tishrei (Erev [the day ushering in] Yom Kippur and the day of Yom Kippur) – as the words of our Sages⁴⁴ “whoever eats and drinks on the ninth, the Torah considers it as if he fasted on the ninth and the tenth”.

And [this will be understood] by prefacing the connection of Tishah B'Av with Yom Kippur:

The⁴⁵ fast-days – which were all instituted by the Prophets and are a Rabbinical [enactment] – have relation, [i.e.] they are similar and they extend from the fast of Yom Kippur which is a Biblical [prohibition]. As is known that all Rabbinical Commandments are “similar to the Biblical [Commandments]”⁴⁶, to the extent that they are “extracted and are an extension from the Biblical Commandments” (similar to them)⁴⁷.

Amongst the four fasts themselves, Tishah B'Av is the most similar to Yom Kippur – “there is no difference between

specifically, since the feast of the Time to Come is immeasurably greater than the feast of Solomon when he was king.

⁴⁴ Yoma 81b. *ref. a.l.*

⁴⁵ Regarding the following, see at length the add. of Tzom Gedalyah this year ch. 2 *ff.*

⁴⁶ Pesachim 30b. *ref. a.l.*

⁴⁷ Iggeres Hakodesh sect. 29: “the seven Rabbinical Commandments are not reckoned as Commandments for themselves since it is already stated ‘thou shall not add [to them]’ (Re’ei 13, 1*), rather they are extracted and drawn from the Commandments of the Torah and are included in them, in the tally of 613”.

*) See also *Likkutei Sichos* vol. 15, pg. 138 note 8, *ref. a.l.*

Tishah B'Av and Yom Kippur..."⁴⁸, "Tisha B'Av's night is like the day in every aspect... and [during] its twilight [all its prohibitions] are prohibited like Yom Kippur"⁴⁹.

And especially according to the words of our Sages⁵⁰, that we equate the Holiday of the 15th of Av – which acts as an antidote for the matters which took place on Tishah B'Av ("[the fifteenth of Av is] the⁵¹ day the Meisei Midbar had come to an end"⁵², when the [Heavenly] decree of the Mesei Midbar was ended which was [decreed] on Tishah B'av⁵³) – with *Yom Kippur* – "there were no holidays for the Jewish people like the fifteenth of Av and Yom Kippur..."

And in [view] of the inner dimensions [of the Torah]⁵⁴: the great virtue of Tishah B'Av, [being that it is] the time of the birth of Moshiach (which in the time of Exile this exists in a concealed manner) is revealed on the fifteenth of Av, when the moon is complete⁵⁵, the elevation and perfection of the moon ([representing] Hashem's attribute of 'sovereignty') is achieved, [which is] the level of the King Moshiach [the

⁴⁸ Pesachim 52b.

⁴⁹ Rambam Hilchos Ta'ani'os 5:7. See also Tur Shulchan Aruch, Orach Chaim sect. 550.

⁵⁰ Tanyos 26b in the Mishnah.

⁵¹ Ibid 30b in the Gemarah.

[*Meisei Midbar* - see glossary].

⁵² And also the other reasons in the Gemarah there [for the Holiday of the 15th of Av] are related to correcting the occurrences of Tishah B'Av – See Likkutei Sichos vol. 24 pg. 51 ff. Sefer Hasichos 5747 – add. of the 15th of Av ch. 3. And more.

⁵³ Rashi's and Tosfos's comm. Ta'anis ibid, end of folio b – from Eichah Rabbah, P'sichta 33.

⁵⁴ See Ohr Hatorah Va'eschanon pg. 2197 ff. Nach pg. 1096-7. s.v. Nachamu 5670 (pg. 221 ff.).

⁵⁵ Sh'mos Rabbah 15, 26. Zohar I beg. 103a. And more.

exemplifier of] Dovid (as we say in ‘The Prayer for the Sanctification of the Moon’), after its great descent and concealment on Tishah B’Av (in the time of Exile), which [this descent] is “in order for the Aryeh to come in the zodiacal constellation of Aryeh and build the Ariel”. And we have a foretaste of this revelation on *Shabbos* Tishah B’Av – when only the inner good of Tishah B’Av (the birth of Moshiach) is clearly evident. And (also) for this reason “there were no holidays for the Jewish people like the fifteenth of Av” – due to the great elevation of the fifteenth of Av, “which then shines a foretaste of the [G-dly] Revelation of the Future which never expires”⁵⁶, connected with the building of the Beis Hamikdosh⁵⁷.

And therefore we equate the greatness of the holiday of the Fifteenth of Av with Yom Kippur – since on the “‘one’ day of the year”⁵⁸ of Yom Kippur – connected with the revelation of Yechidah⁵⁹ ([the level of Service that] Moshiach [reaches], [hence he is referred to as] the central level of Yechidah⁶⁰) – there is also the ascending of [Hashem’s attribute of] ‘sovereignty’ into the [level of the] ‘innermost of Atik [the

⁵⁶ *S.v.* Nachamu 5670 (pg. 230). And see Ohr Hatorah Va’eschanon and Nach, *ibid*.

⁵⁷ See Chiddushei Agados Maharsha, Mishnah Ta’anis *ibid*, that “the reasons [as for] why it (the fifteenth of Av) is joyous... are dependent on the *building of the Holy Temple* [since the reasons are regarding things that transpire in the Holy Temple]”.

[See note 62 regarding the relation of this to the day of Yom Kippur.]

⁵⁸ End of Parshas T’zaveh. Acharei 16, 30.

⁵⁹ See Tosfos *s.v.* Ad Achas – Menochos 18a. And see Ateres Rosh, Sha’ar Yom Hakkipurim ch. 2 *ff.* And at length – Sefer Hasichos 5747 – the blessing of Erev Yom Kippur (pg. 2 *ff.*) *ref. a.l.*

⁶⁰ Ramaz on Zohar vol. 2, 40b. And on Zohar III 260b. And more. See also Sefer Hama’amorim 5699 pg. 207. *e.p.*

[Yechidah is the highest level of the Service of the Soul.]

level of Hashem's 'pleasure']', "which is also a foretaste of the Future"⁶¹ (connected also with the Beis Hamikdosh⁶²).

Moreover, the culmination of the "seven [Haftorahs] of consolation" (which come after Tishah B'Av) is on Rosh Hashanah⁶³ ("[they are read] from after Tishah B'Av until Rosh Hashanah"⁶⁴), which the ultimate perfection of Rosh Hashanah is - on Yom Kippur⁶⁵ (Rosh Hashanah [namely, Returning to G-d] at the internal level [i.e. on Yom Kippur it is from the depths of the Soul]⁶⁶). And Yom Kippur is "'the day of His wedding' referring to the 'giving of the Torah'" ([the giving] of the Last Tablets)⁶⁷ - the end of the last forty days of Moshe on the [Sinai] mountain, which began on Rosh Chodesh [the first day of] Elul, after the middle forty days

⁶¹ S.v. Nachamu ibid (pg. 231). And see Ohr Hatorah ibid. End of Hemshech 5666 (pg. 546).

⁶² See comm. on the Mishnah Ta'anis ibid (R. A. Bartenurah. Rashi on the Rif) that "'the day of His heart's rejoicing' refers to the building of the Holy Temple" is speaking about Yom Kippur on which the Holy Temple was dedicated.

⁶³ And note from [what is known, that] 'there are those whom it is their custom' that from the fifteenth of Av and on we bless and wish "a good inscribing and sealing" (which is the numerical value of [the Hebrew words for] "fifteenth of Av") - Sha'ar Yisochor, Inyan Yom Tavar Magal, Drush 2. Darkei Chaim V'shalom sect. 684.

⁶⁴ Rambam Seder Tefilos Kol Hashanah at the end.

⁶⁵ And note also, that "Aryeh" (the zodiacal constellation of the month Av) is the acronym of "Elul, Rosh Hashanah, Yom Kippur, Hoshanah Rabbah" (Shaloh beg. Mesechta Rosh Hashanah (213a). Brought in Ohr Hatorah Nach pg. 467, end pg. 1057). And see Sefer Hasichos 5747 vol. 2 - add. of the 15th of Av at the end.

⁶⁶ Likkutei Torah Rosh Hashanah (58a).

[See at length - Igros Kodesh of the Rebbe King Moshiach Shlita, vol. 1 pg. 186-7].

⁶⁷ Mishnah Ta'anis ibid (26b) and in Rashi's comm.

from the 17th of Tammuz until Rosh Chodesh Elul (including [in it the days of] Tishah B'Av and the 15th of Av)⁶⁸.

And according to the above spoken, that on Shabbos Tishah B'Av is revealed the inner good and great advantage of Tishah B'Av (a foretaste of 'these days will be transformed into gladness, joy and holidays' in the true and complete Redemption) – it comes out, that Tishah B'Av itself has in it a revelation similar to that of Yom Kippur (only that in the time of Exile it is concealed [and is only revealed *on the fifteenth of Av* following it], in the years that Tishah B'Av comes out on the weekdays).

5. According to the abovementioned connection of Tishah B'Av to Yom Kippur – we may say, that in the calendar layout of this year, when Tishah B'Av occurs on Shabbos there is a similar advantage to that of which is written regarding Yom Kippur, that “whoever eats and drinks on the ninth, the Torah considers it as if he fasted on the ninth and the tenth,” since there is the phenomenon of “eats and drinks on the ninth” (on the ninth of Av) due to the Commandment of Enjoying Shabbos [and on the contrary, with an addition (as mentioned above), and we may say [that it should be] similar to the eating and drinking on the ninth of Tishrei which must be “the amount [of eating] of both days of Erev Yom Kippur and Yom Kippur”⁶⁹], which through this “Ma’aleh Alav Hakosuv (the Torah considers it – lit. the Torah elevates him)” – the verse (Torah) itself accomplishes in him (in the one eating) an

⁶⁸ And see the add. of the 15th of Av *ibid* ch. 6 and in note 83, that we may say that on the fifteenth of Av begins the preparation for “‘the day of His wedding’ [which] refers to the giving of the Torah [Yom Kippur when the Second Tablets were given]”.

⁶⁹ Pri Eitz Chaim Sha’ar Yom Hakippurim ch. 1. Siddur Admur Hazakein, after Seder Kapporos. Eishel Avraham (by Harav Haztaddik etc. from Butchatch) Orach Chaim beg. sect. 604.

elevation (Ma'aleh Alav Hakosuv), and an elevation "as if he fasted on the ninth and the tenth", he has the advantage (through eating and drinking on the ninth) of "fasting" – a foretaste of the World to Come which "does not⁷⁰ have in it eating nor drinking"⁷¹ – "on the ninth and tenth", *two* days.

Furthermore: since "every day I await his [Moshiach's] coming", also including "that every day [we anticipate that] he come on that [very day]", literally today (Shabbos Tishah B'Av 5751), which then the fast will be completely pushed off, and Tishah B'Av will be a big holiday – it is understood that the "Ma'aleh Alav Hakosuv" (the elevation) which comes through "one who eats and drinks on the ninth" (our actions and [G-dly] Service on this Tishah B'Av)" does not consist of "fasting (on the ninth and the tenth)", since then there will be eating and drinking also on the tenth of Av⁷², and the eating and drinking will have in it a very great virtue, and especially that it will be obviously connected to the inauguration of the Third Beis Hamikdosh, which will descend to earth literally immediately⁷³, *similar to* – and more than – the virtue and merit of the eating and drinking on Yom Kippur (the tenth of Tishrei) during the inauguration of the First Beis Hamikdosh⁷⁴. [And most certainly so, since in the Days of Moshiach the fast of Tishah B'Av will be completely nullified (whereas the pushing off of the fast of Yom Kippur during the

⁷⁰ Brachos 17a.

⁷¹ See Hemshech 5666 *ibid*.

⁷² And instead [of fasting there will be the advantage of] "*as if he fasted*", that there will be the *advantage* of "the World to Come does not have in it eating nor drinking [i.e. we will not *need* to eat to survive]", together with the advantage of the feast in the Time to Come [i.e. eating for a higher purpose] (see T'shuvos Ubiurim, end sect. 11 in the note).

⁷³ See Rashi and Tosfos, Sukkah end 41a.

⁷⁴ Mo'ed Kotton 9a.

inauguration of the First Beis Hamikdosh was only a one time exception as per the instruction [of Hashem]]).

And we must add, that in the calendar layout of this year (when there is the “eating and drinking on the ninth”) the tenth of Av is on the *first* day of the week – which is similar to the first Sunday (of the Creation of the world) – when “the Holy One, Blessed Be He, was the only one in His world”⁷⁵; and if Moshiach comes literally immediately, [then] tomorrow, on Sunday the tenth of Av, His unity, Blessed Be He will shine at the height of revelation – similar to the revelation of the “‘one’ day of the year” of the tenth of Tishrei ([the revelation of] Yechidah which is connected to the Only One of Above⁷⁶) – “and Hashem will be king over the whole earth, on that day Hashem will be *one* and His name will be *one*”⁷⁷. And we may say that this also fits in with the fact that the tenth day of the month is connected to “the tenth shall be holy”⁷⁸, ‘holy’ a word for itself [i.e. a level that transcends the confines of the world].

6. And we may add, that in the calendar layout of this year, when Tishah B’Av occurs on Shabbos, and also the beginning of the “Bein Hametzarim^[78]” ([namely] the seventeenth of Tammuz) occurs on Shabbos (and the fast is postponed) – it comes out that the beginning and the end of the “three [weeks] of devastation” is not with a matter of devastation, Heaven forbid, rather on the contrary – with a Shabbos day, “the most desirable of days”, and there is a Commandment to enjoy it etc., and since “I await his coming

⁷⁵ Rashi’s comm. Bereishis 1, 5.

⁷⁶ Eitz Chaim Sha’ar Drushei Abia ch. 1. Brought in Likkutei Torah, Re’ei 25a.

⁷⁷ Zechariah 14, 9.

⁷⁸ Bechukosai 27, 32.

^[78] [The three weeks, begin on the 17th of Tammuz and end on Tishah B’av.]

every day” tomorrow there will also not be a fast (and even if, Heaven forbid, Moshiach will be delayed, this is a fast outside of the “three [weeks] of devastation” which have already ended on Shabbos).

And we may say, that this reveals the inner content of the “three [weeks] of devastation” – that [in truth] it corresponds to the Three Faculties of Intellect [i.e. a description of a lofty revelation of G-d Al-mighty]⁷⁹ [only that in the time of Exile the Three Faculties of Intellect are concealed and have departed⁸⁰], as this will be revealed in a complete fashion in the true and complete Redemption, when there will be the conquering of all ten lands – [i.e.] in addition to the seven lands, corresponding to the refinement of the Seven Attributes, also the three lands of Keini, Knezi and Kadmoni, corresponding to the Three Faculties of Intellect⁸¹. Moreover: since the revelation of the Three Faculties of Intellect is manifested after its concealment, it is with advanced vigor

⁷⁹ Discourse of Harav Hachasid R' Hillel Paritcher *s.v.* Issa B'psikta... (published in stencil form). And it seems that it is based on a Discourse of the Rebbe the Tzemach Tzeddek.

⁸⁰ And the reason why [there are] *three* [Haftorahs] of devastation – even though three denotes strength and endurance (Bava Metzia 106b. *ref a.l.*) which is only possible in [the realm of] holiness, and not in matters of devastation – we may say, [that] one of the explanations of this [is]: [G-d Alm-ighty did this] in order that there should be the concept of free-choice in its fullest sense, since “G-d made this one opposite this one” (Koheles 7, 14), [meaning] that every matter of holiness (including the concept of endurance through three) has an opposite to it; and the intention is (in order) to transform “this one” (of the opposing side) into holiness – intentional sins [through Repentance] become like merits, and even actual merits. And see also Sefer Hasichos 5750 vol. 2 pg. 584 *ff.*

⁸¹ Beg. *s.v.* Al Tatzter Es Moav – Ma'amarei Admur Ha'emtz'ea Devorim, at the beginning.

and greater strength, like the specialness of light following darkness⁸².

And we can connect this also with the weekly Parshios (Torah Portions) of the “three weeks” – Pinchas, Matois-Masei and Devorim⁸³: the common denominator of these three Parshios is, that the topic of the division of the [Holy] Land is discussed in them: in Parshas Pinchas – “to these you shall divide the land for an inheritance... only with a lot you shall divide the land”⁸⁴; in Parshas Matois – the request of the tribe of Gad and Reuven “this land should be given to your servant for an inheritance... from across the Jordan eastward”⁸⁵, and in Parshas Masei – “this is the land that shall be allotted to you for an inheritance... that they shall inherit it with a lot...”⁸⁶; and in Parshas D’vorim – in the beginning of the Parshah, “turn and you shall travel and come to the mountain of the Amorites and to all its neighbors... the land of the Canaanites and the Lebanon until the big river , the Euphrates river”, “behold, I have placed the Land before you, come and inherit the land that Hashem swore to your forefathers...”⁸⁷, and at the end of the Parshah, the conquering of the land of Sichon and Og and the giving of it to the children of Gad and Reuven⁸⁸.

And more in detail – in these three Parshios the division of the *entire* Land is discussed, not only across the Jordan westward, rather also across the Jordan eastward (the

⁸² Koheles 2, 13.

⁸³ Regarding the following – see also Sefer Hasichos 5750 vol. 2 pg. 568-9.

⁸⁴ 26, 53. 55.

⁸⁵ 32, 5. 19.

⁸⁶ 34, 2. 15.

⁸⁷ 1, 7-8.

⁸⁸ 2, 24 *ff.*

inheritance of the children of Gad and Reuven), which was in fact the beginning of the ‘conquering and division’ of the land of the 3 nations, the Keini, Knizi, and Kadmoni, “Edom, Moab and Amon⁸⁹... (which) are destined to be an inheritance in the Future”⁹⁰. And we may say, that this alludes to the 3 Faculties of Intellect which come together with the 7 Attributes (the conquering of the 7 lands across the Jordan westward) in the three Shabbosses of the “three weeks” (when we read from the Torah these three Parshios, this year) which lead into the “seven of consolation” that follow after them.

And in the [G-dly] Service of man this denotes the Service of “make here [the Diaspora] into the Land of Israel”⁹¹ – the ‘conquering and dividing’ of one’s portion in the world, and making it into “the Land of Israel”, a dwelling place for Him, Blessed Be He in the lowest realms⁹², and [being done] with ultimate perfection – with thought, speech and action, as a preparation for ‘in the Future the Land of Israel will spread over all the lands’⁹³, as spoken earlier.⁹⁴

7. And we may say, that the phenomenon of the revelation of Moshiach on Tishah B’Av (at Minchah), and as it is connected with the Service in the Land of Israel – is even more emphasized in the Parshah that we read from the Torah at the

⁸⁹ Through the phenomenon, that “Amon and Moav [nations which the Jewish people were not allowed to capture their lands] were purified by Sichon [i.e. Sichon captured them, they then became a part of the land of Sichon, thereby permitting the Jewish people to capture them]” (Gittin 38a. *ref. a.l.*) – see Sefer Hasichos 5750 vol. 2 pg. 545-6.

⁹⁰ Rashi’s comm. Lech Lecha 15, 19.

⁹¹ Igross Kodesh of the Rebbe Rayatz vol. 1 pg. 485 *ff.*

⁹² See Tanchumah Naso 16. And more. Tanya ch. 36. *e.p.*

⁹³ See P’sikta Rabbasi, Parshas Shabbos V’rosh Chodesh. Yalkut Shimoni, Yeshayah Remez 503. And more.

⁹⁴ Address of Shabbos Parshas Pinchas, this year.

Minchah prayer of Shabbos Tishah B'Av (Shabbos Chazzon), [namely] Parshas Va'eschanon:

In accordance with the rule that the Torah is eternal⁹⁵ and Torah is an idiom of Hora'ah (instruction)⁹⁶, all matters in the Torah are eternal forever and ever, and give eternal instructions to the Jewish people in all times and in all places – the question arises: what is the eternal instruction from “and he implored from Hashem”, the prayer of Moshe to Hashem that he may come into the Land of Israel, a prayer and request which was not fulfilled at that time, and therefore it is seemingly in the category of “what happened, happened”⁹⁷?

The explanation of this [is]: it is simply understood that the prayer of Moshe remains always with its full strength and will certainly be fulfilled, a fortiori from the prayer of every Tzaddik (Righteous Person) [and a fortiori from the fact that “a Tzaddik decrees and Hashem fulfills”⁹⁸], most certainly the prayer of Moshe our Teacher (which even the *work of his hands* are eternal⁹⁹, most certainly his prayer to Hashem), and especially that Moshe prayed for this 515 prayers (as the numerical value of “Va'eschanon”)¹⁰⁰.

Had they merited the prayer of Moshe would have been fulfilled at that time, and he would have led the Jewish people into the Land of Israel, and built the Beis Hamikdosh, and then it would have been an eternal Sanctuary, in the eternal

⁹⁵ Tanya beg. ch. 17. *e.p.*

⁹⁶ See Radak to Tehillim 19, 8. And more.

⁹⁷ Saying of our Sages – Pesachim 108a. *e.p.*

⁹⁸ Tanchumah Vayeirah 19. And see Shabbos 59b.

⁹⁹ Sotah end 9a.

¹⁰⁰ Devarim Rabbah 11:10.

Redemption – the complete Redemption, as explained in Sacred Books¹⁰¹.

For different reasons the prayer of Moshe was not fulfilled *then* in actuality in this physical world (due to the decree which was at that time, that Moshe must remain in the desert together with the Jewish people, as [elaborated upon] further on), however being a prayer of Moshe (and moreover, 515 prayers) it will certainly be fulfilled, only later on – in the true and complete Redemption through Moshiach, which “the first redeemer (Moshe) is the last redeemer,”¹⁰² and he leads all the Jewish people into the Land of Israel, in the Redemption which has no exile after it¹⁰³, and with the building of the third Beis Hamikdosh, an eternal edifice¹⁰⁴.

From this comes out, that the prayer of Moshe exists forever and accomplishes its accomplishment, only not at that time, rather later on – when the eternal Redemption comes, and Moshe – ‘the first redeemer is the last redeemer’ – leads all the Jewish people into the Land of Israel.

¹⁰¹ Megaleh Amukos, Ofen 185 (brought in Yalkut Reuveni, Parshas Va’eschanon). Alshich, Ohr Hachaim and more [at the] beg. of Parshas Va’eschanan. Sha’arei Teshuvah by the Mitteler Rebbe vol. 2, Chinnuch at the beg. Ohr Hatorah Va’eschanan pg. 65. 2201. And more.

¹⁰² See Sh’mos Rabbah 2:4. Zohar I 253a. And more.

[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 and Moshe gives the empowerment for the ultimate Redemption (as explained there at length). And see also Ohr Hachaim on Vayechi 49, 11 (cited by the Rebbe King Moshiach Shlita) that the Soul of Moshe is clothed in the body of Moshiach.]

¹⁰³ See Mechilta Beshalach 15a. Tosfos s.v. Hachi Garsinon V’nomar – Pesochim 116a.

¹⁰⁴ Zohar I 28a. Vol. 3, 221a.

8. From this we will also understand the eternal lesson from this, in all generations:

Moshe began his prayer saying¹⁰⁵ “You began to show your servant – an opening [opportunity] to stand and pray”¹⁰⁶, meaning to say, that “even though there was a decree [that Moshe may not come into the Land of Israel], he said to Him, from You I have learned, for You said to me [in the past] ‘and now leave Me’, was I then holding onto You, only to breach an ‘opening’ that it was [i.e. to make it] dependant on me to pray for them, similarly I thought to do now”¹⁰⁶, “You, there is no one that will dispute You, if You will forgive me and nullify your decree”¹⁰⁶.

For: since this is regarding entering into the Land of Israel and bringing about the complete Redemption for all the Jewish people – therefore, although he knew about the decree, Moshe did all that was in his capability: to pray, and again to pray and yet again to pray, until – to pray 515 prayers [or a prayer which travels through all 15×500 levels of ‘the order of the gradational descent [of the G-dly Light]’, [since each sky of the seven skies has 500, plus the 500] between one sky and the next of the seven skies [7+7] as well as between the sky and the earth¹⁰⁷ [plus 1 = 15, each comprised of 500 levels]] – maybe he will accomplish that Hashem will nullify the decree and let him lead the Jewish people into the Land of Israel.

¹⁰⁵ Va’eschanan 3, 24.

¹⁰⁶ Rashi’s comm. *ibid*.

¹⁰⁷ Ohr Hatorah Va’eschanan end pg. 113, based on Tosfos s.v. V’raglei – Chagigah 13a.

[See Likkutei Sichos vol. 29, pg. 378 ff. In accordance with what is explained there, we may say, that there is the seventh sky as it is one of the seven skies (thereby having one 500 below it, just as the other six skies), and the seventh sky as it is the source for the earth (an intermediary between the skies and the earth, thereby having an additional 500 between it and the earth).]

Furthermore: even after Hashem told him “do not speak to Me anymore about this Matter”¹⁰⁸ – it is very uncertain if Moshe, so to say, heeded this, since there is the rule that “whatever the master of the house tells you, do, except for ‘leave’”¹⁰⁹, therefore even when the true Master of the house (Hashem) tells Moshe “leave”, “do not speak to Me anymore about this matter” – it is logical to say, that Moshe had self-sacrifice and continued to beseech and pray that he may enter into the Land of Israel [and together with this, obviously, that this wouldn’t, Heaven forbid, harm another Jew, Yehoshuah Ben Nun, whom Hashem had already established before that he will bring the Jewish people into the Land of Israel];

And even if Moshe could of accomplished through his prayer that he may enter the Land of Israel (and certainly he could have accomplished this, a fortiori from the prayer of every Tzaddik, as mentioned above) – however being a true shepherd of the Jewish people, indeed a true Rebbe, a true teacher of Torah to the Jewish people – does not go out of exile leaving his students behind (as the law is , that “a student that is exiled... we exile his teacher with him”¹¹⁰), rather the perfection of *his* redemption is when together with him all his disciples are redeemed^{110*} (a fortiori from the opposite extreme, that “a teacher that was exiled we exile his academy with him”¹¹⁰). And therefore it is understood, that the prayer of Moshe to enter the Land of Israel included in it, that also the Jewish people of his generation (‘the generation of knowledge’^[110]), ‘the generation of the desert’, should go with him into the Land of Israel in the complete Redemption.

¹⁰⁸ Va’eschanan 3, 26.

¹⁰⁹ Pesachim 86b. And more.

¹¹⁰ Rambam, Hilchos Rotze’ach Ushmiras Nefesh 7:1.

^{110*} And see D’vorim Rabbah 2:9.

^[110] [i.e. the generation that truly knew Hashem]

From this we also have the lesson for [the following] generations – regarding the extension of Moshe which is in every generation¹¹¹, including Moshe in our generation, my revered father-in-law the Rebbe leader of our generation, and likewise regarding the aspect of Moshe which is found in every Jew¹¹² – that notwithstanding the prayers and requests which were until now, we must again and yet again pray and beseech from Hashem “until when”¹¹³...

And it is a certainty that the prayer and request are fulfilled, and literally immediately – and in a manner of “a free present” (“Va’eschanon”, “wherever it says Chanun it is speaking about a free present”¹¹⁴), no comparison to the Service [during the time of Exile] – [indeed, immediately] the true and complete Redemption through our Righteous Moshiach, comes, “the first redeemer is the last redeemer”, and all the Jewish people enter the Land of Israel, in the eternal Redemption, and the third eternal Beis Hamikdosh descends, which is prepared and built Above⁷³.

9. This concept has greater intensity finding ourselves now in a trifold house, a synagogue, study house as well as a house of kind deeds, and especially – of my revered father-in-law the Rebbe leader of our generation, the Moshe of our generation – which [this trifold house] is a foretaste and preparation for the Third Beis Hamikdosh, which is also a trifold house¹¹⁵: ‘My house is a house of prayer’¹¹⁶, a house of

¹¹¹ Zohar III 273a.

¹¹² Tanya beg. ch. 42.

¹¹³ See Likkutei Sichos vol. 30 pg. 182 *ff. ref. a.l.*

¹¹⁴ Rashi’s comm. beg. Parshas Va’eschanon.

¹¹⁵ In addition to the fact that the First and second Holy Temple will [return and] be part of third Holy Temple, [as our Sages say on the verse] “E’leh Pekudei HaMishkan Mishkan”, [this alludes to] the two Holy Temples that were taken as a Mashkon (collateral) with two destructions

Torah ([since it is] the place of the Sanhedrin (the supreme court) [found] next to the Lishkas Hagazis¹¹⁷), and a house of kind deeds (which is brought about through) the offering of Sacrifices¹¹⁸.

And in this trifold house itself we find ourselves now in a Chassidic gathering together with tens of Jewish people, “a vast nation glorifies the king”¹¹⁹, which in addition to the fact that every Jew is a master over the entire existence [of the world], and most certainly over his own existence and his own Service of “a person, when he will offer – from you, a sacrifice to Hashem”¹²⁰, “from you” specifically¹²¹ [i.e. one has to give *himself* completely over to Hashem (characteristic of a sacrifice)], and through this he also offers all the matters of the world (inanimate existence, plants, animals and man)¹²² which are included in him¹²³ (as well as in a sacrifice¹²⁴) [and therefore when he brings himself to this synagogue and thereby accomplishes the phenomenon of “a vast nation glorifies the king,” he is thus given completely over to

[i.e. they were taken away from the Jewish people, until they ‘pay’ for their mistakes (correct their ways)] (Rashi’s comm. beg. Parshas Pekudei) and will be returned in the time to Come (as the simple idea of a collateral).

¹¹⁶ Yeshayah 56, 7.

¹¹⁷ Yerushalmi Makkos 2:6. Mechilta end Parshas Yisro.

¹¹⁸ [I.e. when the sacrifices are offered, Hashem bestows kindnesses to the world.] See at length the letter [dated] ‘between the tenth of Sh’vat and the fifteenth of Sh’vat 5747’ (Sefer Hasichos 5747 vol. 2 - in the supplements). The Address of Shabbos Parshas Terumah 5747. ref. a.l.

¹¹⁹ Mishlei 14, 28.

¹²⁰ Vayikra 1, 2.

¹²¹ See Likkutei Torah, Vayikra 2b ff. “Hayom Yom” 2nd of Adar Sheni.

¹²² See Tanya ch. 34 (43b).

¹²³ See Tanya ch. 38.

¹²⁴ See Ta’amei Hamitzvos (of the Arizal) beg. Parshas Vayikra. e.p.

Hashem in its complete sense, (since his presence necessitates his whole existence)] – indeed this is with greater strength and advanced vigor when this comes about through tens of Jewish people, which stand united, which the love and unity among Jewish people nullifies the cause for the Exile¹²⁵ and automatically – the consequence (Exile) is nullified, and the Redemption comes literally immediately.

And especially that in addition, this is also an auspicious time – Shabbos Tishah B’Av at the time of the Minchah prayer, when the (birth and) Mazal of Moshiach is intensified anew, and furthermore – in the year ה'תשנ"א (5751), the acronym of [the Hebrew words meaning] ‘It will be the year I shall show them wonders,’ including the wonders of the true and complete Redemption (about which is written “just as the days you left the land of Egypt I shall show them wonders”¹²⁶).

From all of this is understood – that the present time and this specific place is a most auspicious time and place for the coming of Moshiach.

And simply – that a Jew believes with complete faith, that Moshiach, “a king from the house of Dovid, immersed in Torah and occupied with Commandments...”¹²⁷, and as “the definite Moshiach” (through the phenomenon that “he did so [convinced the Jewish people to go in the ways of the Torah, and fought the wars of Hashem] and was successful and built the Beis Hamikdosh in its place [in Jerusalem] and gathered the ‘forsaken’ Jewish people”)¹²⁸ – comes literally now into

¹²⁵ Yoma 9b.

¹²⁶ Micha 7, 15.

¹²⁷ Rambam Hilchos M’lachim 11:4.

¹²⁸ Rambam ibid.

this synagogue,^[128] 'he shall come and redeem us and upright he shall lead us into our land', he leads all Jews among the Jewish nation into the Holy Land, [then] into Jerusalem the holy city, [then] to the holy mountain, [and then] to the third Beis Hamikdosh,

And as said – literally immediately, literally this moment on Shabbos Tishah B'Av 5751, as such that the tenth of Menachem Av – 'the tenth will become holy' – becomes holy already, it turns into a Holiday and [a day of] joy and gladness,

And most certainly the eleventh of Menachem Av, which is connected to "the eleventh day from Chorev" (which is [mentioned] in our Parshah¹²⁹), the 'level of eleven' [revealed] at the 'giving of the Torah' at Mt. Sinai (Chorev), [namely] the revelation of the level of Kesser [the Will of Hashem] (including the innermost of Kesser)¹³⁰, as Torah is in its source high above, higher than the Ten Attributes, and together with this, from it is drawn forth to all the Ten Attributes (as such,

[128] *[Moshiach first builds the Beis Hamikdosh and only then gathers all the Jewish people to the Holy Land (see Kuntres of Shabbos Nachamu, 5750 ref. a.l.) First the 'forsaken' Jewish people and then all the Jewish people together (see also Likkutei Sichos vol. 18, pg. 116). Therefore Moshiach must leave his synygouge and go to Jerusalem etc. and then come back, enter the synygouge and take all the Jewish people to the Holy Land. It is understood from other talks that all this can miraculously be done in seconds.*

As evident from these words and as the Rebbe King Moshiach Shlita says explicitly elsewhere (the address of Shemos 5752 at the end) indeed we already have Moshiach – the Rebbe Shlita, he has already arose and what is left is for him to be clearly the Moshiach (the definite Moshiach) through "succeeding and rebuilding the Beis Hamikdosh etc."]

¹²⁹ 1, 2.

¹³⁰ See Yahal Ohr pg. 48. Ohr Hatorah, our Parsha pg. 19. Sefer Hama'amorim 5679 pg. 587. And more.

that we attain a “journey” of “eleven days”), and in the Service of man [this is] – the concept of the Blessing of the Torah (“Who gave us *His Torah*”, the Torah of *Hashem*, “a stored away treasure”¹³¹, including as the Torah and Hashem are completely one¹³²) [corresponding to the ‘level of eleven’], which comes and is thereafter drawn forth into the specific matters of Torah that a Jew learns (with his ten powers of his Soul). And likewise there is the revelation [of this] on the eleventh day of every month¹³³, and most certainly in the month of Menachem Av – which is connected to the Redemption (as mentioned above), and to the revelation of the “new Torah secrets (which) will be revealed by Me [lit. “will come forth from Me”]”¹³⁴ – the ultimate perfection of “eleven days from Chorev”, the ‘level of eleven’ which is in the new Torah secrets from “Me”, His Essence, blessed be He, and in a manner of “will come forth” [i.e. it is] drawn forth in all the levels that are below it.

And most certainly since we have the [concept of] redemption in the days following this, Monday – [when we already have] twice [the uttering of] ‘and it was evening and it was morning’ [of Sun. and Mon.], Tuesday on which ‘that it was good’ was said twice¹³⁵, ‘double for Tushiyah (salvation)’¹³⁶ (which Torah is called Tushiyah¹³⁷), and

¹³¹ Shabbos 88b.

¹³² Zohar brought in Tanya ch. 4, beg. ch. 23. And see Zohar I 24a. Vol. 2, 60a. Tikkunei Zohar, Tikkun 6 (21b). Tikkun 24 (64a). And more.

¹³³ See also Sefer Hasichos 5749 vol. 1 pg. 389 ff.

¹³⁴ Yeshayah 51, 4. Vayikra Rabbah 13:3.

[The ‘new Torah secrets’ is deeper insights in the Torah that was given at Mount Sinai, which will only be revealed in the Redemption – see the tract on this topic (from the Address on the Second day of the Shavuot Holiday, 5751).]

¹³⁵ Rashi’s comm. Bereishis 1, 7.

¹³⁶ Iyov 11, 6. Sh’mos Rabbah beg. ch. 46.

¹³⁷ Sanhedrin 26b. And see Iggeres Hakodesh sect. 22.

repetition is connected to the Redemption¹³⁸, and Wednesday (the 'mate' of Sunday) and Thursday (the 'mate' of Monday) and Friday (the 'mate' of Tuesday),

And especially this Friday – the fifteenth of Av, when there is the full moon [the ultimate perfection] of the entire month of Av, and the Jewish people are likened to the moon, and calculate [the calendar months] by the moon¹³⁹, and are destined to be renewed like it¹⁴⁰.

10. Although that “I believe” that “behold, here he (Moshiach) comes” on this day literally (as mentioned above) – nevertheless the Torah has directed a Jew, that he must continuously do his Service meticulously and perfectly according to his present state, including – making the appropriate preparations, moreover ‘a great preparation’¹⁴¹, for the matters of holiness which he must do tomorrow and the following day as well as time yet to come.

And as is common at these Chassidic gatherings and the like, to take good resolutions to add in all matters of Torah and Commandments, as well as spreading Torah and Judaism and disseminating the wellsprings [of Chasidism] outward, and it is accustomed to preface and add (before taking the resolutions) – “if Moshiach will Heaven forbid delay”, since “I await him” that he will come literally today (as mentioned above), therefore we make clear that these good resolutions (relating to the Service in the time of Exile) is “if Moshiach will Heaven forbid delay”.

¹³⁸ See Yalkut Shimoni beg. Parshas Lech. Ohr Hatorah Lech 674a. *s.v.* Lech L'cha 5627. 5630. And more.

¹³⁹ Sukkah 29a. Bereishis Rabbah 6:3. And more.

¹⁴⁰ Wording of 'the blessing of the Sanctification of the Moon'.

¹⁴¹ See Beitzah 4b. *e.p.* And see encyclopedia Talmudis *s.v.* Hazmanah (1) ch. 3. *ref. a.l.*

And in truth, even after the coming of Moshiach, there will remain and there will be a continuation of the Torah and Service (and good resolutions) of the time of exile, as the known explanation¹⁴² of the saying of our Sages¹⁴³ “fortunate is the one who comes here with his studies at hand”, [meaning] that the preparation and vessel for the [G-dly] revelations and Service in [the after-world] Gan Eden and likewise in the Redemption¹⁴⁴, is through “his studies at hand” [studied] in the present time, which is mostly related with the time and place of exile, and through this “we take along” the Torah into Gan Eden and the Time to Come (even though Gan Eden and most certainly Redemption are the opposite of exile). And similarly regarding the general Service in the present time, that “this ultimate perfection of the Days of Moshiach and the [era of] the resurrection of the dead... is dependent on our deeds and Service throughout the time of exile”¹⁴⁵, to the extent that “Redemption” is brought about specifically through the Service of revealing the Alef representing the Aluf (master) of the world in “Golah” (exile), [thereby making the word], Geulah (Redemption)¹⁴⁶ [Redemption is an ‘illuminated’ exile].

And regarding action – good resolutions relating to these days:

In accordance with the end of the Haftorah of Shabbos Chazzon “Zion will be redeemed with justice and its captives with Tzedaka”³⁰ – which “justice” refers to Torah¹⁴⁷ and

¹⁴² See Likkutei Torah Va’eschanan 6c. Shir Hashirim 22d. *e.p.*

¹⁴³ Pesachim 50a. Koheles Rabbah 9:8.

¹⁴⁴ See Likkutei Sichos vol. 24 pg. 570 in the footnote.

¹⁴⁵ Tanya beg. ch. 37.

¹⁴⁶ See the add. of Shabbos Parshas Achrei-Kedodoshim and Shabbos Parshas Emor, this year.

¹⁴⁷ Likkutei Torah beg. Parshas Devorim.

“Tzedaka” refers to the Commandments in general which are [all] included in the Commandment of Tzedaka¹⁴⁸ – we should add in Torah study and fulfillment of the Commandments in these days, and especially the Commandment of Tzedaka, beginning on this Shabbos (in a permitted manner) and most certainly on Motsei Shabbos (Saturday night) and on Sunday¹⁴⁹ and on Sunday night, and in the days after this.

And within Torah itself – in continuation to what we have spoken in the previous Chassidic gatherings, indeed now is the opportune time to arouse anew once more, that if Moshiach will, Heaven forbid, delay, we should see to continue, and with renewed enthusiasm and dedication (‘every day it should be new in your eyes’¹⁵⁰), to make “Siyums [celebrations upon the completion of]” Tractates of the Sha”s [Talmud] (“[with] Justice [it will be redeemed]”) in the “nine days,”^[149] including – on this Holy Shabbos day (and to connect the Siyum on Shabbos with a feast), and afterwards – also on Motsei Shabbos and Sunday the tenth of Av (in a permitted manner), and most certainly on Sunday night,

And since the days after this – until the fifteenth of Av – are a continuation to Tishah B’Av – therefore if Moshiach will, Heaven forbid, delay in the coming days – we suggest, that we should continue to make “Siyumim” also in the days after this, until and including the fifteenth of Av. And [we should] connect the Siyum (in [the realm of] “justice”) also with a

¹⁴⁸ See Bava Basra 9b. Tanya ch. 37 (48b).

¹⁴⁹ Note that the Rebbe Shlita gave out dollar bills in order that they should be donated to Tzedaka – on Motza’ei Shabbos, the night of the tenth of Av, following the recitation of Eichah. And likewise on the tenth of Av following the Minchah prayer, and a third time – after the Address, before the Evening Prayer. *The publisher*.

^[149] [From the beginning of Menachem Av until Tishah B’av]

¹⁵⁰ Rashi’s comm. Yisro 19, 1. Eikev 11, 13. Tavo 26, 16.

contribution to Tzedaka. And in a place that it is appropriate – also to connect the “Siyum” – “a holiday for the Rabbis”¹⁵¹ – with a feast and Chassidic gathering.

And this should be publicized in every place possible, both in the places in which this was already done in the previous days – we should see to continue, together with additional enthusiasm and dedication, and most certainly in the places that this has not yet reached – we should reach out there and accomplish that also there “Siyums” should be made, as well as adding in “justice” and in “Tzedaka” in general.

11. In connection with the fifteenth of Av – this coming Friday ‘that comes to us for good’ – it is advisable that we make in every place a big Chassidic gathering with immense joy, to gather together Jewish people, men, women and children, and [they should] speak words of Torah, moreover, how splendid – to make a “Siyum” on a Tractate, in addition [they should] give a contribution to Tzedaka, and take good resolutions to add in all matters of Torah and Commandments and in everything good.

And being that the fifteenth of Av this year occurs on Friday (which then there can be a question regarding making a Chassidic gathering [on this day, so as not to spoil the appetite for the Shabbos meal]), we should make the Chassidic gathering on the evening of Friday [i.e. Thursday night], [indeed] a big Chassidic gathering with immense joy, [and] this will eliminate all questions.

And with emphasis – a Chassidic gathering with joy and gladness of heart, befitting the fact that “there were no Holidays for the Jews like the fifteenth of Av”, including with

¹⁵¹ Shabbos end 118b *ff.* Ramma, Yoreh Deah 246:26.

a most greatest joy, similar to the joy of a wedding, with which the great holiday and joy of the fifteenth of Av is connected ("in which¹⁵² the daughters of Jerusalem (and in some versions¹⁵³: the Jewish daughters) go out... and dance in the vineyards... [so that men would find their brides]). And especially in accordance with the Jewish custom that in these days (after Tishah B'Av), we extensively add in matchmaking and weddings amongst the Jewish nation (and especially that this comes after the intermission in this during the three weeks).

12. And, to add, that the occurrence of the fifteenth of Av this year on *the sixth [day of the week]* alludes to the culmination of the Service of the Jews ('you [the Jews] are called Adam'¹⁵⁴, who was created on the sixth day [of the week] corresponding to) the sixth millennium¹⁵⁵, ushering in and preparation for the "day that is all Shabbos and rest for life everlasting" [the ultimate Redemption], including [a Redemption] in a manner of "a free present" (a revelation no comparison [to the efforts]), similar to how it is accomplished through "and he implored to Hashem".

And [this is an] especially [opportune time for the Redemption, since] within the sixth millennium itself, we are after "Chatzos [midday]" of the millenium, [namely] after the year 5500¹⁵⁶, and after the different Ketzs (dates signifying the completion of the preparations for the Redemption) which

¹⁵² Mishnah Ta'anis ibid (26b).

¹⁵³ See Shinuyei Nuscha'os on the Mishnayos. *ref. a.l.*

¹⁵⁴ Yevamos beg. 61a. *e.p.*

¹⁵⁵ See Ramban and Bechaya, Bereishis 2, 3.

¹⁵⁶ See Sefer Hasichos 5750, vol. 1, pg. 254. *ref. a.l.*

[When looking at each millennium as one **day** of the week – half of a millennium represents midday. Thus 5500 is Friday afternoon, which already has relation to the 7th millennium.]

have already passed, in the year 5608¹⁵⁷ and the year 5666¹⁵⁸, including – the announcement of the leader of our generation “immediately to Repentance, immediately to Redemption” (in the years 5701-5703)¹⁵⁹, which in these years there has been an increasingly greater addition in the revelation of the inner aspects of the Torah. And in the following years there has been more and more of an addition, until – the ‘spreading of the wellsprings outward’ throughout the whole world, even in remote places in the world, and not only that the affects of ‘spreading the wellsprings outward’ reached there, rather also the ‘wellsprings of the inner aspects of the Torah’ themselves.

13. And may it be the will [of Hashem], that even before the fifteenth of Av, and even before the days preceding it, moreover literally immediately – the Redemption shall come already, and we will then celebrate the greatest joy, a joy above all confines and limits – the rejoicing [due to the fact] that indeed the true and complete Redemption through Moshiach has come,

And for this we will bring a Thanksgiving-offering for leaving the general “imprisonment” of Exile (a fortiori from the [law] that an individual is obligated to bring a Thanksgiving-offering when he – an individual – goes out of his own imprisonment), “Let them give thanks to Hashem for His kindness, and [proclaim] His wonders to the children of man”¹⁶⁰ (as we say before Minchah on the sixth day [of the

¹⁵⁷ See Sefer Hasichos Toras Shalom, pg. 237. Igros Kodesh of the Rebbe Rayatz, vol. 1, pg. 485.

¹⁵⁸ See the address of Acharon Shel Pesach 5730 (printed in Hemshech 5666 in the supplements. Likkutei Sichos vol. 7, pg. 209).

¹⁵⁹ “Koil Koirei” in “Hakriyah V'hakedushah” 5701-5703 (Igros Kodesh of the Rebbe Rayatz, vol. 5, pg. 361 ff. 377 ff. 408 ff. Vol. 6, pg. 430 ff.).

¹⁶⁰ Psalms 107, 8.

week], which ushers in Shabbos), the thanksgiving for all four matters which are related to Exile – as explained in the Redemption Discourses of my revered father-in-law the Rebbe¹⁶¹ [and we may say that with this [his orating of these Discourses] began the [phenomenon of] “immediately to Redemption”].

And we continue the joy in the following days, until we celebrate the great holiday of the fifteenth – and before this the great holiday of the tenth of Av which will be transformed to joy etc. and the days following it – with immense joy above all confines and limits, in accordance with the directive of our Sages that “there were no Holidays for the Jewish people like the fifteenth of Av”, greater than the joy of [the] “festivals for joy” [which we have] in the Three Festivals (even though we bring then the biblically obligated Peace-offerings of Joy), and even greater than the joy “until he doesn’t know [the difference between Haman and Mordechai]” of Purim¹⁶² and [greater than] the joy of Simchas Torah in the past years.

And similarly, we will then celebrate all these [abovementioned] Chassidic gatherings and jubilations in a continuous fashion, and on the contrary – with a joy that transcends confines and limits (for specifically “*then* – our mouths *will be filled* with laughter”¹⁶³), also including the ultimate perfection of the joy of a wedding – as is written¹⁶⁴ “let there speedily be heard in the cities of Yehudah and in the streets of Jerusalem, the sound of joy and the sound of happiness, the sound of a groom and the sound of a bride...”,

¹⁶¹ Sefer Hama’amorim 5687, s.v. ‘Baruch Hagomel’ II (pg. 211 ff.).

¹⁶² Megillah 7b.

[See the explanation of this in the address of Sisa 5752, note 166.]

¹⁶³ Tehillim 126, 2. Brachos 31a.

¹⁶⁴ Last blessing in the text of the wedding blessings.

Including the greatest joy – upon the ‘marriage’ [unity] of the ‘Community of Israel’ with the Holy One, blessed be He, in the true and complete Redemption¹⁶⁵.

And as said, literally immediately, on this very day. Since as spoken many times, we have already completed everything [needed for the Redemption to come], and the Beis Hamikdosh is standing ready Above, and likewise regarding all matters – indeed “everything is prepared for the feast”, we have all matters completed like in a locked box and the box with its key was given to every Jew¹⁶⁶,

The only thing that is awaited, is – that a Jew should give another outcry, with another request and demand and another reminder: “*Until when?! ...*”

And through this he accomplishes that Moshiach comes now into this synagogue [after going to Jerusalem to build the Beis Hamikdosh¹⁶⁶], and takes with him all Jews present among the whole Jewish people into our Holy Land, [then into] Jerusalem the Holy City, [then] to the holy mountain, [then] to the Third Beis Hamikdosh, and already on this Shabbos Chazzon – we merit [the fulfillment of] “our eyes shall see¹⁶⁷ Your return to Tzion in mercy”, and furthermore and this is the main thing – literally immediately.

¹⁶⁵ Shmos Rabbah, end ch. 15. Explained in Likkutei Torah Shir Hashirim 48a-b.

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

¹⁶⁶ See Likkutei Sichos vol. 28, pg. 289. ref. a.l.

[¹⁶⁶] [Since Moshiach first builds the Holy Temple **and then** gathers all the Jewish people to the Holy Land (see supra ch. 9 and the trans. note 128).]

¹⁶⁷ See the abovementioned words of the Tzemach Tzedek, note 27.

From the Talks of Shabbos Parshas Va'eschanan, Shabbos Nachamu, the 16th of Menachem-Av 5751 (1991)

- Translated from Hebrew -

1. It is known¹ that even the Haftorahs of the "Seven of Consolation" ("we read the Haftorahs from the consolations of Yeshayahu from after Tishah B'av until Rosh Hashanah"²) which are "in accordance with the time [of year] and what occurred [then]" (unlike the Haftorahs of the other Shaboses of the year which are "similar to what the Parshiyos are about")³, [also] have a connection to "what the Parshiyos are about", since the events which occurred at 'the [specific] times of the year' ("in accordance with the time [of year] and what occurred [then]") are also related to the Parshah of the week⁴,

¹ See also Likkutei Sichos vol. 9, pg. 61 and in the notes *a.l.*

² Rambam, Hilchos Tefillah 13:19.

³ Tur Shulchan Aruch, Orach Chayim, end sect. 428.

⁴ And [as for] the Parshas whose Haftorahs change according to the changes of which [specific] days of the week etc. the dates of the year occur (for example, when Parshas Re'ei coincides with Rosh Chodesh Elul, there are those who read the Haftorah of 'the heavens are My throne' instead of 'o pained, distressed one' (Tur Shulchan Aruch *ibid.* sect. 425, clause 2), and similarly Parshas Vayeilech, when it is read between Rosh Hashanah and Yom Kippur the Haftorah of 'Return' is read instead of 'I will surely rejoice', which is read when Nitzavim and Vayeilech are combined) – we may say, that in the content of these Parshahs there are two aspects which suit the content of the two times.

And for example (in connection with the 'three [Haftorahs] of devastation' which are before the 'seven of consolation'), Parshas Pinchas, whose Haftorah changes in accordance with the day of the calendar [in which this Parshah] occurs (in some years it occurs [is read] before the Three Weeks, and in some years during the Three Weeks) – that in the

as the Shlah says⁵, “the [specific] occasions of the whole year... they all have a connection to those [particular] Parshiyos [of the week] in which they occur, since everything is intelligently fixed by Hashem”.

And in our case, that Shabbos Nachamu, called so after the beginning of the Haftorah “Nachamu Nachamu Ami (‘Comfort ye, comfort ye My people’)”⁶, the beginning and head (which includes all the details of the) “Seven of Consolation” – is connected to Parshas Va’eschanan (“Nachamu for Va’eschanan”⁷) which is always read on the Shabbos after Tishah B’Av.

And the focal point of the explanation⁸ [as for why the Haftorah of Nachamu is for Va’eschanan] is - that “Nachamu Nachamu Ami”, “a double consolation”⁹, “for the [the loss of the] First Beis Hamikdosh and the Second Beis Hamikdosh”¹⁰, is the consolation of the Third Beis Hamikdosh in the third

concept of Redemption which is found in Parshas Pinchas [as is emphasized in the name of the Parshah – “Pinchas is Eliyahu”, [being] the announcer of the Redemption, and in its [the Parshah’s] content – the division of the [tribal portions] of the Land [of Israel]] there are two aspects: (1) Redemption which is before (and transcends) the Three Weeks, and (2) Redemption which is within (and nullifies and transforms) the Three Weeks.

⁵ Cheilek Torah Shebichsav, beg. Parshas Vayeishev (297a).

⁶ Yeshaya 40, 1.

⁷ Tur Shulchan Aruch ibid. See also Likkutei Sichos ibid.

⁸ See also Sefer Hasichos 5748, vol. 2, pg. 577 ff.

⁹ Eichah Rabbah, end ch. 1.

¹⁰ Yalkut Shimoni Yeshaya, Remez 445.

[¹⁰] *[The Redemption from Egypt - the first redemption and the redemption from the Babylonian exile – the second redemption, hence the redemption from this final exile is called the third redemption.]*

Redemption^[10], [which is] an eternal Beis Hamikdosh¹¹ and an eternal Redemption (with no exile after it¹²), and this concept is also related to “Va’eschanan”, the prayer¹³ of Moshe to enter the [Holy] Land, as is known¹⁴ that had the Jewish people merited the entering of [the Jewish people into] the [Holy] Land and the building of the Beis Hamikdosh through Moshe, it would have already been then, immediately, the eternal Beis Hamikdosh and eternal Redemption.

2. However, in Parshas Va’eschanan it is also (and mainly) emphasized that the request of Moshe to enter the [Holy] Land *was not fulfilled*, as written explicitly in the verse¹⁵ “and Hashem was angry with me because of you and did not listen to me”, to the extent that “Hashem said to me... do not speak to Me anymore about this; ascend to the top of the hill... for you will not pass over this Jordan, and command Yehoshua... and he shall lead them in inheriting the Land...”¹⁶, meaning that in Parshas Va’eschanan it is emphasized that ultimately the entering of [the Jewish people into] the [Holy] Land (was not through Moshe, but rather) through Yehoshua, after which there was *destruction [of the Beis Hamikdoshs] and exile* (and as is written further on in the

¹¹ Zohar I, 28a. Vol. III, 221a.

¹² Mechilta, Beshalach 15, 1. And more.

¹³ And to the extent of 515 prayers, as is the numerical value of “Va’eschanan” (Devarim Rabbah 11:10).

¹⁴ See Megaleh Amukos, Ofen 185 (brought in Yalkut Reuveini on our Parshah). Alshich, Ohr Hachaim, and elsewhere on the beginning of our Parshah. Ohr Hatorah on our Parshah, pgs. 65, 93. [Ohr Hatorah Devarim] (vol. 6) pg. 2201. And elsewhere.

¹⁵ 3, 26 ff.

¹⁶ And repeated later in the Parshah – “and Hashem became angry with me because of your actions, and He vowed that I shall not cross the Jordan...” (4, 21).

Parshah¹⁷ “when you will bear children...” – the Torah reading for Tishah B’av¹⁸).

And how does this fit in with the content of the Haftorah concerning bringing an end to the Destruction [of the Beis Hamikdosh] and the exile through the double consolation which will be in the eternal Redemption and eternal Beis Hamikdosh?

And although it is seemingly possible to explain that in Parshas Va’eschanan there is an emphasis on *the need* for the double consolation of the true and complete Redemption (as a result of (the Destruction and exile, since) the entering of [the Jewish people into] the [Holy] Land was not through Moshe), it makes sense to say that also *the double consolation* itself (not only the need for it) is connected to the content of Parshas Va’eschanan, as will be explained.

3. And this will be understood by prefacing the explanation of the content of the first Haftorah of the “Seven of Consolation”, “*Comfort ye, comfort ye My people*” – “*a double consolation*”:

The relationship of the Haftorah to the concept of Redemption is (in addition to the general idea of “consolation”, “Nachamu”) also on account of the concept of *twofold* (“*a twofold consolation*”¹⁹) – as is known that “twofold” is related to and signifies the concept of Redemption, as it says

¹⁷ 4, 25.

¹⁸ Rema, Orach Chaim sect. 559.

¹⁹ In addition to the fact that in our case the repeated words themselves are about consolation.

in the Midrash²⁰ “five letters were *doubled* and they are all refer to *Redemption*, ך״ו (Chaf): with it Avraham our forefather was redeemed from Ur Kasdim, as it says²¹ ‘for you[r own good] go (Lech L’cha) from your land’, ם״מ (Mem)..., ן״ן (Nun)..., ף״פ (Pei): with it our ancestors were redeemed from Egypt, as it says²² ‘remember, o I have remembered [you] (Pokoid Pokoditi)’, ץ״צ (Tzaddik): with it Hashem will redeem the Jewish people in the Future²³ at the end of the fourth empire [that enslaved the Jews], as it says²⁴ ‘a man who is referred to as Tzemach and from him [his leadership] it shall flourish (Yitzmach)’”²⁵.

And we may say, that the connection of “twofold” to redemption is also alluded to in the words of the verse²⁶ “twofold L’sushiah (lit. for sagacity)” – “Sushiah” also an idiom of *Yeshuah* [salvation] ([i.e.] redemption).

²⁰ Yalkut Shimoni, beg. Parshas Lech Lecha (Remez 64). Pirkei D’Rebbi Eliezer, ch. 48. See also Bamidbar Rabbah, 18:21. Tanchuma Korach, 12.

²¹ Beg. Parshas Lech Lecha.

²² Shmos 3, 16.

²³ And in Pirkei D’Rebbi Eliezer *ibid* he adds: “...and to tell them, ‘I have made the scion flourish for you’” (omitting “at the end of the fourth empire”).

²⁴ Zechariah 6, 12.

²⁵ And in Pirkei D’Rebbi Eliezer he adds the end of the verse: “and he will build the sanctuary of Hashem”. And in Bamidbar Rabbah and Tanchuma, they add: “this refers to Moshiach, and (as it) says, ‘I shall erect for Dovid a righteous scion (and the king will rule and will be successful, and he will make justice and righteousness in the land)’”.

²⁶ Iyov 11,6.

And as for the (simple²⁷) explanation of this concept – we may say:

“Twofold” – many times, includes (in addition to two times so) also *numerous* [times so], or even a vast amount [of times], including the ultimate numerous [amount] in a *boundless* manner²⁸, as we find in the expositions of our Sages that the repetition of a term in a verse teaches us “even a hundred times”²⁹, which the intent of this is (not to limit the obligation to a hundred times and no more, but rather) also a vast amount [of times], including the ultimate numerous [amount] which is included *in the ultimate completeness* of “a hundred” (as our Sages say³⁰ “a person is obligated to recite one hundred Blessings every day”, in which are included all the Blessings, [G-dly] Illuminations, Effluxes and Supernal Influences³¹) – since the completeness of all matters is in the number of ten (the complete number³²) as each one of them comprises ten (ten times ten), the number one hundred, and automatically included in this is also the comprising of ten in each one of the hundred (ten times a hundred), the number one thousand, and also the comprising of ten in each one of the thousand (ten times a thousand), the number ‘Rivavah’ (ten-thousand), also including “Rivavah” (from the term) Ribui (numerous), including the ultimate numerous [amount]

²⁷ In addition to the explanation according to Kabbalah and Chassidus – see *s.v.* “Vayomer... Lech Lecha” 5627. 5630. Brought in the end of *s.v.* “Nachamu” 5670 (see also *infra*, note 91).

²⁸ For as long as the numerous amount is limited, it is not a numerous amount in its true sense, since it is possible for the amount to be more numerous.

²⁹ Bava Metzia 31a.

³⁰ Menachos, end 43b.

³¹ See at length Hemshech Chayav Adam Levarech 5638. *e.p.*

³² Rabbeinu Ibn Ezra on Shmos 3, 15. Pardes, Shaar 2.

that “it cannot be counted due to its abundance”³³.

And according to this we can explain the relation and connection of twofold to redemption – for, the concept of innumerable twofold [manifold] is characteristic of the true and complete Redemption, for then will be revealed in the world the boundless G-dly Light³⁴ (and in the terms of Kabbalah and Chassidus: the revelation of the Infinite Light), and therefore everything will reach true perfection, beginning with the true perfection of the Redemption and the Beis Hamikdosh, an eternal redemption and eternal Beis Hamikdosh, beyond limits (not like the first and second Temple (in the first and second redemption) which [stood] only for a limited amount of time, 410 and 420 years).

4. And we may say, that the boundlessness of the true and complete Redemption is *more* emphasized in the repetition of “Nachamu Nachamu” than in [the] “five letters (that) were doubled and they all refer to redemption”:

Regarding the repetition of “Lech L’cha”: the two words have the same letters (Lamed and a long Chof), yet they have different meanings (due to the difference in their vowels) – “Lech” (the Lamed with a Segol and the Chof with a Sh’va) is a term for going, and “L’cha” (the Lamed with a Sh’va and the Chof with a Kumetz) means “for your enjoyment and your good”³⁵ (for it is possible to say that this includes [not only the good that will come as a result of his redemption, but] also the enjoyment and pleasantness of *his redemption* from Ur Kasdim).

³³ Vayishlach 32, 13.

³⁴ And in the words of the verse in the Haftorah of Shabbos Nachamu – “And the glory of Hashem will be revealed and all flesh will see together that the mouth of Hashem spoke” (Yeshaya 40, 5.)

³⁵ Rashi’s commentary on the verse.

Regarding the repetition of “Pokoid Pokaditi”: the meaning of the two words is the same (a term for remembering), however there is a difference in their letters (and their vowels) – “Pokoid” is the root of the word, and “Pokoditi” is the action (in past tense, and similarly “(Pokoid) Yifkod”, in future tense³⁶). And likewise regarding the repetition of “Tzemach... Yitzmach” – that “Tzemach” is the root word, and “Yitzmach” is the action.

Whereas regarding the repetition of “Nachamu Nachamu”, there is no difference in the letters and vowels of the repeated word; both [words] are *exactly the same*.

And the explanation of the advantage of exactly the same word repeated twice (“Nachamu Nachamu”) over the repetition of two words that have a difference between them (in their meaning, like “Lech L’cha”, or also in their letters like “Pokoid Pokoditi”) – we may say:

The repetition of a word *with a deviation* from the first time (like “Pokoid Pokoditi”) – shows that there are different facets in the matter, or that there is another detail or particular aspect that wasn’t included in the first time, and therefore there is a need for an addition or a clarification, [elucidated] through a deviation from how the repeated term was [said] the first time. This means that in addition to strengthening the general matter by *repeating* the term, the *deviation* in the repetition of the term emphasizes that there are different facets in the general matter which are distinct one from another.

Whereas when the word repetition is exactly the same

³⁶ Unlike “Pokoid” – which is in present tense, similar to ‘Zachor’, ‘Shamor’, etc. (see Rashi’s commentary on Devarim 1, 16. Tavo 27,1. And elsewhere).

(like “Nachamu Nachamu”), there are no different facets in the matter, nor any addition of a detail or particular aspect that wasn’t included in the first time; only the concept of *repetition for itself*.

And the explanation of the difference between them, with regard to the concept of ‘beyond bounds’ (twofold [\manifold]) of the redemption: in the repetition of “Pokoid Pokoditi”, it is emphasized (also) that there are different facets in the redemption (and in general – the difference between the first redemption and the first Beis Hamikdosh and the second redemption and the second Beis Hamikdosh), and each one has [a virtue] that the other does not have, and therefore it is not boundless in its true sense, whereas in the repetition of “Nachamu Nachamu” is emphasized ‘*beyond bounds*’ in the concept of redemption, boundless (twofold) in its true sense³⁷.

[And this [idea] will be better appreciated in light of the words of the Midrash³⁸, “They all (our forefathers and the prophets which Hashem sent to console the Jewish people) go before Hashem and say, ‘Master of the Universe, they are not accepting consolations from us’, as it says³⁹ ‘O pained, distressed one, not comforted’. Hashem responds, ‘I and you shall go and comfort them’; indeed ‘Nachamu Nachamu Ami’, [which can also be read] ‘comfort her, comfort her *Imee*’ (the Ayin with a Chirik (instead of a Pasach), which means together with me), it is only proper that *I Myself* shall go”⁴⁰ –

³⁷ And as a result of its lack of limitations, it includes all facets of redemption at their ultimate perfection, as *infra* ch. 5.

³⁸ Yalkut Shimoni Yeshaya, Remez 443.

³⁹ Yeshaya 54, 11.

⁴⁰ And according to this we may say that [the Haftorah of] “Nachamu Nachamu Ami” includes within it all “Seven [Haftorahs] of Consolation”:

There is a known explanation on the order of the “Seven of Consolation”, that in the beginning “Hashem says to the prophets,

and we may say, that this [i.e. the consolation of Hashem Himself] is also alluded to in the *repetition* of “Nachamu Nachamu” [in addition to it being read as “Imee”, “together with Me”], that the repetition represents a *boundless* consolation, since the consolation is through *Hashem Himself*, boundless in its true sense⁴¹].

‘Comfort ye, comfort ye, My people’”, and after the Jewish people answer, “And Zion said, ‘Hashem has forsaken me’”, “I am not comforted by the consolation of the prophets”, and “the prophets go back and say before Hashem, ‘Behold, the Jewish people have not been appeased by our condolences”, [as we read] “O pained, distressed one, not comforted”, then “Hashem goes back and says, ‘I, o I [myself] am He Who consoles you...’” (Abudarham in Seder Parshios V’haftoros – in the name of the Midrash*).

And this idea (the consolation by Hashem in the continuation and culmination of the “Seven of Consolation”) is alluded to in the first Haftorah – “Comfort ye, comfort ye, My people”, which can be read as ‘Imee’ [with Me] rather than as ‘Ami’ [My people], meaning that the consolation is not only through the prophets, but rather together with Hashem Himself [i.e. Hashem Himself comforts the Jewish people along with the prophets]**.

*) *And we may say that he is referring to the Midrash [mentioned] in the address.*

**) *And note from Ohr Hatorah, our Parshah (book 6, pg. 2201), which states “we may say that the repetition of ‘Nachamu’ corresponds to the repetition of ‘Anochi’”.*

⁴¹ See also end of s.v. ‘Nachamu’ 5672 (Hemshech Te’erav, vol. 1, pg. 85): “And this is [the meaning of what it says] ‘be consoled – you, the prophets’ with having [receiving] the revelation of prophecy which is the revelation of Atzilus [a very high Supernal World] etc., and there is another consolation which is higher than this which is from the level of ‘the Infinite Essence [of Hashem]’ *Whom is boundless*, and about this it

5. And as for a more detailed explanation of this concept – indeed, the ‘beyond bounds’ expressed in the repetition of “Nachamu Nachamu” does not cancel out, Heaven forbid, the particular virtues of the [different] types of redemption, but rather, these particular virtues [are also present] due to the Redemption being beyond bounds:

Among the explanations of “a double consolation” (“Nachamu Nachamu”) – that the twofold consolation is “for the *first* Beis Hamikdosh and the *second* Beis Hamikdosh” (as *supra* ch. 1).

Now, we must understand⁴²: since the consolation is (not only comforting words etc. [which would need to be for both destructions], rather) through the *Beis Hamikdosh being rebuilt anew*, what different does it make if this consolation (via the building of the Beis Hamikdosh) is for the two destructions of the same Beis Hamikdosh?

And the explanation of this [is] – that the first Beis Hamikdosh and the second Beis Hamikdosh are two facets/levels in the Beis Hamikdosh, and each has [a virtue] that the other does not have:

The virtue of the first Beis Hamikdosh – *regarding revelation of G-dliness* (a spiritual virtue), that it had a higher level of revelation of G-dliness than the second Beis Hamikdosh, since the second Beis Hamikdosh was missing five things⁴³, in particular the Ark, “the place [in which] the Holy Presence rests”⁴⁴. And the virtue of the second Beis

says ‘Nachamu ([o prophets,] console) my nation’, [by conveying to them] the level of ‘I will comfort you’”.

⁴² Regarding the following – see also Likkutei Sichos vol. 9, pg. 62 ff.

⁴³ Yoma 21b.

⁴⁴ Ramban, beg. Parshas Terumah.

Hamikdosh – *regarding being established in the world* (a physical virtue), that it was larger than the first Beis Hamikdosh in structure and in [the amount of] years [it stood]⁴⁵, largeness in space (structure) and time (years), the definitions of the world.

And this is the explanation of “Nachamu Nachamu”, “a twofold consolation”, “for the first Beis Hamikdosh and the second Beis Hamikdosh” – that the third Beis Hamikdosh will also be a threefold Beis Hamikdosh, that it will have in it the virtues of [both] the first Beis Hamikdosh and of the second Beis Hamikdosh at the height of perfection, the revelation of G-dliness on the most highest level, and being set in the world in an eternal fashion, and the unification of both as one (third).

And since both facets of consolation, for both the first Beis Hamikdosh and the second Beis Hamikdosh are alluded to in the repetition of “Nachamu Nachamu” (which both words are exactly the same) which denotes the concept of beyond bounds in its true sense (as aforementioned in ch. 4) – we may say, that also the double consolation “for the *first* Beis Hamikdosh and the *second* Beis Hamikdosh” (different forms of the Beis Hamikdosh) is in a manner of *beyond bounds* in its true sense, meaning, that the concept of the third Beis Hamikdosh is ‘beyond bounds’, and due to it not having limits it has the completeness of all possible qualities⁴⁶, [both] the spiritual virtue and the physical virtue, and each one in a manner of beyond bounds.

⁴⁵ Bava Basra, end 3a ff.

⁴⁶ Note also from the words of the Midrash (which is [cited] in note 10), that the repetition of “Nachamu Nachamu” includes a vast amount of details – “Comfort her, supernal realms; comfort her, earthly realms; comfort her, living ones; comfort her, dead ones; comfort her in this world, comfort her in the World to Come; comfort her for the ten [lost] tribes, comfort her for the tribes of Yehudah and Binyamin” (See also Sefer Hasichos 5750, vol. 2, pg. 606 ff.).

6. According to this we may also explain the relation and connection of “Nachamu Nachamu” (a twofold consolation) to Parshas Va’eschanan:

Among the main topics of Parshas Va’eschanan [is] – *the repetition* of the Ten Commandments, which although they were already said in Parshas Yisro, in Parshas Va’eschanan⁴⁷ all the details of the Ten Commandments (which include the whole entire Torah⁴⁸) is repeated again – an identical repetition (in general⁴⁹).

And the explanation of this⁵⁰:

Among the differences between the Ten Commandments in Parshas Yisro and the Ten Commandments in Parshas Va’eschanan – [is] *similar and comparable* to the difference between the First Tablets (in which the Jewish People were on the level of Tzaddikim^[50]) and the Second Tablets⁵¹ (in which

⁴⁷ And note, that the whole book of Devarim is “*A repetition of the Torah*” (Megillah 31b. Zohar III, 261b. and elsewhere), *which repeats* the things that were said in the four [previous] books.

⁴⁸ See Rashi’s commentary on Mishpatim 24, 12. Torah Shleimah Yisro (vol. 16), pg. 203 *ff. ref. a.l.*

⁴⁹ With the exception of a few differences, such as “Shamor” (in our Parshah) instead of “Zachor” (in Parshas Yisro) - which “both were said in one utterance and as one word, and were heard at the same time” (Rashi’s commentary on our Parshah 5, 12), as well as the addition of 17 words (“17 more words [than in the Ten Commandments in Parshas Yisro]... the numerical value of ‘Tov’ [good]” (Ba’al Haturim *ibid.*, 16)) - and we may say that as a result of the boundlessness which is emphasized in the repetition of the Ten Commandments, perfection (“good”) is added also in the details.

⁵⁰ Regarding the following - see also Likkutei Sichos vol. 9, pg. 69.

^[50] [Righteous people who have not sinned]

the Jewish people were on the level of Ba'alei Teshuvah^[51]), for indeed the Ten Commandments that are in our Parshah come in continuation to (and as a part of) Moses' words of rebuke to the Jewish people, the essence of the concept of Repentance, which is connected to the Second Tablets. And from a slightly different perspective: the Ten Commandments which are in Parshas Yisro mainly have to do with Above, and the Ten Commandments which are in Parshas Va'eschanan mainly have to do with the physical world⁵².

⁵¹ And note from the opinions [which hold] that the wording of the Ten Commandments in Parshas Yisro was written on the first Tablets, and the wording of the Ten Commandments in our Parshah was written on the second Tablets (P'sikta Zuta (Lekach Tov) Tisa 34, 1. Our Parshah 5, 12. And see at length Torah Shleimah Tisa (book 22), pg. 161).

^[51] [*Those who have sinned and then returned to Hashem.*]

⁵² And according to this we may explain several differences between Parshas Yisro and Parshas Va'eschanan in the general description of Ma'amad Har Sinai [The Giving of the Ten Commandments]:

In Parshas Yisro the main emphasis is on the *G-dly revelation* which was at Ma'amad Har Sinai (in a manner *which nullifies* the existence of the lower being) – “and there was thunder and lightning... and the sound of the Shofar [was] very strong and the entire nation trembled... and Mount Sinai was completely [surrounded by] smoke for Hashem descended upon it in fire... and the entire mountain trembled greatly” (Yisro 19, 16-19), and at the conclusion of the description, “and all the nation saw the utterances... and the nation was awestruck, and they trembled and stood from afar” (20, 15), and furthermore, when they told Moshe “you speak to us and we will hear, and Hashem should not speak to us, lest we die”, Moshe answered them “for in order to test you, Hashem has come, and in order that His fear shall be on your faces...” (ibid. 16-17), meaning that Hashem's will is that there should be a G-dly revelation which will effect awe and nullification.

And in Parshas Va'eschanan the main emphasis is on (the purpose and goal of the G-dly revelation, which is) *the absorption [of the G-dly*

However, since in Parshas Va'eschanan, the breaking of the Tablets and the Second Tablets are not mentioned at all (but only after it⁵³ in Parshas Eikev, even though chronologically speaking it would be more correct for the details of the incident 'of the breaking of the Tablets' to come in continuation to the general story of 'the event at Mount Sinai' including the giving of the Tablets which is in Parshas Va'eschanan), we may say, that the repetition of the Ten Commandments in Parshas Va'eschanan emphasizes mainly the *boundlessness* of the Torah⁵⁴.

revelation] in the existence of the lower being – “You have shown Yourself, [in order] for it to be known that Hashem is the G-d... from the heavens He made heard to you His voice... and on the earth He showed you His great fire, and His words you heard...” (our Parshah 4, 35-36), “Face to face Hashem spoke to you” (5, 4), and at the conclusion of the description, “these words Hashem spoke to your entire assemblage on the mountain from within the fire, the cloud, and the thick cloud...” (ibid., 19), and “when you heard the voice from within the darkness and the mountain was in flames, and you approached me... and you said, ‘behold, Hashem our G-d has shown us His glory... and now, why should we die... for who among all flesh has heard the voice of the Living G-d... you come close to us and hear...’”, then “Hashem heard the sound of your words when you spoke to me, and Hashem said to me, ‘I have heard... everything that they said is correct’” (ibid., 20-25).

⁵³ 9, 9 ff.

⁵⁴ And similarly we may say regarding the repetition of “Mishneh Torah” [the book of Devarim, which is a repetition of the previous four books of the Torah], which denotes the boundlessness of the Torah. And according to this we can appreciate [the fact] that “Mishneh Torah” is the *fifth* book – “the fifth is for Pharaoh”, [which the Zohar explains that this means that “Pharaoh” is an idiom of “Ispari’u” (burst forth), meaning] “that all the [G-dly] lights burst forth and are revealed from Him” (Zohar I, 210a. See also Likkutei Torah, end of Parshas Pinchas), [which represents the concept of] *boundlessness*.

And this is the relationship of Parshas Va'eschanan to the 'twofold' of the true and complete Redemption (the content of "Nachamu Nachamu", "a double consolation") – since the boundlessness of the Torah in its true and complete sense will be revealed in the Time to Come, in the "new Torah secrets"⁵⁵ (that) will be revealed by Me"⁵⁶.

And more specifically – that in the Time to Come there will be both virtues of the First Tablets (spiritual virtue), as well as the Second Tablets (physical virtue), and of both united together [and we may say that this is alluded to in the precision of the wording "(new Torah secrets) shall be revealed by Me" – "by Me" specifically, from Hashem Himself, and "shall be revealed (by Me) [lit. (from Me) will leave] ..." precisely, [meaning] that it "will leave" Heaven⁵⁷ ("from Me") and will descend below in the understanding and comprehension of human intellect], only, that there isn't different facets in the Torah, but rather, since it doesn't have limitations it has the perfection of all possible facets (as aforementioned in ch. 5).

And we may say, that in a similar manner will also be the "wondrous unification [of the person with the wisdom of Hashem through Torah study]" (that "the intellect grasps the perception and encompasses it in his mind... and the intellect is also clothed in the perception[, a complete unity]"⁵⁸) of the study of "the new Torah secrets [that] shall be revealed by

⁵⁵ Yeshaya 51, 4. Vayikra Rabbah 13:3.

⁵⁶ And note, that the vast amount of Torah in a manner of "twofold for salvation", was added in the second Tablets (See Shmos Rabbah, beg. ch. 46), however, the vast amount in a truly and completely boundless manner is in the "New Torah secrets" of the Time to Come.

⁵⁷ As the wording of the verse in our Parshah (4, 36), "From the heavens He made His voice heard to you..."

⁵⁸ Tanya ch. 5.

Me” – that there won’t be the division of two facets [namely] from Above to below (“my tongue shall reiterate your words”⁵⁹, [namely,] that the person repeats *after* the utterance of Hashem) and from below to Above (“whoever reads and studies, Hashem reads and studies apposite them”⁶⁰, [namely,] that Hashem reads and studies *after* the learning of the person), but rather in a manner of *beyond bounds*, and since it doesn’t have limitations it has also the perfection of all possible facets.

7. And similarly we can explain in regard to the request of Moshe to enter the [Holy] Land at the beginning of the Parshah Va’eschanan:

Among the reasons that the request of Moshe to enter the Land wasn’t fulfilled, as it says “and Hashem said to me... do not cross this Jordan and command Yehoshua... for he... will cause them to inherit the land...”, even though the entering of the Land through Moses (had it so transpired) is in a superior manner than the (actual) entering of the Land through Yehoshuah ([since through Moses it would have been] an eternal redemption with no exile following it) – since there is an *advantage* in the entering of the Land through *Yehoshuah*.

And the explanation of this – that the conquering and division of the land through Yehoshuah *involved the physical world*⁶¹, as emphasized in the manner of the conquering and the division which took a *long duration of time*, ‘the seven years

⁵⁹ Tehillim 119, 172.

⁶⁰ See Tana D’vei Eliyahu Rabbah, beg. ch. 18. Yalkut Shimoni Eichah, Remez 1034.

⁶¹ See Ohr Hatorah on our Parshah (pg. 87), [where it states] that the reason that Moshe’s request was not granted is due to the fact “that from the descents which were brought about in being exiled from the Land, there will be a greater ascent” (see also there, pg. 2224).

they conquered and the seven years they divided'⁶², and also after this (and even after the passing of Yehoshuah) there still remained parts of the Land of Israel that they did not yet conquer, as it says in the beginning of Sefer Shoftim⁶³ "and it came to pass after the decease of Yehoshuah and the Jewish people inquired from Hashem saying 'who shall bring us to the Canaanites to wage war with them', and Hashem said 'Yehudah shall go forth'... and Yehudah said to Shimon his brother 'ascend with me into my allotted [portion of land] and we shall fight the Canaanites and I too shall go with you into your allotted [portion]'" – since the refining of the below is through a course of action which requires a very long time etc.⁶⁴.

And furthermore and mainly – that also after the completion of the conquering and division of the land for the first time, the Jewish people were exiled from the Land of Israel, and not only the Babylonian exile which was for seventy years, rather also the exiles after it including the last exile which lasted for close to two thousand years... that the purpose of this is in order to refine the sparks that are found in the Diaspora (as the words of our Sages⁶⁵ "Hashem did not exile the Jewish people among the nations only so that they should gain converts", which refers to the sparks of holiness [that are found in the physical objects,] which the Jewish

⁶² Kesubos, end 25a. Bava Metzia 89a. Zevachim 118b. And elsewhere.

⁶³ 1, 1-3.

⁶⁴ Note that "[the Redemption coming] in its [appointed] time" has an advantage over [the possibility of] "I [Hashem] will hasten it [and bring it before its appointed time]" for [in this way there will be a greater] perfection in the Service of the Refinement [of the world] (See at length Sha'arei Orah, Sha'ar Hapurim, s.v. 'Yaviu Levush Malchus', ch. 94 ff.).

⁶⁵ Pesachim 87b.

people elevate in exile⁶⁶), and in the known expression ‘to make outside of the [Holy] Land into the Land of Israel’⁶⁷, and subsequent to and through “or deeds and our Service throughout the whole time of exile”⁶⁸ in refining the below, we enter the [Holy] Land in the true and complete Redemption, and then the entering of the Land will be at the height of perfection with both virtues (that of Moses and of Yehoshuah) joined together – and an eternal Redemption with no exile after it [eternity – characteristic of G-dliness], and also ‘in’ the physical world.

And from this it is understood that in Parshas Va’eschanan is emphasized the virtue of entering the [Holy] Land at the height of perfection (that the [entering] was not through Moses, in order that it should also have the advantage which [is gained] through Yehoshua) – in a manner of *beyond bounds* (“Nachamu Nnachanu”, “a double consolation”⁶⁹), as mentioned, that due to the boundlessness

⁶⁶ See Torah Ohr Bereishis 6a. Beg. Parshas Lech Lecha. *e.p.*

⁶⁷ See Igros Kodesh of the Rebbe Rayatz vol. 1, pg. 485 ff. Tract of the Address of Shabbos Parshas Pinchas of this year.

⁶⁸ Tanya, beg. ch. 37.

⁶⁹ Note that [the phenomenon of] entering the Land and inheriting it is *repeated* in our Parshah many times*: “Yehoshua... will cause them to inherit the Land” (3, 28), “and you will come and inherit the Land” (4, 1), “the Land to which you are coming to inherit it” (4, 5), “in the Land to which you are crossing to inherit it” (4, 14), “and you are crossing and you will inherit this good Land” (4, 22), “on the Land which Hashem your G-d is giving you” (4, 40), “and they will inherit his land and the land of Og...” (4, 47), “on the Land which Hashem your G-d is giving you” (5, 16), “and they will do [it] in the Land which I am giving them to inherit it” (5, 28), “in the Land which you will inherit” (5, 30), “to do in the Land to which you are crossing to inherit it” (6, 1), “a Land flowing with milk and honey” (6, 3), “and it will be when Hashem your G-d will bring you to the Land which He promised to your forefathers...” (6, 10),

there is the perfection of all facets and all aspects; and simply – that the entering, conquering and division of the Land is immediately⁷⁰ (ultimate perfection of time), and of the whole entire Land (ultimate perfection of place) – not only a land of seven nations, rather also the lands of the Keini Knizi and Kadmoni, a land of ten nations, and in a manner that “all its inhabitants are upon it”⁷¹ (ultimate perfection of Soul)⁷²,

“and you will come and inherit the good Land which Hashem promised to your forefathers” (6, 18), “in order to bring us [and] to give us the Land which He promised to our forefathers” (6, 23), “when Hashem your G-d will bring you to the Land to which you are coming to inherit it” (7, 1) – 17 ([the numerical value of] ‘Tov (good)’ times!

) And Moshe’s prayer to enter the Land is also **repeated many times - 515 prayers.*

⁷⁰ And in the words of the verse in the beginning of Parshas Tavo (one of the coming Parshahs of the “Seven of Consolation”) – “when you will come to the Land... (immediately) and you will inherit it and dwell in it” (and certainly there is no need to wait fourteen years for the conquering and dividing [of the Land]), to the extent that the bringing of the Bikurim [first-fruit offering] (as the verse continues “and you shall take from the first of all the fruit of the ground”) is also immediately, since there will be the fulfillment of the prophecy “and the one plowing will meet the cutter [of the crop] and the presser of grapes...” (Amos 9, 13).

⁷¹ Arachin, end 32b. Rambam, Hilchos Shmita V’yovel 10:8.

⁷² Ultimate perfection (boundlessness) in [the aspects of] Olam [‘world’ - place], Shanah [‘year’ - time], and Nefesh [‘Soul’] – whose acronym is ‘Ashan’ [smoke], and beginning with the ultimate perfection (boundlessness) of Torah (“new Torah secrets be revealed by Me”) – as it is written regarding the Giving of the Torah: “and Mount Sinai was completely [surrounded by] *smoke*” (Yisro 19, 18), which alludes to the fact that through the Torah, the ultimate perfection of “Ashan” [smoke], Olam-Shanah-Nefesh, is achieved (see Ohr Hatorah Yisro, pg. 816 ff.).

[namely] that all the Jewish people⁷³ (also including the Jewish people of all the previous generations⁷⁴) reside in the whole entire Land of Israel, in a permanent and eternal manner, forever and to all eternity.

*

8. In regard to the above spoken, that in Shabbos Nachamu is emphasized the boundlessness (twofold) of the true and complete Redemption, there is an additional special advantage which is added due to the calendar layout of this year – that Shabbos Nachamu comes after the ‘great preparation’ of Erev Shabbos (Friday) (“whoever toiled⁷⁵ on Erev Shabbos shall eat on Shabbos”⁷⁶) which occurred on the fifteenth of Av.

And [this will be understood by] prefacing the elucidation of the relation of the fifteenth of Av (and especially when it occurs on Friday) with the true and complete Redemption:

The fifteenth day of a month – in which “the moon is complete”⁷⁷, which alludes to the ultimate perfection of the Jewish people that “count by the moon” and are “similar to

⁷³ Also including the tribe of Levi – “in the future, the Land of Israel will be divided among thirteen tribes” (Bava Basra 122a).

⁷⁴ Emphasizing the ultimate perfection of “all its inhabitants”, even in comparison to the state of “all its inhabitants upon it” in the time of the Holy Temple.

⁷⁵ Specifically [using the word] “toiled” - not just regular preparation, but rather ‘great preparation’, because due to the great importance of Shabbos, there is a need for ‘great preparation’ specifically (see Beitzah 2b and in Rashi’s commentary. *e.p.*).

⁷⁶ Avodah Zarah, end 3a.

⁷⁷ Zohar I, beg. 150a. And elsewhere. See also Shmos Rabbah 15:26.

the moon”⁷⁸, and “they are destined to be renewed like it”⁷⁹, in the true and complete Redemption through Dovid Malkah Mashichah [the King Moshiach – the exemplifier of Dovid] (who is connected to the moon, [which represents the] manifestation of Hashem [referred to as] ‘kingship’).

The fifteenth of the month Menachem-Av (“Menachem” before “Av”) – the completeness of the month which is called by the name of Moshiach, whose “name is Menachem”⁸⁰, and his birth (“his Mazal is stronger”⁸¹) is in this month (on Tishah B’av⁸², and when the moon becomes full, on the fifteenth of Av, it is known with certainty that Moshiach was already born⁸³), the month which its zodiacal constellation is Lion, in which “the Lion [I.e. Hashem] will come... and build Ariel

⁷⁸ See Sukkah 29a. Bereishis Rabbah 6:3. Ohr Hatorah Bereishis, end 4b ff. And elsewhere.

⁷⁹ Wording of the blessing for the Sanctification of the Moon (Sanhedrin 42a).

⁸⁰ Sanhedrin 98b. Yerushalmi, Brachos 2:4. Eichah Rabbah 1:51.

⁸¹ See Yerushalmi, Rosh Hashanah 3:8 and in Korban Ha’eidah and P’nei Moshe *a.l.*

⁸² Yerushalmi and Eichah Rabbah *ibid.* Bamidbar Rabbah 13:5 (at the end).

⁸³ Similar to what we find regarding establishing the fifteenth of Av as a holiday, since on this day the Mesei Midbar [the generation that sinned with the spies, during the time of Moses (in the desert), after leaving Egypt and were all punished by having to die in the dessert and not enter the land of Israel; every year of the forty years in the dessert, a large number of this generation would pass away] had come to an end, even though the annulment of the [Heavenly] decree was already on Tishah B’av [however they only were sure of that it came to an end on the fifteenth day of the month since on the fifteenth when the moon is full, certainly the ninth day of the month has past, and no one had passed away] (Ta’anis end of 30b and in Rashi’s commentary and Tosfos [there] - from Eichah Rabbah, Psichta 33).

[the Beis Hamikdosh]”⁸⁴.

And especially when it occurs on Friday – the day Adam was created⁸⁵, who was created on the sixth day [of the week] “in order that he will come in (and find that everything is ready) for a feast, without delay”⁸⁶ – which alludes to the sixth millennium in which everything is ready for the feast⁸⁷ of the Leviathan and Wild Ox⁸⁸ in “the day which is all Shabbos and rest for life everlasting”⁸⁹.

And we can say, that in these aspects (the fifteenth of the month, the fifteenth of Av, and (it occurring on) the sixth day [of the week]) is emphasized *the boundlessness* (twofold) of the true and complete Redemption which is expressed in the ultimate perfection of all of the aspects together:

In the concept of “the moon is complete” (the fifteenth of the month) – which the completeness of the moon is through it fully receiving the light of the sun, including the ultimate perfection of the unification of the sun and the moon’s

⁸⁴ Yalkut Shimoni Yirmiyahu, at the beginning (Remez 259).

⁸⁵ Who crowned Hashem king over the whole world with his announcement “Hashem is king; He has garbed Himself with splendor” (Psalm 93, 1 - ‘Song’ of the sixth day of the week [in the prayer book]), and by him saying to all the creations “Come, let us prostrate ourselves and bow-down; let us bend our knees before Hashem our Maker” (ibid 95, 6 – as we say in [the prayer for] receiving the Shabbos) – and the ultimate perfection of the revelation of the kingship of Hashem in the world, will be in the true and complete Redemption.

⁸⁶ Sanhedrin 38a and in Rashi’s commentary.

⁸⁷ Note from the saying of our Sages “Everything is prepared for the feast [i.e. the reward of the Time to Come]” (Avos 3:16 – which we learn this Shabbos).

⁸⁸ See Bava Basra 75a. Vayikra Rabbah 13:3. And elsewhere.

⁸⁹ Tomid at the end.

[spiritual] qualities [namely, 'giver' and 'recipient'] in the Time to Come, as it is written⁹⁰ "and the light of the moon will be like the light of the sun..."⁹¹.

In the aspect of the fifteenth of Menachem-Av – which Moshiach's birth is specifically at the moment *after the*

⁹⁰ Yeshaya 30, 26.

⁹¹ And we may connect this to the concept of repetition: repetition of the letters which allude to the Redemption – since the letters which have two forms are the concept of the unification of 'male letters' and 'female letters', which is the concept of the unification of 'Kudsha Brich Hu' and His 'Shechinah' [two manifestations of Hashem], the unification of 'Sovev Kol Almin' [the transcendent revelation of Hashem] and 'Memaleh Kol Almin' [the immanent revelation of Hashem], through which the Redemption is brought about (beg. s.v. 'Lech Lecha' 5630. See also end s.v. 'Nachamu' 5670); and the repetition of "Nachamu Nachamu" – which is the concept of the unification of 'Sovev' and 'Memaleh', 'Makif' [the encompassing revelation of Hashem] and 'P'nimi' [the permeating revelation of Hashem] (end s.v. 'Nachamu' 5670*. 5672**).

*) And there [it says]: "and this is [a Kabalistic understanding of what it says] 'and the light of the moon will be as [bright as] the light of the sun'".

**) And there [it says]: "in the Future, the Makif will be in a truly internalized fashion... and this is [the concept of] 'Comfort ye, comfort ye my people': 'be comforted, you My prophets', by [having] the revelation of prophecy which is the manifestation of the permeating [G-dly] light, and also comfort My people with the supernal aspect of consolation of 'I will comfort you', namely, the manifestation of the revelation of the encompassing [G-dly] light, which will illuminate in a truly internalized fashion". And note also from the connection to what is stated in Parshas Va'eschanan (4, 39): "and you shall know today and you shall take to your heart [that Hashem is the G-d in the heavens above and on the earth below]...", [meaning] that the belief [in Hashem], which transcends [intellect], is internalized by the intellect (see Likkutei Torah on our Parshah, 7c. Hemshech Te'erav ibid. – in the explanation of the continuation of the Haftorah, "Speak upon the heart of Jerusalem and call unto her").

destruction [i.e. specifically once the Beis Hamikdosh was already destroyed which denotes that Moshiach is found *in* exile (the physical world) and transforms it itself], as it says in the writings of our Sages⁹² that ‘when his ox mooed the first time, the Beis Hamikdosh was destroyed, and when his ox mooed the second time, the deliverer and redeemer of the Jewish people was born’, and furthermore that even after he became a Gadol [lit. full-grown]⁹³, including and especially spiritual Gadlus [greatness], “from his shoulder upwards higher than the whole nation”⁹⁴ (as all the details of the laws of a king⁹⁵, and most certainly with regard to the King Moshiach, a king and a Rabbi⁹⁶), the destruction and exile

⁹² Yerushalmi and Eichah Rabbah *ibid*.

⁹³ And it makes more sense to say that this is also included in “the deliverer of Israel was born” – which does not refer to the actual birth, because then he is not actually “the deliverer of the Jewish People”*, but rather *the revelation* (similar to actual birth) of “the deliverer of the Jewish People”, when he is already capable and prepared to actually redeem the Jewish People (see also Netzach Yisrael (by the Maharal), ch. 26 (pg. 132). Yeshuos Meshicho (by the Abarbanel), Iyun 2, ch. 1).

*) *Although we may say that in the Time to Come, a newborn infant will be able to do many actions, as in the time of the Flood (see Bereishis Rabbah, 36:1). And note also from “The Prophecy of the Child” (which appears at the end of the book Nagid U’Metzaveh. And elsewhere). And this is not the place [to elaborate on] this.*

⁹⁴ Shmuel I 9, 2. See also Ohr Hatorah Vayeira 764b. And elsewhere.

⁹⁵ Note from the lesson in Rambam of this Holy Shabbos day (Hilchos Z’chiah and Matanah, end ch. 1 [according to the division of three chapters a day]) - “[we must] act according to the laws of the king, since all the king’s laws regarding money matters are decided in accordance with them”.

⁹⁶ Who “will teach the entire nation and instruct them...” (Rambam, Hilchos T’shuvah, end ch. 9). See also Sefer Hamitzvos by the Tzemach Tzedek, the Mitzvah of Appointing a King, ch. 3.

continued for a period of time, to the extent of a most longest duration of time – which the intention in this is that there will be a complete Redemption from the perspective of the Above as well as the perspective of the below, and as they are both united together.

And in the concept of ‘everything is ready for the feast’ – which the ultimate perfection of the feast of “the day which is all Shabbos” (through the preparation on the sixth day [i.e. the sixth millennium]) in all its details is due to the ultimate perfection of [it being] ‘beyond bounds’, as emphasized also in the repetition “good”⁹⁷ on the sixth day [of creation]⁹⁸.

9. And we may add, that the concept of boundlessness is emphasized also in the Service of man which begins on the fifteenth of Av – which “from then⁹⁹ and on one who adds, gains”, “from the fifteenth of Av and on [one who] adds the nights to the days for Torah study [i.e. the nights become longer and therefore there is more time to study Torah (which is mainly at night)] adds more days to his life”:

Since “all Jewish people are assumed to abide by the Jewish law”¹⁰⁰, and fulfill the commandment ‘to learn Torah’ by setting times for Torah [study] “as prescribed for each and every person in the Laws of Torah Study”¹⁰¹, it is understood, that the main and complete concept of adding in learning Torah is in a manner that is *beyond confines and limits*,

⁹⁷ And especially since the second time, [Hashem] said “*very* good”, and “*very*” is boundless.

⁹⁸ In addition to the fact that the “sixth” is *double* [the amount] of the “third”, [and the number three] represents the unification of Above and below.

⁹⁹ Taanis at the end and in Rashi’s commentary.

¹⁰⁰ Rambam, Hilchos Kiddush Hachodesh 2:2.

¹⁰¹ Tanya, ch. 34.

And in the words of the verse in the Parshah of the week¹⁰² - “with all your might”, “your might”, which is connected to the true “might” [i.e. the Infinite Light, Blessed Be He] (beyond bounds)¹⁰³,

And this is the preparation for the ultimate and complete addition in Torah in a truly boundless manner - “new Torah secrets shall be revealed by Me” (as supra ch. 6).

And through this is brought about the [the phenomena of] “days are added to his life” in the fullest sense, in a manner that *transcends confines and limits* - eternal life.

10. And all the above has greater emphasis - on Shabbos Nachamu, the day after the fifteenth of Av, of the year ה'תשנ"א [the Hebrew letters for the year 5751 (1991), which means “(the kingship of Moshiach) will be uplifted”]:

It has been spoken many times lately, that according to all signs we are found in “the year that the King Moshiach will be revealed in it”¹⁰⁴ (in addition to the calculation of ‘Erev Shabbos after noon’ which begins with the year 5751¹⁰⁵) - as alluded to in the acronym of [of letters for the Jewish year] (which has been spread throughout the Jewish nation) “(H’yei T’hei) This will be (Shnas) the year (Arenu) in which I will show them (Nifla’os) wonders”, and especially that we saw

¹⁰² 6, 5.

¹⁰³ See Torah Ohr Mikeitz 39c ff. *e.p.*

¹⁰⁴ Yalkut Shimoni Yeshaya, Remez 499.

¹⁰⁵ See Sefer Hasichos 5750, vol. 1, pg. 254. *ref. a.l.*

[Since every thousand years corresponds to one day of the week (1-1000 Sunday 1001 - 2000 Monday etc.) and therefore 5001 is 6pm (sunset on Thursday) 5501 is 6am (Friday morning) and 5751 is 12pm Friday afternoon, and it is known that Friday afternoon is related to Shabbos (which symbolizes the ultimate Redemption).]

during the year many events that were “wonders”, literally (and more will be seen), moreover, that each one of them is a “wonder” also in comparison to the preceding “wonder”, a wondrous wonder which arouses new amazement¹⁰⁶.

- Including the “wonder” which is taking place literally these days: a convention of Lubvitchers and emissaries, may they live, in the country of Russia, that gathered from several places (also from other countries in the world) in the city of Lubavitch, including using the opportunity to pray at the holy burial sites of the Rebbes our leaders which their honorable resting places are found there, as well as by the holy burial site of my father and teacher [Rabbi Levi Yitzchok] of blessed memory (which his Yahrtzeit, the twentieth of Av, is blessed by this Holy Shabbos), and in addition, they are gathering together in the capital city of the whole country, Moscow¹⁰⁷, to use the opportunity to consult and discuss together (“each person shall help his friend,”¹⁰⁸ out of love and brotherhood, “as one person with one heart”¹⁰⁹) and to

¹⁰⁶ And similar to what we find at the Giving of the Torah, that “upon each Utterance [of the Ten Commandments], their Souls flew out [of them]” (Shabbos 88b). Since the second Utterance caused their Souls to depart and cleave [to their Creator] once again, we must say that a higher revelation was revealed in it [the second Utterance] than in the previous Utterance; and at the same time, this higher revelation was also drawn and internally absorbed, through the phenomena of “Hashem returned [their Souls] to them using the dew with which He will resurrect the dead in the Future” (Shabbos ibid. Tanya end ch. 36), the ‘boundless power’.

¹⁰⁷ Note that the Discourse V’yadayta Hayom (that begins with a verse in Parshas Va’eschanan) 5657 – one of the set Chassidic Discourses of the Rebbe Rashab, which he would say again from time to time, especially to purify the air (“Hayom Yom” 28th of Tammuz. *e.p.*) – is called by the name “V’yadayta Moscow”.

¹⁰⁸ Yeshaya 41, 6.

¹⁰⁹ Rashi’s commentary on Yisro 19, 2.

take good resolutions to add with advanced vigor and greater strength in spreading Torah and Judaism as well as ‘disseminating the wellsprings [of Chassidus] outward’ throughout the country and throughout the whole world, and may it be the Will [of Hashem] that the convention be with very much success, and in manner of doubled and redoubled addition [in the above], “one who adds, gains”, including an addition that exceeds confines and limits – which this event is of the “wonders”, since the same country *which fought* against the accomplishments of my revered father-in-law the Rebbe Leader of our generation (and similarly regarding the accomplishments of the one whose Yahrtzeit is on the twentieth of Av) in spreading Torah and the wellsprings [of Chassidus] outward, *is hosting and honoring* his disciples, emissaries as well as those who follow in his footsteps and example in spreading Torah and the wellsprings [of Chassidus] outward –

Which these “wonders” (which were already actually seen) bring to our attention and emphasize that immanently and immediately we shall see the greatest wonder – the true and complete Redemption about which it says¹¹⁰ “as the days of your leaving the land of Egypt I shall show them wonders [in the true and complete Redemption], “wonders” even in comparison to [the wonders of] the exodus of Egypt.¹¹¹

And especially that in the year “I shall show them wonders” itself we are approaching the end of the year – for we are already find ourselves after the tenth month (from the month of Tishrei, the beginning and head of the year), [indeed we are] in *the eleventh* month, which is connected to “eleven

¹¹⁰ Michah 7, 15.

¹¹¹ [I.e. in comparison to them, the wonders of Egypt will be deemed natural.] See Ohr Hatorah Nach on the verse (pg. 487). *ref. a.l.*

days from Chorev [mount Sinai]"¹¹², a level which transcends the confines and limits of ten, of the 'order of the progressional descent [of the manifestations of Hashem, which has in general ten 'stages']"¹¹³.

And also according to the tally of the months [counting] from the month of Nissan – that had they merited the Redemption would have come in the month of Nissan, 'in which they we're redeemed [from Egypt] and they are destined to be redeemed'¹¹⁴, or at least in the month of Iyar, the acronym of Avraham, Yitzchak Ya'akov and Rachel¹¹⁵ (the four legs of the Chariot [of Hashem]¹¹⁶) [about] who [it is stated that] "she cries¹¹⁷ for her children, refusing to be comforted"¹¹⁸ until Hashem promises that "the children shall

¹¹² Wording of the verse – Devarim 1, 2.

¹¹³ See Sefer Hasichos 5749, vol. 2, pg. 630. *ref. a.l.*

¹¹⁴ Rosh Hashanah, beg. 11a. Shmos Rabbah 15:11.

¹¹⁵ Me'orai Ohr 1, 84. Beis Shmuel, Even Ha'ezer, sect. 126 note 20.

¹¹⁶ And note that the forth leg of the 'Chariot [of Hashem]' ([generally referring to the G-dly aspect named] Rachel) refers (also) [to the G-dly aspect named] Dovid (Zohar I 248b. and elsewhere) – Dovid Malka Mashicha [a description of Moshiach].

¹¹⁷ Yirmiyahu 31, 14.

¹¹⁸ Note from Zohar III 20b: "'refusing to be comforted for her children' [meaning] that she doesn't accept comfort from Him, 'for He is no more present' ("and it doesn't say 'for *they* are no more present'"), since the Holy King [Hashem] left and ascended higher and higher and is not found by her"*, which also includes [the concept of] "refusing to be comforted" by the Prophets, rather specifically by Hashem Himself.

**) And see also Zohar II 29b: "'for He is no more present', it should have said 'for they are no more present', only since her 'Husband' [metaphorically speaking] which is [the idea of] 'voice' has left her and is not uniting with her". And in Likkutei Levi Yitzchok a.l. (pg. 59) he explains that "'has left her' refers to [the attribute of] Tifferes, 'and is not uniting with her' refers to [the attribute*

return to their borders”¹¹⁹, or at least in the month of Tammuz, the ‘month of redemption’ – [and now] we find ourselves already in the *fifth* month, the level of “the fifth [belongs] to Pharaoh”, [which the Zohar explains that “Pharaoh” is an idiom of “Ispari’u” (burst forth), meaning] “that all the [G-dly] lights burst forth and are revealed from Him [Hashem]”¹²⁰, the month of *Menachem-Av* whose zodiacal constellation is Lion (as aforementioned in ch. 8),

And in this month itself – on Shabbos Nachamu, in which begins the “twofold consolation” (“double for salvation”¹²¹) of the “seven [Haftorahs] of consolation”, and in the second half of the month, in which the preparation¹²² for the following month begins, the month of Elul, *the last* month of the year “I will show them wonders”¹²³ –

of] Yesod”, and he concludes, that “according to this it fits in well, that also the simple meaning of ‘for He is [lit. they are] no more present’ which refers to her children, is in harmony [with the explanation of the Zohar], since her [Rachel’s] children, Yosef and Benyamin, represent the attribute of Yesod”.

¹¹⁹ Ibid. 16.

¹²⁰ See supra, note 54.

¹²¹ Note that “Letushiah” has the numerical value of ‘Tinaseh’ [(5)751].

¹²² And furthermore – as is known that “ARYeH” (the zodiacal constellation of the month Menachem-Av) is the acronym of Elul Rosh Hashanah Yom Kippur Hoshana Rabbah (Shla”h beg. tract. Rosh Hashanah (213a). And elsewhere), which includes (in addition to the preparation [for the month Elul]) also the month Elul [itself], as well as the month Tishrei, including Hoshanah Rabbah.

¹²³ And also the month of preparation for the coming year – ה'תשנ"ב (5752 [1991-2]), the acronym of ‘It will be the year of wonders in everything’*, meaning that the “wonders” are not only in specific matters, rather “wonders *in everything*”, in a boundless manner (and due to it not having bounds there are also all the particulars), and furthermore and importantly, not only “I will show them wonders” ([the acronym of 57]51) in

So most definitely the true and complete Redemption, “as the days you left Egypt I shall show them wonders”, must be [revealed] truly literally, imminently and immediately on this very Shabbos Nachamu the day following the fifteenth of Av, in which is emphasized the boundlessness of the true and complete Redemption.

*

11. And with regard to action:

Since we find ourselves on the threshold of the true and complete Redemption in which all matters will be in a manner of beyond-bounds – there must be the “foretaste” (on Erev Shabbos,^[123] in which “it is good to taste *from every* single dish”¹²⁴) of the boundlessness of the Redemption, through an addition in matters of Torah and Commandments in a manner that transcends confines and limits.

And more specifically – an addition in learning Torah (“[utilizing] the nights which are longer than the days for Torah study”), both the revealed parts of the Torah as well as the inner aspects of the Torah, including the study of Ein

future tense, but also “*wondrous in our eyes*” ([the acronym of 57]52), as the wording of the verse (Psalms 118, 23) “This has come from Hashem; it is wondrous in our eyes”, [namely] that we praise Hashem for the wonders of the Redemption** *which have already actually taken place* (in the year ‘I will show them wonders’).

*) Note that “*Bakol [in everything]*” is the numerical value of 52.

**) “*It is wondrous in our eyes and we cannot comprehend how there could have been such a complete Redemption, something that cannot be attributed to nature*” (Metzudas Dovid a.l.).

[123] [I.e. the time ushering in the Redemption (symbolized by Shabbos).]

¹²⁴ Shulchan Aruch Admur Hazakein, Orach Chaim, end sect. 250.

Ya'akov, [namely] the stories of the Torah, "which most of the secrets of the Torah are hidden in them"¹²⁵, and additionally and mainly, [an addition in] learning the inner aspects of the Torah, as the words of the Arizal (whose Yahrtzeit is on the fifth of Menachem Av) that "in these later generations it is permissible, moreover, it is a Mitzvah (good deed) to reveal this wisdom"¹²⁶, and especially after it has been explained in the Chassidic Teachings, in a manner that it can be grasped and understood by each and every Jewish person,

And a special emphasis [should be placed] on adding in learning Torah regarding aspects of *the Redemption* – both in the revealed parts of the Torah, and especially in the work of the Rambam¹²⁷ which includes also the laws that are related to the time of the Redemption, e.g. the laws of the Beis Hamikdosh (which we learned not long ago, during the Three Weeks), including the 'Laws of Kings, Their Wars, and the King Moshiach'¹²⁸, as well as in the inner aspects of the Torah, which in addition to the fact that the study of the inner aspects of the Torah in general hastens the Redemption, "with this work of yours (the teachings of Rabbi Shimon Bar Yochai)... with it they will leave exile with mercy"¹²⁹, there is a special

¹²⁵ Tanya, Iggeres Hakodesh, sect. 23.

¹²⁶ Ibid sect. 26 (142b).

¹²⁷ In addition to the study of the daily Shiurim [study portions of Chumash, Tehillim, Tanya and Rambam] (and see also the following note, and supra note 95).

¹²⁸ At the end and culmination of the book of Shoftim (the fourteenth book, which is the culmination of the entire work of Yad (Hachazakah)). And note that the study of the book of Shoftim begins (the end is wedged into [connected to] the beginning) close to Rosh Hashanah, [which is] the end and culmination of the "seven [Haftorahs] of consolation", which begin on Shabbos Nachamu.

¹²⁹ Zohar III 124b – in the Rayah Mehemnah. Brought and explained in Iggeres Hakodesh ibid.

virtue in learning the parts of the ‘inner aspects of the Torah’ which explain aspects of the Redemption.

And it would be good – that this learning should be in a manner of “ten (a Tzibur) who are sitting (in a settled and fixed manner) and are occupied (in an “occupational” manner^[129]) in Torah study”¹³⁰, as the instruction of the “Mishnahic law” which we learn in Pirkei Avos of this Shabbos – the third chapter, which also alludes to the third Redemption and Third Beis Hamikdosh, which through them the double consolation for the first and second Beis Hamikdosh is achieved.

12. And we may add [that there is] a lesson and instruction, in connection with the concept of Redemption, also from the beginning of the *third* chapter – “contemplate upon *three* things”:

“Three ” (undefined) – we may say, that this also alludes to the third Redemption and the third Beis Hamikdosh, a threefold Redemption and a threefold Beis Hamikdosh, which includes the advantages of both the first redemption and second redemption, the first and second Beis Hamikdosh, and both of them [the advantages] united together.

And “reflect upon three things” – “reflect” specifically, which denotes a very deep analysis and contemplation¹³¹ on the subject of the third Redemption and third Beis Hamikdosh (“three things”), together with a special anticipation and

[129] [I.e. with the same intensity, with which a person is given over to his livelihood occupation.]

¹³⁰ Avos 3:6.

¹³¹ See Shulchan Aruch Admur Hazakein, Orach Chaim sect. 128 clause 36. And elsewhere.

yearning, “*I await his [Moshiach’s] coming every day*”¹³², [meaning] that he [can] come every day, [and therefore we anticipate that it be] literally today, and most certainly when we are standing on the threshold of the Redemption, indeed the contemplating upon ‘three things’ is with advanced vigor and greater strength.

And we may say, that the contemplation upon the aspects of the third Redemption and third Beis Hamikdosh (“three things”) accomplishes a perfection in all the aspects of Service which are included in “three things” – the three realms of Torah, Service [prayer, etc.] and acts of kindness¹³³, which are accomplished through the ‘vestments’ [of the Soul], namely, thought, speech and action – that the Service is not in a manner of division [i.e. not all-encompassing], rather in a manner of boundlessness, and due it being beyond-bounds, it has the perfection of all aspects¹³⁴.

13. And we may add to this, also in connection with what was spoken above, regarding the addition in learning Torah

¹³² The wording of “Ani Ma’amin” which appears in Prayer Books etc. See also Likkutei Sichos vol. 23 pg. 394.

¹³³ Avos 1:2.

¹³⁴ And similarly regarding “turn away from evil” – as the continuation of the Mishnah “and you will not come to transgress” – “*and you will not come*” specifically, [i.e.] automatically, without needing to be occupied in negating evil, and not even “*come to transgress*”, [meaning] that even things that can lead to transgression (like Ta’avos Heter [permitted indulgences]) become automatically out of the question, as a result of reflection upon matters of the Redemption, [and this is] a foretaste of the how it will be in the Days of Moshiach, as the ruling of the Rambam (at the end and culmination of his work “Mishnah Torah”) that “in that time... all the delicacies will be found like the dust of the earth”, specifically “like earth”, which has no importance, since “the pursuit of the entire world will be only to know Hashem”.

from the fifteenth of Av and on:

“Three things” – (also) alludes to the Torah “a threefold Torah”¹³⁵, especially including – the “new Torah secrets (that) will be revealed by Me” in the third Redemption, which the preparation for this is through the addition in Torah study in a boundless manner from the fifteenth of Av and on (as supra ch. 9).

And according to this we may explain the instruction of the Mishnah “contemplate upon three things” which is studied on the Shabbos day, the day after the fifteenth of Av – that although each and every person has taken the resolution on the fifteenth of Av (and has started actually fulfilling [their resolution]) to add in Torah study, nevertheless, on the day of Shabbos, the day following it, one must evaluate (“contemplate upon”) an additional time, his resolutions and add even more to them, in a double manner¹³⁶, until they will be a befitting preparation (a foretaste) for the boundlessness of the “new Torah secrets [that] will be revealed by Me”, the ultimate perfection of the “threefold Torah” in the Third Redemption.

14. And may it be the will [of Hashem], that from the reflection (deep analysis and contemplation) upon the aspects of the Third Redemption and Third Beis Hamikdosh (“reflect

¹³⁵ Shabbos 88a.

¹³⁶ Note from the connection of [the concept of] twofold with Shabbos – “everything that is related to Shabbos is twofold” (Midrash Tehillim 92, 1), and therefore it is connected to the Redemption, as the saying of our Sages (Shabbos 118b) “even if the Jewish people would keep *two* Shabboses as the law requires immediately they would be redeemed”, which refers to the “two Shabboses [aspects of Shabbos]” which are in each Shabbos (Likkutei Torah Behar 41a), the [concept of] twofold which is in Shabbos (see also beg. *s.v.* Lech L’cha, 5630).

upon three things”), we shall merit to immediately *see* the third redemption and the third Beis Hamikdosh, actually, and literally immediately.

And simply – on Shabbos Parshas Va’eschanan, Shabbos Nachamu, before the beginning of the Torah reading of the following Parshah (during [the] Minchah [prayer]), [which begins] “and it shall be as a result of your heeding”,

– Which is pertinent especially to this period of time, as known¹³⁷ that “Eikev [as a result of (lit. heel)]” refers (also) to the ‘conclusion of the days [of exile]’, ‘the footsteps of Moshiach’, which then certainly “you will heed... guard and do them...” all the matters of Torah and the Commandments [in] thought, speech and action (“three things”) –

We see the fulfillment of the request of Moshe (“the first redeemer is the last redeemer”¹³⁸) “Please let me go over, and see the good land... this fine hill-country (referring to Jerusalem) and the Levanon” (referring to the Beis Hamikdosh)¹³⁹, that Moshe our teacher, and his whole generation, as well as all the Jewish people of all the generations, together with the Jewish people of our generation, “with our young and with our old... with our sons and our daughters”¹⁴⁰, and the leader of our generation at our head, we come and enter the Holy Land, and proceed to Jerusalem the Holy City, then the Holy Mountain, and then the third Beis Hamikdosh,

¹³⁷ See Ohr Hatorah beg. of Parshas Eikev.

¹³⁸ See Likkutei Sichos vol. 11 pg. 8 ff. *ref. a.l.* [Moshiach has the soul of Moshe – see trans. note in note 102 in the address of Devorim, *supra* pg. 31.]

¹³⁹ 3, 25 and in Rashi’s Comm.

¹⁴⁰ Bo, 10, 9.

And we celebrate there the 'rejoicing of the Redemption'¹⁴¹ with a immensely great joy, even in comparison to the 'rejoicing upon the drawing of the water'¹⁴² which about it they said¹⁴³ "whoever has not seen the 'rejoicing upon the drawing of the water has never seen joy in their life",

And in the wording of the Sages, at the end and culmination of Tractate Ta'anis (in the Talmudic discussion of "there were no holidays for the Jewish people like the fifteenth of Av") – "in the future Hashem will make a circular dance for the righteous and He will sit in their midst... and each and every person points with his finger, as it says¹⁴⁴ "on that day [they] will say 'behold this is our G-d in whom we have trusted, that He will deliver us; this is Hashem in whom we have trusted; let us be glad and rejoice in His deliverance.'"

¹⁴¹ As also alluded to in [the word] "*V'haya [and it will be]* as a result of your listening" – "wherever it says *V'haya* it is speaking about something joyous (see also Bereishis Rabbah 42:3. *ref. a.l.*), especially including, and first and foremost – the rejoicing of the Redemption.

¹⁴² "On the fifteen steps going from the Israelites' Courtyard down to the Women's Courtyard, corresponding to the fifteen [Shir Ha]Ma'alos in Tehillim"* (Sukkah, there).

*) *The book of Dovid Malka Mashicha [Dovid the ancestor of King Moshiach].*

¹⁴³ Sukkah end 51a – in the Mishnah. Ibid, [folio] b.

¹⁴⁴ Yeshayah 25, 9.

**From the Talks of Shabbos the Torah Portion of Eikev,
the 23rd of Menachem Av, [In Which] We Bless the Month of
Elul, 5751 (1991)**

– Translated from Yiddish –

1. Standing presently on Shabbos which blesses the month of Elul – which is called the “month of evaluation”¹ (being that it is the last month of the year), in which [everyone] must make a Soul search, [namely] a righteous evaluation of the [G-dly] Service throughout the past year – it is a fitting time to reflect upon the general content of a “Soul search”, and the Service this should arouse by a Jew.

And since the unique occurrence of Rosh Chodesh^[1] ([namely, which day] of the week it occurs on) is also by Divine Providence and is precisely so – we can learn a lesson in the “evaluation of Elul” also from the fact that: (1) the two days of *Rosh Chodesh Elul* (the “Rosh” (Head) which includes and leads the whole month²) is *on the day of the Holy Shabbos and the next day, the first day of the week* (as we said in the “Blessing for the [new] month”). (2) [The] Shabbos which blesses Elul this year occurs on the Parshah (Torah portion) of *Eikev*.

¹ See Sefer Hamaamarim Yiddish pg. 75, 78, 129. See also Likkutei Maharil, Laws of the High Holy Days. Likkutei Torah of the Arizal on the verse (Tetzei 21, 13) “and she shall weep... a month of days.” Tur Orach Chaim beg. sect. 581. And more.

^[1] [*The Head of the new month.*]

² Likkutei Torah Rosh Hashanah, end of pg. 58a. Ateres Rosh, Sha’ar Rosh Hashanah, end of ch. 2. And this is also alluded to in the Mishnah (beg. Tractate Rosh Hashanah): “*On the first of Nisan [is the] Rosh Hashanah for kings and holidays [i.e. Passover (which is in the month of Nisan) is the Rosh Hashanah of the Holidays, meaning the yearly holidays begin with it] – which its holiday is in the middle of the month [and still the Mishnah refers to it as the first of Nisan] (see Gemara a.l. 4a) – see Likkutei Sichos vol. 6, pg. 409 footnote 4.*”

2. Since the month of Elul is the month of evaluation and the culmination of the Service of the whole year, therefore included in it is (the intention and purpose of) the general Service of Man to serve his Creator³ (throughout the year), as alluded to in the acronym of "אלול Elul"⁴ – "אני Ani,⁵ I am לִי Ledodi, for my Beloved וְיָ Vedodi, and my Beloved לִי Lee, is for me"⁶. Indeed, this is the general content of the Service of Man⁷ – that his existence ('I') shall connect and unite with Hashem (my Beloved).

And this union is in two ways: *I am for my beloved* – the arousal and Service of a Jew *from below to Above*, in a manner of 'an arousal of the below', that one is drawn to and connects with Hashem, through his Service in [the realm] of Torah and Commandments; *and my Beloved is for me* – the drawing forth and assistance (assistance from Above) from Hashem to the Jewish People *from Above to below*, in a manner of an arousal *from Above*.

³ Terminology of our Sages – Mishna and Braisa at the end of Kidushin.

⁴ And more specifically – in the five acronyms of "Elul", corresponding to the five manners of Service: Torah, Service, Acts of Kindness, Return [to G-d A-mighty] and Redemption – see at length the address of Shabbos Parshas Re'eh, blessing the month Elul, 5746 (Likkutei Sichos vol. 29, pg. 272 ff.); Shabbos Parshas Re'eh, the first day of Rosh Chodesh Elul 5748 (Sefer Hasichos vol.2, pg. 599 ff.); Shabbos Parshas Re'eh, blessing the new month Elul 5749 (Sefer Hasichos vol. 2, pg. 652 ff.). *ref. a.l.*

⁵ Song of Songs 6, 3.

⁶ Abudraham Seder Tefilas Rosh Hashanah Uperusha, ch. 1. Seder Hayom (In Seder Rosh Chodesh Elul). Reishis Chochmah Sha'ar Hateshuvah, ch. 4, s.v. Od Yesh (115b). Pri Etz Chaim Sha'ar 24, ch. 1. Bach on Tur Orach Chaim, par. 581 (s.v. Vehe'eviru). And more – [the sources are] cited in Sefer Hama'amarim Melukat vol. 2, pg. 82 note 67.

⁷ See also the address of Shabbos Parshas Savo, 16th of Elul, 5749 (Sefer Hasichos vol. 2 pg. 689); Shabbos Parshas Re'eh, blessing the month Elul 5750 (Sefer Hasichos vol. 2, pg. 631-2).

And the order of the Service is, that first comes [the aspect of] “I am for my Beloved” and afterwards “my Beloved is for me” [not as in the order in a different verse⁸ “My Beloved is for me , and I am for Him”, first the arousal from Above and afterwards the arousal from below, as in regard to the order of the [G-dly] Service in the month of Nissan⁹], since in this order [of Service] the purpose and foundation of all matters is expressed, [namely] that first and foremost comes the Service from below to Above, the Service of “I”, with one’s own power – that one should not wait until there is an Isarusa D’leila (an arousal from Above), rather he (“I”) *from his own [initiative]* arouses “to [unite with] my Beloved”, The Holy One, Blessed Be He,

As is known that the intention and purpose of the creation of Man and the descent of the Soul below [into this physical world], as well as the [ultimate] perfection of the (pleasure of the) person as was established by Hashem, is, that what he receives shall not be “Nahama D’chisufa”¹⁰ (for free, not earned, merely bread of shame), including [even] – [not receiving matters] as a present from Above [as the known saying of my revered father-in-law the Rebbe¹¹ that “by Chassidim there is nothing [that comes] automatically”], rather one should earn this through *his own Service*¹², and in the words of our Sages¹³ – “[If one says] ‘I have not exerted

⁸ Song of Songs 2, 16.

⁹ See Ohr Hatorah, Parshas Re’eh pg. 744. Shir Hashirim vol. 2, pg. 543. Sefer Hama’amarim 5627, pg. 196. 5654, pg. 326. 5679, pg. 5659. 5700, pg. 151. Sefer Hasichos 5703, pg. 177.

¹⁰ See Talmud Yerushalmi, Orlah 1:3. Likkutei Torah Tzav, beg. 7d.

¹¹ See Sefer Hasichos, Summer 5700, pg. 57. 5702, pg. 119.

¹² As the saying of our Sages, “A person desires one portion of his own more than nine portions of his fellow” (Bava Metzia 38a). See also the letter of the 11th of Nisan 5732 (Passover Hagadah with a Collection of Reasons, Customs and Explanations – Kehos, 5746 and on – pg. 642).

¹³ Megilah beg. 6b.

effort and I succeeded,' don't believe [him]; [but if one says] 'I exerted effort and I succeeded,' believe [him]'", [and simply – that this is the nature of all people (even non-Jews), and especially Jews, and most certainly when they do their Service with extra effort, above their nature and what they are used to ([namely,] the level of an "O'ved Elokim"¹⁴ [one who continuously works on oneself])].

And through the [aspect of] "I am for my Beloved" (the arousal from below) one brings about the [phenomenon of] "and my Beloved is for me", the arousal from Above and the drawing forth [of G-dliness] from Above to below.

This means that although for [there to be] an arousal from below, we receive empowerment and assistance from Heaven [as is explained¹⁵ especially regarding the month of Elul, when the Thirteen Attributes of Mercy are revealed, as the analogy of "the king in the field,"^[15] in a manner of an arousal from Above, and from this¹⁶ we have the power for the service of "I am for my Beloved" in the month of Elul] – nevertheless in the month of *Elul*¹⁷ (the 'month of evaluation'

¹⁴ Malachi 3, 18. Chagigah 9b. And see Tanya ch. 15 (21a)

¹⁵ Likkutei Torah s.v. "I am for my beloved" (Parshas Re'eh, end 32a ff.).

^[15] [During the month of Elul G-d Almighty (the King) comes out to the 'field' with a gleaming countenance (He reveals His Thirteen Attributes of Mercy) to greet all the people, and everyone is able to greet Him.]

¹⁶ Likkutei Torah s.v. "I am for my Beloved" II (ibid. 33c).

¹⁷ See also Likkutei Sichos vol. 19, pg. 159 ff. (and there [is explained], that the aspect of 'arousal from Above' during the month of Elul is related to the month of Nisan and extends from it [whereas 'arousal from below' is characteristic of the month of Elul itself]). Vol. 29, pg. 162 ff. (and there [is explained], that the manifestation of the Thirteen Attributes of Mercy in Elul is related to the time [it is an "auspicious time" for G-dly Service], but the content and essence of the month is – 'arousal from below', see there.) Sefer Hasichos 5749, vol. 2, pg. 690 ff. Sefer Hasichos 5750, vol. 2, pg. 632.

of the general service of the year) the emphasis is on the ultimate of the general service of man, which begins with “I am for my Beloved” (and subsequently “and my Beloved is for me”), since the approach of a Jew the whole year [even when he stands at the completion of the Service in the last month of the year, following the Service in the previous 11 months] must be, that (he should not rely on the arousal from Above, rather) first and foremost, and the main thing is his *own* service [i.e.] from the initiative of the ‘below’ [[correlating to the fact that the main Service of Elul is] during the *weekdays* (“the field”) specifically¹⁸ [as infra ch. 3-5]], and *through this* afterwards one brings about [the aspect of] “and my Beloved is for me”; and this ([the aspect of] “I am for my Beloved”) constitutes the ultimate purpose of all matters, and (even) the completeness of the arousal from Above – specifically when it is an outcome of the Service of a Jew through his own efforts, which through this the ‘arousal from Above’ is internalized [by the ‘below’], to the extent that moreover – through the arousal from ‘below’, an even *higher* arousal from Above (“and my Beloved is for me”) is drawn forth, in comparison to the one [the arousal] that comes from Above, before the Service¹⁹.

And to add, that this concept is alluded to in the fact that the first letter of Elul ([alluding to the word] “Ani” (I)) is the letter *Alef*, the first of the 22 letters of the Torah – being the first letter of the Alef-Beis, it represents the first and lowest level at the beginning of all the letters (in the order of ‘lower

¹⁸ As is explained in Likkutei Torah brought in note 15 as for the reason why the days of the month of Elul are weekdays [and not holidays] (even though the Thirteen Attributes of Mercy shine in them [i.e. the days of this month]). See also Likkutei Sichos, vol. 4, pg. 1343 and in note 6.

¹⁹ Likkutei Torah Vayikra 3a. Shir Hasirim 24a ff. See also Likkutei Sichos, vol. 19 *ibid.* and in note 14. Sefer Hasichos 5749 *ibid.*

to higher'), whose numerical value is one²⁰, and from this we ascend afterwards from lower to higher (from easy to hard) to the letter Beis, whose numerical value is two (times as much²⁰), and afterwards Gimmel – three times as much, and so forth, level after level until the letter Sav – the end and culmination of the letters, which represents ultimate perfection – four hundred²¹.

On the other hand, the letter Alef is the beginning and head of all the 22 letters of the Torah 'with which the world was created'²², [and] everything in the world is derived from it.

And in the G-dly Service this alludes to the Service by the efforts of the 'below' on his own ("I am for my beloved"), which begins (from the "I") below and then afterwards ascends from below to Above, from easy to hard; and this becomes the beginning and foundation of all matters, even of the revelations from Above ("and my Beloved is for me").

3. Since both aspects of "I am for my Beloved" and "my Beloved is for me" are included in the acronym of "Elul" (the month of evaluation), it makes sense to say that [more] specifically there are both aspects in the Service and Soul Search of the Jewish people in the month of Elul, both the

²⁰ See Shaar Hayichud Veba'emunah, ch. 7 (84b), that the calculation of [the numerical value of] the letters represents "the aspect of calculation and number of how many types of [G-dly] powers and levels are included in this [G-dly] Light and Vitality which is vested in this combination [of letters in] this word".

²¹ 'Four hundred silver Shekels' (Chaye Sarah 23, 16) – see Torah Ohr beg. Parshas Vayishlach (24, 3). See also Sefer Ha'arachim – Chabad, Ma'areches Osios Ois Tav, pg. 457 ff. *ref. a.l.*

²² Sha'ar Hayichud Veba'emunah, end ch. 11 (89a). See also at length Sefer Ha'arachim Chabad, beg. Ma'areches Osios – Erech Osios (Chof Beis Osios Hatorah). *ref. a.l.*

aspect of “I am for my Beloved” – a Service from below to Above, as well as the aspect of “and my Beloved is for me” – a Service from Above to below [even though in general “I am for my Beloved” denotes the Service of man and “my Beloved is for me” [denotes] the revelation from Above]; and since Hashem desired that all Revelations and Effluxes from Above shall be drawn forth through a Service below, similar to it [the Revelations]²³ – we may say, that through the Service of a Jew including in it [a Service] similar to the [aspect] of “and my Beloved is for me” (a Service in a manner of ‘Above to below’), this is the vessel to draw forth [the aspect of] “and my Beloved is for me” in its simple sense, the ‘Arousal from Above’ of all the Revelations of Hashem to the below.

And we may say that these two aspects in the month of Elul – “I am for my Beloved” and “my Beloved is for me” – are alluded to in the *two* days of Rosh Chodesh^[23] Elul (being that Rosh Chodesh Elul (in the present time) always has two days, since the month Menachem Av is always a full month [having 30 days]), and in the words of the verse²⁴ – “and on the heads of your months” in plural, as the Zohar explains²⁵ “How many heads does the lunar [month] have? Rather, ‘heads’ [means] two (each and every month [i.e. there are either two days of Rosh Chodesh or two aspects in the one day of Rosh Chodesh])”.

And especially and as is emphasized – in the days upon which Rosh Chodesh Elul occurs this year – on the Holy Shabbos and the first day of the week [Sunday]:

²³ See Likkutei Sichos, vol. 9, pg. 72 and in the notes there.

^[23] *[Head of the month]*

²⁴ Pinchas 28, 11.

²⁵ Vol. 3, pg. 248a. Explained in Ohr Hatorah Pinchas, pg. 1,165 ff.

The first day [of the week] and the day of Shabbos allude to and represent two orders and tallies of time: the first day is the beginning of the tally of the days of the week from lower to higher, and Shabbos represents a tally and order from higher to lower.

As this was at the beginning of creation – on the first Sunday of ‘the work of creation’ and the first Shabbos: on the ‘first day of the work of creation’ began the creation and the tally of time of the days of the week, from lower to higher: the first day, the second day, the third day, until the sixth day and the seventh day; and so it repeats itself on every first day [of the week], that we start counting anew “today is the first day”²⁶ (similar to the *first* ‘first day [of the week]’²⁷), and the counting in a gradual orderly fashion from lower to higher, repeats itself in the same pattern, from the first day until the day of Shabbos [and the eating and the completeness of the day of Shabbos is brought about through the Service in the six days of the week, as our sages say²⁸ “whoever toils on the day preceding Shabbos, shall eat on Shabbos”].

In addition there is a second order and tally – from higher to lower: even though the existence of time is a creation²⁹, meaning that time was created in the first moment of the ‘first day of the work of creation’ – [nevertheless] it says in sacred

²⁶ In the ‘Song of the Day’

²⁷ See Likkutei Torah, Shir Hashirim, end pg. 25a. Sefer Hama’amarim 5678, pg. 269. 5704, pg. 192. 5705, pg. 167. See also Ohr Hatorah, Shavuot, pg. 86. Ohr Hatorah, Bracha, pg. 1891. 1899. *e.p.*

²⁸ Avodah Zarah, end pg. 3a.

²⁹ The Torah insight of the Maggid of Mezritch – brought in the Siddur, Shaar Hakrias Shema (end pg. 75d ff.). See also Likkutei Sichos vol. 10, pg. 176. *The references are cited there.*

Books³⁰, that before the creation ([which took place] during the Six Days of the Creation) there was a Shabbos³¹ [as is known that even before the creation of time there was something similar to the concept of time, a “time sequence (before it [before the creation of time])”³²], and the day of Shabbos (before the time of the six days of creation) blesses all the six (seven³³) days of creation, and all of time forever³⁴. Which this is an order of time *from Above to below* – from Shabbos (completeness) is drawn (Bracha, drawing forth³⁵) in the [following] six days [and similarly regarding every Shabbos – which from it is blessed all the days³⁶].

And just as this is in the tally of days, similarly is the difference between the first day [of the week] and Shabbos in *the contents* of their [G-dly] Service: on the first day of the week begins the routinely Service of the weekdays, in an order of ‘from easy to hard’ (from below to above), beginning with ‘the first day [of the week]’ (the easiest Service³⁷), and

³⁰ Pardes Shaar 4 (Shaar Atzmus Vekeilim), ch. 7. Toras Haolah (by the Rema), sect. 3, ch. 59. The Commentary of Chachmuni (by R’ Shabtai Donolo) on Sefer Yetzirah 4:4.

³¹ “Shabbos preceded the world” – wording of the Pardes ibid.

³² [There was something similar to the concept of time.] Bereishis Rabah, 3:7. Explained in Sefer Hamitzvos by the Tzemach Tzedek, the Mitzvah of Belief in Divinity, ch. 11 (Derech Mitzvosecha 57b ff.). *e.p.* See also Likkutei Sichos vol. 10 ibid. ff.

³³ See the address of Shabbos Parshas Vayakhel-Pekudei 5745. Shabbos Parshas Acharei 5746. And more.

³⁴ See Pardes ibid.: ‘and if not for Shabbos which imbues strength in the six days [of the week] they would not have strength to accomplish [their tasks]...’

³⁵ [Bracha is also an idiom of ‘Mavrich’, meaning drawing forth.] See Torah Ohr, Mikeitz, pg. 37c. *e.p.*

³⁶ Zohar II, 63b. 88a.

³⁷ Note, that on the first day [of creation] “Hashem was the Only One in His world” (and therefore [it is] called “one day” [and not “the first day”, i.e. “the day of One”] – Bereishis 1, 5 and in Rashi’s commentary *a.l.*

after this we ascend to a more difficult Service on the ‘second day’ (“in which [the concept of] division [quarrel] was created”³⁸), and then afterwards [the Service] in the following days, until the completeness of the Service on the ‘sixth day’, the day of the creation of the ‘first man’³⁹, as well as the perfection of the day of Shabbos (“and He completed [on the sixth day] the heaven and the earth and all its legions”⁴⁰), whereas the Service of the day of Shabbos is in a manner of ‘Above to below’ – already at the start [it is in a manner of] perfection and pleasure, eating fatty meat and old wine etc.⁴¹ (and from this, a power is drawn forth from ‘Above to below’ (‘from it is blessed’) into the days of the week following it).

4. And we may say that similarly there are these two tallies and orderly routines in the Service of man [for being that “Breishis (the creation) is for the Jewish people”⁴², all aspects of the creation – including these two aforementioned orders in time – exist (for and are) in the Service of the Jewish people], [namely] the tally from ‘below to above’, which begins from the first day of the week leading up to Shabbos,

(from Bereishis Rabbah 3:8)), which gives the power for the Service to be easy, especially in comparison to the second day, on which division [quarrel] was created (Bereishis 1, 6. Bereishis Rabbah 4:6) and the days following it, that every day one ascends in one’s Service, reaching the ultimate Service on the sixth day (the day of the creation of man), and the day of Shabbos, as explained in the address.

³⁸ [The sources are] cited in the previous note.

³⁹ Who was created on the sixth day after the creation of the whole universe – “So that he should enter the banquet immediately (and find everything ready)” (Sanhedrin 38a and in Rashi’s Commentary).

⁴⁰ Bereishis 2, 1. See also Likkutei Torah, Behar, pg. 41a. Ohr Hatorah *a.l.* And more.

⁴¹ See Rambam, Hilchos Shabbos 30:7. Shulchan Aruch Admor Hazakein, Orach Chaim, sect. 242 clauses 1-2. See also Tanya, ch. 7 (pg. 11b).

⁴² Rashi’s commentary on beg. Parshas Bereishis. *e.p.*

and the tally from 'above to below', which begins immediately from Shabbos and blesses the six days following it:

A Jew is comprised of two parts – a Soul and a body: his Soul is a “part of G-d from Above, Mamash (literally)”⁴³, meaning that even in the world of tangibility (Mamash⁴⁴ (literally/tangibly)), in the physical world of Asiyah,^[44] it is a “part of G-d from Above”; and his body which is “dust from the ground”⁴⁵ (“man is composed of dust”⁴⁶), “you are dust and to the dust you shall return”⁴⁷ [‘dust’ referring to the concept of self-nullification, “and my Soul shall be like dust to all [in the perception of all]”⁴⁸ as a Soul in a body in a complete fashion], this is most certainly so since [even] “*my Soul* shall be like dust to all”, how much more so *one’s body*⁴⁹.

⁴³ Tanya, beg. ch. 2.

⁴⁴ See Hayom Yom, 23rd of Menachem Av (today [the date of this address]): ‘In the winter of 5652, when my revered father, the Rebbe [the Rebbe Rashab] studied with me [the words] in the book of Tanya “and the second Soul of the Jewish people is literally a part of G-d from Above”, he explained that the subjects [denoted by] the words ‘from Above’ and the word ‘literally [tangibly]’ are opposites. ‘From Above’ denotes the ultimate spirituality and ‘literally [tangibly]’ denotes the ultimate physicality. And he explained that this is the virtue of the ‘second Soul’, that along with its being ultimate spirituality, [still] it affects ultimate physicality.’

^[44] [The Kabbalistic term for the physical world]

⁴⁵ Bereishis 2, 7.

⁴⁶ Liturgical poem “Unesaneh Tokef”.

⁴⁷ Bereishis 3, 19.

⁴⁸ “Elokai Netzor” prayer at the end of the Amidah prayer.

⁴⁹ See Bereishis Rabbah 12:8: ‘I create him (the first man, Adam) from the upper worlds and [also] from the lower worlds... dust from the earth from the lower worlds, ‘and He blew into his nostrils a Soul of life’ (Bereishis 2, 7) from the upper worlds’ (see also ibid. 8:11). And in Rashi’s commentary on the verse ‘and He blew into his nostrils’: He made him from the upper worlds and from the lower worlds, a body from the lower worlds and a Soul from the higher worlds. – See also Torah Ohr,

From one's body's perspective, "dust from the ground" (which dust (the earth) was created on the *first* day of Creation⁵⁰), the Service (of refining the body) must be in an orderly gradual fashion from below to above, from easy to hard, from [the level of] "you are dust" one should ascend level after level to Above [higher spiritual levels] . [And this constitutes the main Service and routine Service of Man – as *infra* ch. 7].

However from the perspective of one's Soul a Jew has the capability to do his Service in a manner of 'from Above to below', not going with an order of 'from easy to hard', rather right from the start he does his Service with ultimate perfection in a "Shabbosdike manner", 'Heavenly work'⁵¹. Since even being a Soul in a body below (in the world of tangibility) he is a "part of G-d from Above", connected with Heaven of up-high⁵², a "Heavenly Jew" – he has the ability and must request of himself the perfect Service from the start, including – great things and wonders, to the extent of – the perfection of "the day which is all Shabbos and rest for life everlasting"⁵³.

5. And we may say that these are the two aspects of "I am for my Beloved" (from below to Above) and "my Beloved is for me" (from Above to below) which are (also) alluded to in the days upon which Rosh Chodesh Elul occurs this year – on the days of Shabbos and Sunday – [days] which express the general content of the Soul search which a Jew must make of

Bereishis, pg. 3d ff. Kuntres Uma'ayan, Discourse 15. Hemshech 5666, pg. 495. *e.p.*

⁵⁰ See also Bereishis Rabbah, ch. 12 *ibid.* Rashi's commentary *ibid.*

⁵¹ As is known that there is one type of work which is permitted even on Shabbos – Heavenly/spiritual Service [prayer etc.], see Bereishis Rabbah, end ch. 11. – See also Sefer Hasichos 5749, vol. 2, pg. 566 ff.

⁵² Wording of the verse – Va'eschanan 4, 39. And more.

⁵³ End of Tamid.

his Service throughout the days of the year: that in his Service every single day – both in the weekdays as well as in the day of Shabbos and the Holidays – there must be *both* orders:

(1) A Service in an orderly gradual fashion from below to Above. And this must be even on Shabbos and Holidays, even on [the day that comes] “once a year”⁵⁴ (Yom Kippur) and Simchas Torah, when we are at a Service above confines and limits – as emphasized in the fact that all the days of the year, even the Shabbos day and Holidays, are counted according to the tally of the days of the week from ‘below to above’ (Sunday, Monday etc.), as we say in “the song of the day” of these days. And we offer the Tamid sacrifice which is brought every day etc. also then [on Holidays etc.];

(2) And on the other hand: every day – even in the weekdays – there must be (extending from the Soul of the person) a Service from ‘above to below’, similar to the Service of Shabbos, like the exposition of (the school of) Shammai on [the verse] “Remember the Shabbos day to sanctify it”⁵⁵, “[meaning] that you should remember it from the first day of the week, that if you come across a good portion you should prepare it for Shabbos”⁵⁶, like the practice of Shammai the Elder “That all his days he would eat in honor of Shabbos, how so? If he would find a nice animal he would take it and say ‘this is for Shabbos’ [then if] he would find a nicer one than it he would take it and designate it for Shabbos...”⁵⁷, this means that also on each of the weekdays he was permeated with and performed ([a Service] similar to) the complete Service of Shabbos [whereas “Hillel had a different virtue

⁵⁴ Tetzaveh 30, 10. Acharei 16, 34.

⁵⁵ Yisro 20, 8.

⁵⁶ Shulchan Aruch Admor Hazakein, Orach Chaim, sect. 242, clause 10, from Mechilta *a.l.* Yisro *ibid.*

⁵⁷ Shulchan Aruch Admor Hazakein *ibid.*, from Beitzah 16a.

[namely,] that he would say ‘Blessed⁵⁸ is G-d Who provides us our needs on a daily basis’⁵⁷, the order of Service from ‘below to above’⁵⁹].

And regarding the Jewish people as a whole – these two aspects are the difference between Yissachar and Zevulun: Yissachar represents masters of Torah⁶⁰ – which their main Service is Torah study⁶¹, the aspect of Shabbos⁶² – a Service from ‘above to below’; Zevulun represents businessmen⁶³, whose main Service is in performing the Commandments, which are vested in physical things and the ways of nature (which are associated with business transactions) – work of the weekdays, which is an order from below to above (Sunday, Monday etc.).

6. Amongst the two days of Rosh Chodesh Elul (this year – Shabbos and Sunday) the main day is – the *second* day of Rosh

⁵⁸ Tehillim 68, 20.

⁵⁹And according to this we can truly appreciate how both opinions are true in Jewish Law in *actual* Service of Hashem, “Both of these [opinions] are words of the Living G-d” (and see Shulchan Aruch Admor Hazakein ibid, that “even Hillel admits that it is more correct to act according to the opinion of the school of Shammai...”. And even according to Shammai, if “he would find a nicer one than it he would take it and designate it for Shabbos and would eat the first one during the week”) – since every day there must be both aspects: the Service from above to below (characteristic of Shammai’s conduct), and the Service from below to above (characteristic of Hillel’s conduct).

⁶⁰ As it is written “and Yissachar in your tents” (Bracha 33, 18 and in Rashi’s commentary).

⁶¹ See Iggeres Hakodesh, sect. 5 (109a). Biurei Hazohar by the Mitteler Rebbe, 25a-b. And by the Tzemach Tzedek, pg. 134.

⁶² For “a Torah scholar is called Shabbos” (see Zohar III, 29a. And alluded to in Brachos, end 47b. Shabbos, beg. 119a.) – See also the address of Shabbos Parshas Behar, 5746.

⁶³ As it is written “rejoice o’ Zevulun with your departures” (as in note 60 – Bracha ibid. and in Rashi’s commentary).

Chodesh⁶⁴ (Sunday), when the days of the month of Elul begin to be counted (whereas the first day of Rosh Chodesh – Shabbos – is the *thirtieth* day of the month Menachem-Av), as this expresses itself also in the fact that on the second day of Rosh Chodesh Elul most matters (and the customs) of the month Elul begin (like the [daily] blowing of the Shofar⁶⁵ etc.), and only very few things begin on the first day of Rosh Chodesh.

And we may say the reason for this in correlation with the [days in which Rosh Chodesh] occur this year:

Just as in the general concept of “I am for my Beloved and my Beloved is for me” the initiation and the main aspect is “I am for my Beloved”, the Service of the ‘below’, and afterwards comes the manifestation from Above (as explained above in ch. 2) – likewise this is also regarding the Service of Man itself, that the main and fundamental [aspect] is “I am for my Beloved” – the Service from below to Above (extending from the body of a Jew which is ‘from the dust’), and afterwards – (and in addition to this) – comes [the aspect of] “and my Beloved is for me”, the Service from ‘above to below’ (extending from his Soul). And furthermore: the complete power to be able to do the Service of “and my Beloved is for me” (the revelation of the Soul) comes specifically through the [aspect of] “I am for my Beloved”, as we will explain.

And similarly in the tally of time: the main tally of the days is from Sunday; only in addition to this there is a concept of Shabbos before the Creation.

⁶⁴ See the discussion of this topic in Bach, Tur Orach Chaim, beg. sect. 581. Magen Avraham *ibid.*, sect. 102. Hashlama Leshulchan Aruch Admor Hazakein *ibid.*

⁶⁵ Sefer Haminhagim Chabad, pg. 53. ‘And on the first day of Rosh Chodesh Elul we practice blowing the Shofar’ (*ibid.*).

And in correlation with this, the second day of Rosh Chodesh – the main one of the two days of Rosh Chodesh Elul – occurs on the first day of the week, since this expresses the beginning and the main evaluation of the month Elul – the Service of “I am for my Beloved” from below to Above (the concept of Sunday). Only, since this is an evaluation which includes all the aspects of Service – it includes in it also the service of “and my Beloved is for me” – as alluded to in the first day of Rosh Chodesh Elul, on the day of the holy Shabbos (which its concept is – a Service from above to below)⁶⁶.

7. The explanation of this is:

The set routinely Service of Man is – the Service of “I am for my Beloved” (from below to Above), since, being that ‘Hashem desired to have a dwelling for Himself, Blessed Be He, in the *lowest* realms’⁶⁷, the Service must be in accordance with the confines of the lowest realms, and the laws of nature which Hashem set the world (the lowest realms) to run by are in a manner that we must go with a succession from below to above, from easy to hard (and regarding Torah study – a boy 5 years old begins studying the Scriptures, 10 years old begins

⁶⁶And the reason that Shabbos is the first day of Rosh Chodesh, which comes *before* Sunday, the second day of Rosh Chodesh (the opposite of the order of “I am for my Beloved” and afterwards “and my Beloved is for me”) – we may say, similar to the explanation (Likkutei Torah beg. Parshas Behar) of what is said (beg. Parshas Behar) “when you shall come to the Land... and the Land shall rest a Shabbos for Hashem” before [stating] “six years you shall sow your field” (even though the actual order is that the Shmita year comes after the six years), since “and the Land shall rest a Shabbos for Hashem” is the intent and purpose of the work of “six years”, similar to what was spoken above (ch. 4) regarding the Shabbos before the six days of Creation. However, this still needs further analysis.

⁶⁷ See Tanchuma, Naso 16. There [Tanchuma], Bechukosai 3. Bamidbar Rabbah 13:6. Tanya, beg. ch. 36.

studying Mishna...⁶⁸, etc.). And according to this it comes out that although the Service of 'making a dwelling in the lowest realms' is accomplished both through the Service from below to Above, as well as through the Service from Above to below – however it is more emphasized in the Service from below to Above (in accordance with the confines of the lowest realms).

And notwithstanding the fact a Jew has a Soul which is "from the upper realms"⁴⁹, "literally a part of G-d from Above" (which gives him the power for the Service from Above to below, as explained earlier) – however, Hashem sent the Soul below to be vested in a physical body, which is "from the lowest realms"⁴⁹ ("dust from the ground"), in this low world of which there is no lower than it⁶⁹, [and Hashem did this] since this comprises the ultimate intention of all matters – that a Jew, a Soul in a body, shall make a dwelling for Him, Blessed Be He, in the lowest realms.

And therefore the main and routinely Service of a Jew consists of – [a Service] with his Soul as it is vested in a body, a Service within the ways of nature in correlation with the confines of the physical body and nature of the world – a Service from below to Above "I am for my Beloved". And also the Service of "And my Beloved is for me" (drawing down from Above to below), [i.e. the Service] of revealing the Soul, must be not [in a manner] that it is 'removed' from the physical world, rather in a manner of *drawing down* from Above to *below*, "And my Beloved is *for me*", [i.e.] in the being of the person (the body).

And according to this we may say the reason as for why the main tally of time for the Jewish people is – from the first day of the week, for seemingly: since the creation of Man

⁶⁸Avos, end ch. 5.

⁶⁹Tanya ibid.

was on the sixth day [of the week] – and every person is likened to the first man (which “therefore Man was created single”⁷⁰) – which indeed then was the [phenomenon of] “And Hashem o’ G-d formed man [from] the dust of the ground,” however in a manner that “He blew into his nostrils a Soul of life”⁷¹, “literally a part of G-d from Above” – [being that this is so] the tally of time by man, should begin from the sixth [day of the week] (i.e. that the sixth day – “this day is the beginning of your creation”⁷² – should be the first day [of the week])?! Only, since the purpose [of creation] is to make a dwelling *in the lowest realms*, in the lowest of which there is no lower than it, therefore the Service must begin (not with the completeness of the Service (of the sixth day), after the completeness of the entire creation, “And G-d saw all that He made and behold it was very good”⁷³, and everything is completely ready “in order that he (the man) can enter the feast immediately”⁷⁴, rather) from the most lowest, from easy to hard, from below to above.

And on the contrary: specifically in the lowest realms the dwelling for Him, blessed be He, ‘for Him’ for His Essence⁷⁵ is brought into fruition. Similar to how this is in regard to the creating of the creation, that the power of the True Existence [Hashem⁷⁵] is manifested specifically in the created being⁷⁶,

⁷⁰Mishnah, Sanhedrin, end 37a.

⁷¹Bereishis 2, 7.

⁷²Musaf prayer of Rosh Hashanah, from Rosh Hashanah 27a. See also Sefer Hama’amarim Melukat, beg. vol. 3. *ref. a.l.*

⁷³Bereishis 1, 31.

⁷⁴ [The sources are] cited in note 39.

⁷⁵ [Hashem is called the True Existence, being that He is the only true existence.]

⁷⁶Hemshech 5666, end pg. 3. *e.p.* – [The sources are] cited in Sefer Hama’amarim Melukat, vol. 2, pg. 241, note 32.

⁷⁶See Biurei Hazohar by the Mitteler Rebbe, Beshalach 43c. *e.p.*

for “He alone has the power and ability to create something from nothing etc.”⁷⁷

And similarly we may say regarding the Soul and body, that the complete revelation of the “part of G-d from Above, literally” (“and He blew into his nostrils a Soul of life”) – which gives the power for a Jew to do his Service with ultimate perfection (in a manner of “and my Beloved is for me”, from Above to below) – is revealed specifically in the Soul as it is clothed in a body, below (in the world of tangibility), and through the Service ‘from below to above’ of “I am for my Beloved” (in accordance with the confines of the body).

Similar to [the phenomenon of] “everything came from the dust”⁷⁸, even the globe of the sun, the moon and stars – the legions of the Heaven⁷⁹. And in a similar vein we can say in regard to the body which was made from the dust, since in him (the created being) there is the power of the Essence [of G-d] (the True Existence), therefore through it – [i.e.] the vesting of the Soul *in the body* – all things are drawn forth, even the lofty matters in Heaven Above (which all come from His Essence, Blessed Be He)⁸⁰.

And specifically through the Service of elevating the below and lowest (the body), the greatest elevation is accomplished even of the most highest, the “part of G-d from

⁷⁷ Tanya, Iggeres Hakodesh, sect. 20 (beg. 130b).

⁷⁸ Koheles 3, 20.

⁷⁹ See Bereishis Rabbah, 12:11.

⁸⁰ And as it is known that the power of birth (which is similar to ‘[the creation of] something from nothing’) was given specifically to a Soul in a body (and not to the Soul when it is Above). And this is similar to the power of sprouting which was placed specifically *in the dust* of the earth (see Iggeres Hakodesh, sect. 20 – 132a).

Above, literally". As the known analogy for this⁸¹ (of "and weighed the mountains with scales"⁸²) that the elevation of the loftiest matters is accomplished specifically through elevating the lowest realms⁸³.

8. According to the above explained it is understood that the content of 'the accounting and Service' of the month of Elul – as expressed in its acronym "I am for my Beloved and

⁸¹ See Likkutei Torah, Nitzavim 45a.

⁸² Yeshaya 40, 12.

⁸³ [However,] in Torah Ohr, Bereishis 4a [the Alter Rebbe] brings this analogy: "When it is necessary to lift an object off the ground by using a lifting tool called a 'lever', one must hold specifically the lowest parts of it [the object]... whereas if one would begin from the middle of the wall one wouldn't lift the lowest parts...". And he explains with this the reason why the creation of man was different from that of all the other creations, in that the body of man was created by itself, "And He formed... dust from the earth", and only afterward "and He blew into his nostrils a Soul of life" (unlike the rest of the living creatures [which were created originally alive]), since Man (the purpose of Creation) elevates the whole 'order of the gradational descent [of the spiritual worlds]', and therefore his body was created "from the lowest level, inorganic matter [dust]."

However, according to this [explanation], this is pertinent only to the lower realms [namely, that they are also lifted], whereas in the analogy there [in Likkutei Torah] (of the scale, that the more the weighing pan goes down, the higher the mass in the other pan goes up), it is understood that also the upper realms themselves need this to be brought higher (and not [merely] due to an additional gain) [i.e. in the analogy in Torah Ohr the main objective of picking it up from the lowest is that *also* the lowest should be lifted (for the upper part would be lifted up even if the lowest part of the object was not lifted, and the only thing the upper part gains from being picked up from the lowest is that it is still part of a complete building) whereas in the analogy in Likkutei Torah the objective is also the lifting of the upper part which reaches a greater height only through reaching the lowest (for 'mountains' are very heavy and the way to lift them is specifically through the 'scale method')] – see the outline of the address of Motzei Shabbos Parshas Chayei Sarah, 5739, ch. 6 in the note [there]. Sefer Hama'amarim Melukat, vol. 4, pg. 110-111 and in note 19.

my Beloved is for me" – is comprised of three aspects: the Service of (1) "I am for my Beloved", (2) "and my Beloved is for me", and (3) a combination of both of them together, in *one* word and *one* month – Elul:

"I am for my Beloved" is the Service of Man in refining the lowest realms (the body) from below to Above, from easy to hard. Which although through this the person [attains] the revelation of "my Beloved" only as it is limited [in correlation] with the ['meager'] arousal from below [which is drawing it down] and the confines of this world (of the "Ani (I)", below [the level] of "Onochi" ["I" said in an exalted manner]), it however has the advantage that it comes through his *own* Service and it permeates him internally.

"And my Beloved is for me" is accomplished through the Service of a Jew *similar to this [concept]*, in a manner of drawing down below from Above – [accomplished] through revealing one's Soul (which is a "part of G-d of Above, literally"). Which although this doesn't permeate the lowest realms that much (as [through] the Service of 'below to above'), since this comes through a revelation from Above, however it reaches a higher level of the revelation of G-dliness ("and my Beloved [is for me]") in comparison to the revelation of "my Beloved" of the [Service of] "I (am for my Beloved)".

And the complete perfection is when we have the unification of both aspects – "I am for my Beloved" and "my Beloved is for me" – together: that the level of G-dliness ("my Beloved") which is higher than "I" (the existence of the person below), is revealed in an internal fashion in the "I", in the confines of the lowest realms. Until they become literally one thing, with no division between them – through the revelation of The Essence [of Hashem] (which transcends [the aspects of]

below and Above, and Above and below) – which is revealed specifically in and through the “I” (the physical being) of this world.

As spoken above, that the complete revelation of “and my Beloved is for me” (the revelation of the “part of G-d from Above, literally”), including [the revelation] from the True Existence, His Essence, Blessed Be He, is accomplished and revealed specifically through and in the “I (am for my Beloved)”, (the Service of the) created existence, the physical existence of the world of ‘Asiyah’, which [a person] on his own (in the beginning of the Service) goes in an order of Service from below to above ([proceeding from the spiritual world of] Asiya [to], Yitzira, Bre’ah,[then] Atzilus), however afterwards – through the [Service of] “I am for my Beloved” bringing afterward the Service of “and my Beloved is for me” (from Above to below – Atzilus, Bre’ah, Yitzira, Asiya), there is the revelation of G-dliness which transcends the creation, even in the “I”, to the extent that it becomes “and my Beloved - *Lee (is for me)*”, “wherever it says “Lee” it doesn’t budge forever”⁸⁴, that the “Lee [is for *me*]” in reference to the “I”^[84] (the created being) now comprises a true and eternal existence (which transcends the confines of time and place of the creation⁸⁵, which on their own are bound to changes).

9. A fundamental point that must be in the Soul searching of the month Elul is hence understood: the ‘righteous

[83][*The name for this physical world.*]

⁸⁴ Vayikra Rabbah 2:2.

[84] [“I am for my Beloved.”]

⁸⁵ See Likkutei Torah, Bamidbar 9c. Shelach 50b. See also there [Likkutei Torah], Pinchas end 77b.

accounting of the Service' throughout the days of the year must be in three aspects [of Service]⁸⁶:

(1) How a Jew did his Service of "I am for my Beloved" in a manner of below to Above, how much of his own initiative and effort did he put into his Service, and in general – the accounting regarding the Service of refining the body and his portion of the world.

(2) Additionally – likewise, a Jew must not be satisfied only with a Soul searching regarding his Service 'from easy to hard', rather he must also make an accounting regarding how [well] did he do the Service of "and my Beloved is for my" in a manner of 'from Above to below', a complete (Shabbasdike) Service which every Jew can and must request of himself being that he has a Soul (which Hashem Himself "the King who lives and endures"⁸⁷, gave him and gives him every morning).

(3) In addition he must also have the unification of both aspects together: Even when he is at the perfection of Service, it must be connected with "(and my Beloved) is for me", [namely] with the person ("I") as he is found a Soul in a body below [in this physical world]. And on the contrary: specifically through [the aspect of] "I am for my Beloved" the phenomenon of "and my Beloved is for me" is revealed, as explained above.

Likewise and through a Jew making the righteous accounting regarding his own Service (of the 'miniature

⁸⁶To note from what is said "righteousness o' righteousness you shall pursue" (Shoftim 16, 20). And we can say that the two times [that the verse says] 'righteousness' correspond to the righteous (evaluation) [1] from below to above and [2] from above to below, and their unification.

⁸⁷Wording of "Modeh Ani".

world' namely, the person⁸⁸) – he makes also the accounting of his portion of the world [if it is as it ought to be], including – that he has the ability to make the accounting of the whole world, “let us come and account the accounting of the world”⁸⁹, as the Rambam rules⁹⁰, that through [the fulfillment of] one commandment a Jew has the power to tip the scale [of judgment for] “himself and the *whole entire* world to be meritorious and cause him and them salvation and deliverance”.

10. According to this we will also understand the connection [of the above] with the Parshah^[90] of the Shabbos blessing [the month] Elul, the Parshah of Eikev:

The word Eikev at the beginning of our Parshah has a number of definitions. Among them definitions that are from one extreme to the other: Rashi explains that “Eikev” means *simple* Commandments which a person treads on with *akeivav* (his heels)”⁹¹. Other commentaries who explain the simple meaning of the Scriptures, explain that “Eikev” means “the culmination and the end [“in the holy tongue the beginning of everything is called by the term ‘Rosh’ etc. and similarly the culmination of everything is called ‘Eikev’, since the language uses the analogy of a person and the head is the beginning and the heel is the culmination and the end⁹²], “like the common use of Eikev, [meaning] the reward at the end”⁹³.

⁸⁸Tanchuma, Pekudei 3. Tikkunei Zohar, Tikkun 69 (100a). See also Avos D'Rebbi Nosson, 31:3. Koheles Rabbah 1:4. Zohar I 134b. And more.

⁸⁹Terminology of our Sages – Bava Basra 78b.

⁹⁰Hilchos Teshuva 3:4.

^[90] [Torah portion]

⁹¹[One takes them lightly.] And in Tanchuma here: ‘simple Commandments... which [people] cast under their heels’.

⁹²Ramban *a.l.*

⁹³Rabbeinu Avraham Ibn Ezra *a.l.*

This means, that “And it shall be Eikev (as a result) of your heeding [these laws...]” means the reward we receive at the culmination and end of the Service (the completeness of the Service). Which this befits the simple meaning, that “Eikev” means “as a result of”⁹⁴: “And it shall be Eikev – *as a result of* the phenomenon, that – “You shall heed these laws and you will be precautious and do them”, you will receive the reward [that] “Hashem your G-d will keep [His promise] to you...”

Since both explanations are of the same verse, and furthermore – of the same word, it is understood that they have a connected and linked together⁹⁵. Now, we must understand: what is the connection between the two aforementioned explanations – seemingly they are not only different explanations, rather truly *opposite* explanations: according to Rashi’s explanation “Eikev” denotes a *low* level of Service, including the *beginning* of the Service (“*simple* Commandments”), regarding a person that needs to be cautioned not to “tread with heels” on the “*simple* Commandments”; however according to the second explanation “Eikev” denotes (the reward that comes for) the conclusion and completion (the end and culmination) of the Service (of “your heeding, guarding and doing”, [corresponding to] thought, speech and action⁹⁶)?!

This question is also on Rashi’s commentary itself: it already says previously in the Torah⁹⁷ “*Eikev* that Avraham heeded My voice”, and *Rashi* doesn’t explain *anything* there, since it is selfunderstood, the *simple* meaning of “Eikev” is – “as a result of” or “because” (as a result of the fact that “Avraham heeded My voice” he receives the reward). What

⁹⁴Ramban *ibid.* And similarly in Targum Unkelus (see Ramban *ibid.*).

⁹⁵ See Likkutei Sichos, vol. 3, pg. 782. *e.p.*

⁹⁶ Ohr Hatorah at the beg. of our Parsha.

⁹⁷ Toldos 26, 5.

forces Rashi in our Parshah to remove the word “Eikev” from its simple meaning and explain that “Eikev” in our case means “simple Commandments which a person treads on with his heels.”

We may say the explanation of this, in accordance with the above explained: the manifestation of the culmination and completion of the Service (“Eikev” meaning the end and culmination), “and my Beloved is for me”, is accomplished specifically through the beginning of the Service in the lowest realms⁹⁸ (*simple* Commandments), “I am for my Beloved”.

Similar to how this is regarding the general Service of the month Elul – that although it is the last month of the year (after all the Service throughout the year), [nevertheless] its^[98] beginning is with the letter Alef (the acronym of Elul), since through the beginning of the Service (when we are holding by the Alef) we reach the perfect Service.

⁹⁸And we may connect this also to the Yahrtzeit of my revered father on the 20th of Menachem Av (last Wednesday) – which on this Shabbos day that day is elevated [for Shabbos elevates the entire week] – that the leaving of his Soul from below to Above (which then he reached the perfection of his Service which he served all the days of his life – Iggeres Hakodesh sect. 27-28) and his honorable resting place is specifically outside of the Land [of Israel], and in the place that he was exiled to [although it wasn’t as harsh of an exile as at the beginning of his exile in the place he was before that], for specifically through the lowest place the highest elevation is accomplished (as [spoken] in the address), the culmination of his Service (on the day of his passing), and in a manner of a continuously effecting deed – by all those who study his books, learn from his directives and go in his ways and paths which he showed us, etc., and especially – regarding placing efforts in spreading Torah and Judaism and ‘spreading the wellsprings [of Chassidism] outward’ with self-sacrifice, as was spoken several times (see the address of the 20th of Menachem Av this year).

^[98] [*The Service of Elul*]

11. From this there is a lesson regarding the accounting of the month Elul, especially in connection with a timely matter – the true and complete Redemption, as spoken many times, and especially lately, that since “I await his [Moshiach’s] coming the whole day”⁹⁹, and according to all signs, indeed “here *he* (Moshiach) comes”¹⁰⁰, therefore we are continuously thinking and speaking about the Redemption, and we put effort to connect all matters of this time with the Redemption, and the service of the Jewish People is to *hasten* the Redemption.

And in our case: “Eikev” also has the meaning⁹⁶, that it refers to the “Eikev” of time – the generation of Ikvisa D’mshicha (“the footsteps of Moshiach” i.e. just before his advent), and especially the [period] literally right before the coming of Moshiach – the present time.

And similar to the two above-mentioned explanations of “Eikev” there are also two explanations of “Eikev” in its meaning ‘Ikvisa D’mshicha’¹⁰¹ (1) an idiom of Ikveyim (heels)¹⁰², the lowest level. Just as the heel of the foot is the lowest part of the body, likewise the generation of Ikvisa D’mshicha is the lowest generation among all the generations, when a doubled twofold darkness prevails in the world, as our Sages innumerate¹⁰³ the undesirable signs of the darkness of ‘Ikvisa D’mshicha’ (e.g. “in Ikvos M’shicha there will be a lot of Chutzpa” etc.). (2) With the meaning – end and culmination of the Exile and the years, imminently and

⁹⁹Wording of “Ani Ma’amin” which is printed in Siddurim, etc. See also Likkutei Sichos, vol. 23, pg. 394.

¹⁰⁰Shir Hashirim 2, 8 and in Shir Hashirim Rabbah *a.l.*

¹⁰¹Regarding the following, see also “Kovetz Yud Alef Nissan Shnas Hapey-Tes”, sect. 62.

¹⁰²See Tanya, ch. 2.

¹⁰³At the end of Tractate Sotah. And more.

literally immediately, literally right before the coming of Moshiach¹⁰⁴, since “all the Kitzin^[104] have ended” already and we stand prepared for the Redemption.

And especially in our generation and in our time, as spoken many times, that my revered father-in-law the Rebbe testified and announced that we have already finished everything [necessary to be accomplished in the time of exile], [indeed we have] also completed the “polishing of the buttons”, and the only thing that is left is – the one gesture of Hashem that He shall take the Jewish People out of Exile and bring them to the Holy Land... And therefore the Jewish People beseech and cry out again and again – and now even more intense than in the past – “until when”?!...

And the unification of these two meanings is, that specifically due to the fact that the Ikvisa D’mshicha is the lowest [generation], the aspect of ‘heels’ (and we must ascend from this [situation] from ‘below to Above’), the completeness of the ‘coming of Moshiach’ in the true and complete Redemption is revealed ([completeness, characteristic of] ‘from Above to below’).

Including that the combining together of both aspects is accomplished (that in the most lowest [state] of Exile the Redemption is brought about – “Golah (Exile)” with the addition of an Alef¹⁰⁵) – in the third Beis Hamikdosh which is

¹⁰⁴And especially according to the explanation that “Ikvesa D’meshicha” refers to the heel of Moshiach, and in the words of our Sages: “anticipate the feet of Moshiach” (Yalkut Shimoni, end of Amos (Remez 549)), that ‘behold Moshiach comes and we already hear the footsteps of Moshiach’ (as the saying of my revered father-in-law the Rebbe).

^[104] [Dates signifying the completion of the preparations for the Redemption.]

¹⁰⁵ [Thereby making the world ‘Geulah’ (Redemption).] See Vayikra Rabbah, end ch. 32. And more. Likkutei Torah, Beha’aloscha 35c. *e.p.*

also a *trifold* Beis Hamikdosh (similar [to the concept of] a triple twined cord¹⁰⁶), which includes also the first Beis Hamikdosh (which was the aspect of Above to below¹⁰⁷) and the second Beis Hamikdosh (the aspect of below to Above¹⁰⁷) and the Eternal Beis Hamikdosh¹⁰⁸ in the eternal Redemption which after it there is no exile¹⁰⁹, when there will be the complete revelation of His Essence, blessed be He in the lowest realms¹¹⁰, and the ultimate *unification* of “I am for my Beloved and my Beloved is for me”, “wherever it says ‘Lee’ it doesn’t budge forever”.

12. From this we also have a lesson regarding the righteous accounting of the month Elul – that it must be especially regarding the state of “Eikev”, Ikvisa D’mishicha:

A Jew has the power to awaken himself and arouse other Jewish people, and mainly to arouse, so-to-say, Hashem – “come and account the accounting of the world”: according to all calculations (which Hashem has shown us in His Torah and in the miracles which He performs in the world) Hashem should have already brought the true and complete Redemption through Moshiach, for a long time now (as mentioned above), and especially this year, which according to all calculations and signs this is the “year in which the King

See also the address of Shabbos Parshas Acharei-Kedoshim and Shabbos Parshas Emor of this year. *ref. a.l.*

¹⁰⁶Koheles 4, 12.

¹⁰⁷ See at length Likkutei Sichos, vol. 9, pg. 62 ff. [See also *infra*, the address of Va’eschanon, ch. 5 ff.]

¹⁰⁸ Zohar I 28a. [Zohar] III 221a. Tikkunei Zohar, Tikkun 8.

¹⁰⁹ See Mechilta, Beshalach 15, 1. Tosfos s.v. ‘Hachi Garsinan Venomar’ – Pesachim 116b. And more.

¹¹⁰ See Tanya, ch. 36 (46a).

Moshiach is revealed”¹¹¹ (as spoken many times in the past months),

And especially coming from the “Three Weeks”, when Jewish people were occupied in studying the laws of the Beis Hamikdosh (Bais HaBechirah), which through this Hashem says¹¹² “I *consider it* as if they are occupied in building the Beis Hamikdosh”, and especially since the Beis Hamikdosh is already erected and built Above, and it only needs to descend below¹¹³,

And we are already standing after the fifteenth of Av, which “from then and on whoever adds – gains”, [i.e.] “from the fifteenth of Av and on in which the nights [start getting] longer than the days [and one utilizes them] to study Torah, he will gain additional life to his life”¹¹⁴,

And we are already standing (close to the completion) of two Shabboses after the fifteenth of Av, which through guarding two Shabboses as the Law requires, the Torah promises that “*immediately they are redeemed*”¹¹⁵,

And in addition it is Shabbos which blesses the month Elul, the month when Hashem is revealed as a “King in the Field”, “which then¹⁵ all those that want to greet Him are permitted (and are able¹¹⁶) [to do so], and He receives all of them with a pleasant countenance, and He shows a joyous

¹¹¹Yalkut Shimoni, Yeshaya, Remez 499.

¹¹² Tanchuma, Tzav 14. See also at length Likkutei Sichos, vol. 18, pg. 412 ff.

¹¹³ Rashi’s commentary and Tosfos, Sukkah end 41a. And more.

¹¹⁴ End of Ta’anis and in Rashi’s commentary.

¹¹⁵ Shabbos 118b.

¹¹⁶ Addition-(explanation) of my revered father-in-law the Rebbe in the end of s.v. ‘Lecha Amar Libi’ 5700 (Sefer Hama’amarim 5700, pg. 107. 5710, pg. 285).

expression to all”, And in addition to this – we find ourselves in a Synagogue, House of Study, and house of good deeds, and together with a congregation of Jewish people, and many Tziburs (tens) of Jewish people – a Jew receives (in this place and time) the greatest powers and he also has the greatest merit and responsibility to request and cry out to Hashem: “Until when”?!

* * *

13. Since we have already completed all aspects of “our deeds and our Service [necessary to bring the Redemption]”¹¹⁷, and therefore we cry out and we demand “Until when” (as spoken above) – the roaring question arises: since we have already accomplished all matters – how is it possible that Moshiach has not yet come?!...

14. We may possibly explain [as follows]:

It is known the letter of the Ba'al Shem Tov¹¹⁸ where he gives over the answer of King Moshiach on the question (of the Ba'al Shem Tov) “when is the Master coming” – “when your wellsprings are spread outward”. Meaning that the coming of Moshiach is dependent on the ‘spreading of the wellsprings outward’, [i.e.] that ‘your wellsprings’ of the Chassidic Teachings should be disseminated and even reach “*chutza*” – in the outermost and most furthest away details and aspects of the creation.

Since after the great multitude of accomplishments of the Rebbes our leaders in spreading the wellsprings outward until now, in a truly great manner, to the extent of [reaching] all sects of Jewish people (as *infra*) still Moshiach has not yet

¹¹⁷ See Tanya, beg. ch. 37.

¹¹⁸ Printed at the beginning of Kesser Shem Tov. *e.p.*

come – it possibly makes sense to say, that there is an additional category of Jewish people which the ‘spreading of the wellsprings’ has not yet reached, as follows.

Now, there is no need to elaborate about how much the Rebbes our Leaders accomplished throughout the generations in ‘the spreading of the wellsprings outward’ – since everyone can *see* this [clearly],

Beginning with the revelation of the Chassidic Doctrine through the Ba’al Shem Tov, and afterwards – the addition which has been achieved generation after generation through the Rebbes our Leaders, until our generation, in which the work of ‘spreading the wellsprings outward’ was broadened – through my revered father-in-law the Rebbe, the leader of our generation (and especially after his coming to the lower hemisphere [America]) – in a much greater manner in comparison to how it was before:

In addition to all the explanations, expounding etc. of the [concepts of the] inner dimensions of the Torah, which were added in our generation (based on the *general rules* of [the understanding of] the inner dimensions of the Torah which were given beforehand¹¹⁹), the ‘spreading of the wellsprings outward’ has become in a manner – that is encompasses and permeates the widest array of groups of Jewish people

¹¹⁹ Similar to how it is regarding Torah in general – as the saying of our Sages “all that a pious student shall innovate [new insights in Torah] was all given to Moshe at Sinai” (see Megillah 19b. Yerushalmi, Pe’ah 2:4. Shemos Rabbah, beg. ch. 47. And more). And it is explained elsewhere, that at ‘the giving of the Torah’ Moshe was given the general rules of the Torah, and the “pious student” reveals the details of the matter, which are based on and included in (in a hidden way) in the Torah which was given to Moshe from Sinai (see Likkutei Sichos, vol. 19, pg. 252 ff. *ref. a.l.*).

throughout the world, Jewish people¹²⁰ of all types of backgrounds; and a dissemination to all ends of the world, in all parts and corners of the world. Including and especially – through the translation of aspects of Chassidic Teachings in the languages of the nations of the world, which makes them accessible for everyone¹²¹;

Which through all this – the wellsprings of the doctrine of Chassidus have reached (at least) every *group* of Jewish people in the “outer realms”, to the extent of in “the outermost” that there is no further than it, as such that every Jew – in whatever place and level he might find himself – has (at least) the power and capability (even if at the moment he does not have any clear connection to it) to relate and connect to the wellsprings of Chassidus during *his life*.

Since after all of this, [namely] all the immense amount of accomplishments in ‘spreading the wellsprings outward’ until now, in a truly great abundance, Moshiach has not yet come – it is possible that there is room to say (seemingly), that there still remains a certain *group* and ‘area’ of “outward” which the “wellsprings” have not yet reached until now. And possibly this is the last hindrance [upholding] “the coming of the Master” (who comes as an outcome of ‘spreading the wellsprings outward’).

15. A thought has come to me – that there is a whole *type of written letters* – which the wellsprings of the doctrine of

¹²⁰And both matters are interdependent – since specifically through the explanations etc. in the Chassidic doctrine which were revealed in our generation, there is the power to spread the ‘wellsprings’ [of Chassidus] in every place and in every level [of ‘outward’], including ‘outward which there is no further than it’.

¹²¹ See Likkutei Sichos, Rosh Chodesh Shvat 5750, ch. 6. *ref. a.l.*

Chassidus has not yet reached (according to the information which we have here):

For people – it shouldn't befall us – which do not have the ability to see Heaven forbid (being that they are "Sagi Nahor"¹²²), a special writing has been made [for them], which is called (in the language of the country) "Braille", in which the writing sticks out, in a manner that even a person which is sightless, Heaven forbid, can touch and feel the letters with his finger, and through this know what it says there.

It is self-understood, that this is a true state of "outward", and furthermore – "outward" that there is no further than it¹²³, as understood from this itself – that after all the efforts and accomplishments in 'spreading the wellsprings outward', through which we have reached everywhere (as mentioned in Ch. 14), we have (until now) not reached this "area".

16. Now [however,] this innovation was achieved, for in the recent days a book of Tanya was printed in "Braille" – which through this a revolution was accomplished in 'disseminating the wellsprings' that this has reached even the new type of "outward" (for the sightless)!

And even though this Tanya presently has not yet reached all the Jewish people to whom it is relevant – however the mere fact that in the world exists a copy of the

¹²² [Lit. have a lot of light, as explained at the end of the address.] See Brachos 56a. Yerushalmi, Pe'ah 5:5. Bereishis Rabbah 30:9. Vayikra Rabbah 34:13. And more. – Explained in Ohr Hatorah, Bereishis 1038b. Sefer Hama'amarim 5668, pg. 32. Hemshech 5672, vol. 1, pg. 275. Vol. 2, end pg. 1024 ff.

¹²³ Note, the saying of our Sages that 'a blind person is considered as if... [he is not alive]' (Nedarim 64b). And note also from [what it says in] Nedarim 20a. And more.

Tanya in “Braille” – this itself brings the “wellspring” of Chassidus even in *this* type¹²⁴ of “outward”; and *gives* the possibility for the wellsprings of Chassidus to also be accessible for Jewish people who find themselves Heaven forbid in this situation, that in their lifetimes they may have a connection to the doctrine of Chassidus.

And especially – since the Tanya has already arrived in *this house*, the synagogue, house of study and house of good deeds which is found in the four cubits of my revered father-in-law the Rebbe, leader of our generation [Rabbi Yosef Yitzchak], in his last ten years in this world (for “holiness does not leave its place”¹²⁵) – the source of the ‘disseminating the wellsprings outward’ throughout the entire world, and we have merited to continue his work in this synagogue, house of study and house of good deeds (also through making in this place Chassidic gatherings etc.), including and especially – the work of ‘disseminating the wellsprings outward’, and with an increase in a manner ‘ascending in matters of Holiness’¹²⁶.

And we may add, that since the Book of Tanya is the “‘written Torah’ of Chassidic Teachings”¹²⁷, it is understood that the Tanya includes in it *all* aspects of the wellsprings of

¹²⁴ Note [what is stated] in Tanya, ch. 34 (43b): “and even though he only gives a fifth [of his profits to Tzedakah], indeed the fifth elevates with it all the four [remaining] parts to Hashem... regarding the sacrifices – all of the animal kingdom would be elevated to Hashem through one animal and all of the vegetable kingdom [would be elevated to Hashem] through one Isaron [dry measurement] of fine flour mixed with oil...”.

¹²⁵ See Eitz Chaim, Sha’ar 4, ch. 3. Sha’ar 34, ch. 3. Sha’ar 35, ch. 1. Iggeres Hakodesh, explanation of sect. 27 (147a).

¹²⁶ Brachos 28a. *ref. a.l.*

¹²⁷ Letter of my revered father-in-law the Rebbe – printed in Kitzurim Vehearos Latanya, pg. 118 ff. Igros Kodesh of the Rebbe Rayatz, vol. 4, pg. 261 ff. See also *ibid.*, vol. 5, pg. 90.

the Ba'al Shem Tov of the Chassidic doctrine¹²⁸ [just as the 'written Torah' [proper] includes the entire 'oral Torah', "there is nothing that isn't alluded to in the [written] Torah"¹²⁹]. And especially that it is possible to say, that in the Tanya there is also the 'oral Torah' of Chassidic Teachings (the 'oral Torah' – within the 'written Torah' itself) – the fifth part¹³⁰, [namely] Kuntres Acharon¹³¹, similar to the book of Deuteronomy (the fifth book), "Mishneh Torah" – which is called (and is the source of) "the 'oral Torah'"¹³².

17. The main point in all the above-spoken – is of course the *true and complete Redemption through our Righteous Moshiach literally*, therefore – whether if the above-spoken has a relevance to this, or not – it is *now* (that we have already

¹²⁸ See also Likkutei Sichos, vol. 20, pg. 183. Vol. 21, pg. 449.

¹²⁹ See Zohar III, 221a.

¹³⁰ It is questionable whether we can even call "Kuntres Acharon" a 'part'! Just like Kuntres Acharon by the Shach in the *Shulchan Aruch* [which is only a commentary on the *Shulchan Aruch*], in which is emphasized that it is not a 'part' [being that it is only a commentary and not part of the actual *Shulchan Aruch*]*.

*) And to note that Kuntres Acharon is also called Iggeres Hakodesh – Likkutei Torah, Vayikra 3a. And more.

¹³¹ "Which (the Alter Rebbe) wrote while he was authoring the book of Likkutei Amarim [Tanya] – a sharp examination and deep analysis..." (Approbation of the Rabbis, sons of the genius author of the book of Tanya) – Similar to the Oral Torah which is "the explanation" of the Written Torah. Furthermore and also significant – that it [Kuntres Acharon] was added after the passing of the Alter Rebbe (by his sons).

And we may possibly say, that also Iggeres Hakodesh ("which in a few places there he made references to his book Likkutei Amarim" as it says in the aforementioned approbation, and it [Iggeres Hakodesh] was also added after his passing) is the aspect of 'Oral Torah' within the 'Written Torah' of the Tanya itself.

¹³² As is explained in the Zohar (vol. III, 261a. See also Zohar I, 147b – in *Sisrei Torah*). See also Likkutei Sichos, Rosh Chodesh Shvat 5750, ch. 5. *ref. a.l.*

accomplished this aspect in ‘spreading the wellsprings outward’) certain, that *imminently and literally immediately* the true and complete Redemption through Moshiach must come already!

And then there will also be the complete healing of all Jewish people – as our Sages say¹³³ “in the Time to Come the sightless are healed as it is states¹³⁴ ‘then the eyes of the blind shall be opened’.” And furthermore – “when (Hashem) will come to heal the world He doesn’t heal first [any other] but the blind”¹³⁵, in such a manner that they have “Sagi Nahor” (“an abundance of light”) in a good sense, that they have an abundance of light in its simple meaning¹³⁶ (in a way that it doesn’t decrease, Heaven forbid, the physical power of sight), and automatically they have the capability to read and learn Torah also from regular written letters – like anyone else.

And note, that then (in the time of the Redemption) we will not need written letters – since all Jewish people will hear Torah from the All-Encompassing One [Hashem], as stated “new Torah secrets shall be revealed *by Me*”¹³⁷, through the true “veteran student” – Moshiach, who “will teach the whole nation”¹³⁸ the “New Torah secrets” from the All-Encompassing One with additional explanation and elucidation etc., and learning through *seeing* specifically¹³⁹, in a manner that there will be no need to use written letters, as simply understood from what is stated¹⁴⁰ “And they will not

¹³³Bereishis Rabbah, beg. ch. 95. *ref. a.l.*

¹³⁴Yeshaya 35, 4.

¹³⁵Midrash Tehillim 146, 8.

¹³⁶See [the] Chassidic discourses which are [cited] in note 122.

¹³⁷Yeshaya 51, 4. Vayikra Rabbah 13:3.

¹³⁸See Rambam, Hilchos Teshuva 9:2. – See also on this topic at length “Kuntres Be’inyan Torah Chadashah Me’iti Teitzei” (Kehos 5751). *ref. a.l.*

¹³⁹See Likkutei Torah, Tzav 17a-b. *e.p.*

¹⁴⁰Yirmiyahu 31, 33.

teach one another for everyone *shall know me* from young to old”.

- And may it be the will [of Hashem], that imminently and immediately after this moment - this should be a moment before the Redemption - through studying from the above mentioned book of Tanya by those who need it now - Hashem should immediately heal them from this, that they should have “an abundance of light” in a good sense as mentioned above¹⁴¹, and read and learn Torah, including the height of perfection of Torah study in the true and complete Redemption, “new Torah secrets shall be revealed by Me,” as mentioned above.

And furthermore and mainly - the True and Complete Redemption through Moshiach imminently and *literally* immediately.

¹⁴¹ Note, that Rabbeinu Yitzchak (son of the Ra'avad) was a great Kabbalist and “Eliyahu the prophet, may he be remembered for good, was revealed to him” (Shem Hagedolim by the Chida, *s.v.* Rabbeinu Yitzchak Sagi Nahor. Ibid., *s.v.* Ra'avad II (Rabbeinu Avraham ben Dovid). *ref. a.l.* See also Rikanti, Vayeishev 37, 27 (brought in Seder Hadoros, 4958); Naso 6, 24. See also Ohr Hatorah, Bamidbar (vol. 3), pg. 955; (vol. 5), pg. 1663) - and he was called “*Sagi Nahor*” [“having an abundance of light”, a euphemism for a sightless person]. And in Hachayat in his commentary on Ma'areches Elokus, ch. 14 (brought in Seder Hadoros *ibid.* See also Shem Hagedolim *ibid.* from the book Metzaref Lechochmah 15b) he says, that he was ‘Sagi Nahor’ and would feel in the air if one was alive or dead, and that he was great in his prayer like R' Chanina ben Dosa.

From the Talks of Shabbos Parshas Re'ei, the 1st Day of Rosh Chodesh Elul, 5751 (1991)

- Translated from Hebrew -

1. The Torah portion of Re'ei is always read in a time which is connected to the month Elul: Most years - [it is read] on the Shabbos which blesses the Month Elul (which on it^[1] blessing is drawn forth, upon and in, all the days and aspects [of G-dly Service etc.] of the Month Elul), and in some years - as in this year - [it is read] on (the first day of) Rosh Chodesh^[1'] Elul (which includes all the days and the aspects of the Month Elul [since it is the *head* of the month]¹⁾).

Now, we must understand the connection of the Torah portion of Re'ei to the month Elul (as is known² that the [specific] times of the year are related to the Torah portions, which are read in them) - for seemingly: on the contrary, they are actually opposing concepts:

[1] *[Shabbos which blesses the Month Elul.]*

[1'] *[The head of the month.]*

¹ See Likkutei Torah, Discourses for Rosh Hashanah, end of pg. 58a. Ateres Rosh, Sha'ar Rosh Hashanah, end of ch. 2. And this is also alluded to in the Mishnah (beg. Tractate Rosh Hashanah): "*On the first of Nisan [is the] Rosh Hashanah for kings and holidays [i.e. Passover (which is in the month of Nissan) is the Rosh Hashanah of the Holidays, meaning that the yearly holidays begin with Passover] - which its holiday is in the middle of the month [and still the Mishnah refers to Passover as the first of (i.e. Rosh Chodesh) Nissan] (see Gemara there, 4a).*"

² See Shlah Cheilek Torah Shebichsav, beg. Parshas Vayeishev (297a) "they all have a connection to those [particular] Parshiyos [of the week] in which they occur". As the saying of the Alter Rebbe that "it is necessary to live with the time", [namely] the Parshah of the Torah which is read at that time (Sefer Hasichos 5702 pg. 29 ff. "Hayom Yom" the 2nd of Cheshvan).

The theme of the month Elul [is] – “Ani L’dodi V’dodi Lee (I am for my Beloved and my Beloved is for me)”³ [which is] the acronym of Elul⁴ – the Service of man *from below to Above* (that the person arouses to come close to Hashem), and through this and following this [the phenomenon of] “and my Beloved is for me” is accomplished (the revelation of Hashem to the person).

Whereas in the Parshah of Re’ei – [which begins] “Behold I am placing blessing before you, today”⁵ – the drawing forth *from Above to below* is emphasized (that Hashem bestows to the person).

2. And we may add, [that there is additional] emphasis on [the concept] of drawing forth *from Above to below* – in each word [of the phrase] “behold I am placing before you, today”:

“Behold” – seeing which transcends hearing [“hearing [a ‘fact’] is no comparison to seeing [to seeing it]”⁶, which therefore “a witness cannot be a judge [for a case of which he witnessed the incident]... since *he saw him* [do the felony]... he will not find any merit for him”⁷, whereas when (the judge) *hears* it from the mouth of witnesses which saw the incident], and among the differences between them – that hearing is from below to above , grasping one detail

³ Shir Hashirim 6, 3.

⁴Abudarham, Seder Rosh Hashanah U’peirushah ch. 1. Reishis Chochmah, Sha’ar Hateshuvah ch. 4 (115b). Pri Eitz Chaim, Sha’ar Rosh Hashanah ch. 1. Bach on Tur Orach Chaim sect. 581 (s.v. V’he’eviru). Shalah in his Tractate Rosh Hashanah (213a). Likkutei Torah on our Parshah (32a). And more.

⁵ Beg. of our Parshah (11, 26).

⁶ See Mechilta Yisro 19, 9.

⁷ Rosh Hashanah beg. 26a.

after the next, until [one perceives] the complete picture, and seeing is *from above to below*, namely, at the outset one perceives the complete picture, and afterwards the details of the matter⁸.

“*Anochi (I am)*” – “letting oneself (the one whom is turned to by [him] saying “*Anochi*”) be known⁹... in an exalted and uplifted manner” (*from above to below*), which this is [indeed] the difference between [the two words for “I”, namely] “*Ani*” and “*Anochi*” (though their meaning and most of their letters (Alef Nun Yud) are the same), that “when one lets himself be known in a regular way one says ‘*Ani (I) am so-and-so*’, and when one lets himself be known in an exalted and uplifted manner one says ‘*Anochi*’ e.g. ‘*Anochi*¹⁰ *Haro’eh (I am the seer)*’”¹¹, and this is emphasized in “the difference between ‘*Ani*’ and ‘*Anochi*’ by (adding

⁸ See Torah Ohr beg. Parshas Mishpotim (75a).

⁹ Ohr Hatorah Savo pg. 1071.

¹⁰ Shmuel I 9, 19. And see also Ma’amarei Admur Hazakein 5562 vol. 1 pg. 14.

¹¹ And most certainly [the *Anochi* in our Parshah] “Behold I am...” [means letting Himself be known *in an exalted manner*] – since “I am the seer”, *Shmuel* said regarding his prophecy (“seeing”) also regarding *physical things*, like in our case, that Shaul went to Shmuel to inquire about the donkeys which his father lost [which is not such a lofty matter and nevertheless the word *Anochi* is used] (and most certainly [*Anochi* means letting oneself be known *in an exalted manner* if it would be written] regarding prophecy (“seeing”) – with obvious distinction (L’havdil) – of Ma’aseh Merkavah (Wisdom of G-dliness), including the level of the prophecy of Moshe); whereas regarding “behold I am...” [in our Parshah] – “*Anochi*” refers to His Blessed Essence [Who is the truly exalted One], “I am Who I am”, which is drawn forth and revealed to each and every Jew in a manner of seeing, as [transpired] at the ‘giving of the Torah’ (see Likkutei Torah beg. of our Parshah. Ibid end 18d).

the) letter Chof¹², which symbolizes the Kesser (crown)¹³ where the main [concept of] exalting and uplifting [is expressed]”.

“*Nosen [placing, lit. giving]*” – from Above to below, and [moreover, using the term] “*Nosen*” specifically, “which whoever *Nosen* (gives), gives generously”¹⁴.

“*Lifneichem (lit. Before you)*” – which means ‘into your innards’¹⁵ [i.e. in an internalized fashion] which this emphasizes even more the ‘drawing forth’ from Above to below, which deals first with the inner dimension [i.e. core,

¹² And although the letter Chof denotes the ‘Chof of resemblance’ ([which would allude to the fact that *Anochi* means: merely] ‘like “I”’ [however not ‘I myself’]) – we may say, that in our case the likening of [the level of] “*Anochi*” to [the level of] “*Ani*”, denotes *superiority*, since “*Anochi*” is higher (including immeasurably [higher]) than “*Ani*” [namely, it is only similar to “*Ani*” however immeasurably higher]. Parallel to the explanation of what is written “*like the days you left Egypt, I shall show them wonders [in the ultimate Redemption]*”, that the ‘Chof of resemblance’ denotes superiority, [namely that the wonders in the ultimate Redemption will be] in a “wonders [wondrous]” manner even in comparison to [the wonders of] “the days you left Egypt” [i.e. the wonders of Egypt will be deemed natural, in comparison to them]. (Zohar I 261b. Ohr Hatorah Nach pg. 487. Ref. a.l).

¹³ “Chof is the acronym of Kesser, and likewise [the letters of the Hebrew word] *Esrin* has the same numerical value [as the word] Kesser (Likkutei Torah Shir Hashirim, 35c. And more).

[The numerical value of the letter Chof is 20, and the Hebrew word for 20 is *Esrin*.]

¹⁴ See Baba Basrah 53a. 65a. end 71a. Rambam, Laws of Sale 25:4. Laws of Acquiring and Presents 11:22.

¹⁵ See Likkutei Torah on our Parshah (end 60d): *Lifneichem* [means] ‘into your inner aspect’. And see also Eruvin 54b. Torah Ohr, Mishpatim 75c. beg. 76d.

the main aspects], and then afterward penetrates the external dimension [i.e. minor aspects] (whereas in the order from below to Above, [in which one works his way up] from the external dimension [and then] to the internal dimension).

“*Today*” – which symbolizes light and revelation, as it is stated¹⁶ “And Hashem called light ‘day’” and also denotes eternity, as “our Sages say¹⁷ ‘wherever it says ‘today’ it is eternal and forever, even this present day’”¹⁸, literally today¹⁹, for being that the revelation is *from Above to below* [i.e. from Hashem] it is in a permanent and eternal manner (disregarding the state and standpoint of the lower realms [which are bound to changes]).

“*Blessing*” – is the concept of drawing forth from Above to below (Brachah from [the root word Mavrich] meaning ‘drawing forth’²⁰), including the complete blessing from a very high level which is hidden, and therefore it is said using a term of opposite-blessing (as the continuation and culmination of the verse, following [the word] “blessing”),

¹⁶ Bereishis 1, 8. And see Torah Ohr Bereishis end 14a. Sefer Ham’amorim 5635 vol. 1 end pg. 283. Sefer Hama’amorim 5688 pg. 153.

¹⁷ See Rashi, Sotah 46b (s.v. Vayikra). Erchei Hakinuyim (by the author of Seder Hadoros) s.v. Hayom – brought in Ohr Hatorah, our Parshah pg. 666. And see also Likkutei Sichos vol. 19 pg. 147, note 64.

¹⁸ Likkutei Torah beg. of our Parshah (18a).

¹⁹ Not only “*like today*” (wording of the verse – Va’eschanon 6, 24), as [stated elsewhere] “every day it should be in your eyes *like new*” (see Sifrei and Rashi’s comm., Va’eschanan 6, 6), rather literally “today”, literally “new” (see Rashi’s comm., Savo 26, 16).

²⁰ Torah Ohr Mikeitz 37c. e.p. And see Likkutei Torah, our Parshah beg. 19a.

like “the point²¹ of the story in Tractate Mo’ed Koton²² in which Rashbi sent his son to Rabbi Yonoson and Rabbi Yehudah in order that they bless him, they told him [things that were seemingly the opposite of blessings]... And the son came to Rashbi and said that they pained him, until his father explained to him that [in truth] it is all blessings²³...

²¹ Ohr Hatorah, our Parshah pg. 645-6. And see also Likkutei Torah Bechukosai 48b.

²² 9b.

²³ And [there is] an additional advantage in our case – that through the introduction of “Behold I am placing blessing before you, today”, the pain and distress, even for a short time, from thinking that [the following words] is the opposite of blessing, is eliminated from the start (not like in the story of the son of Rashbi in which “they pained him* until his father explained to him that [in truth] it is all blessings”) – since the distress of a Jew even for only a short time, stirs even the Machshavah Hakadumah D’A”K (the Primal Thought of Hashem)!

*) See Chiddushei Aggodos Maharsha (Moed Kotton ibid), that “he also did not suspect them that they were cursing him, and [that] certainly they had a different intention with this (“for good and for blessing”), only since he did not understand their words... he was distressed that he didn’t understand the intention of their words” (“and they did this to evaluate his keenness, to see if he will understand the intention of their words”). And he [the Maharsha] adds (though he concludes that [this explanation is] “slightly unsatisfactory”), “and I heard an additional [explanation] of this, that they did this in order that he will come to his father, and he will explain to him their intention, [namely] for blessing, and the blessing will be bestowed upon him also from his father”.

And according to this: although the son of Rashbi did not have pain from thinking that it is the opposite of blessing (for “he did not suspect them that they were cursing him”), nevertheless, there is the possibility of pain by those studying the aforementioned Talmudic discussion (beginning with “the fifteen year old [who] studies Talmud”) from thinking that it is the opposite of blessing, that they need the clarification of Rashbi that ‘this is all blessings’ (who prefaced the elimination of thinking that it is the opposite of blessing before explaining the blessings) since they do not understand that the Sages’ manner of speech is allusive (and based on this we can appreciate the precision of the wording [of the son of Rashbi] “they have pained us” in plural, which

[They told him blessings in such a manner since] through this is drawn forth from a higher level... [namely] something that transformed from a curse to a blessing.. Just as Repentance is greater than the level of an originally righteous person, due to the fact that darkness is transformed to light.. Something that transformed from bad to good transcends the level of something that is good in essence."

And still we read "behold I am placing blessing... before you, today" (a revelation *from Above to below*) on Shabbos (Blessing the month Elul, or on Shabbos) Rosh Chodesh Elul, which its concept is "I am for my Beloved and my Beloved is for me", the Service of man '*below to Above*' specifically²⁴.

3. Seemingly, it would be possible to explain this in accordance with what was explained earlier²⁵ that since the month Elul includes the Service of the whole year (both the honest self-appraisal²⁶ (as well as the correcting and perfecting) of the passing year as well as the preparation for the upcoming year) which has in it both types of Service, from below to Above (in the winter months which began with Tishrei including the preparation [for this] during the month Elul, "I am for my Beloved and my Beloved is for

also includes the pain of those studying, due to thinking that it is the opposite of blessing).

²⁴ And although it is possible to say that the drawing forth from Above to below of Parshas Re'ei correlates to *the empowerment* for the Service of "I am for my Beloved" (like the revelation of the thirteen Attributes of Mercy [in the month Elul]), still, it makes more sense to say that the content of Parshas Re'ei (with which we must "live" in the month Elul) is related also *to the Service* of the month Elul.

²⁵ The address of Shabbos Parshas Eikev, Blessing the month Elul, this year, ch. 3 ff. (Supra pg. 90 ff.)

²⁶ See Sefer Hama'amorim 5696, end page 141ff. *Ref. a.l.*

me") and from Above to below^[26] (in the summer months which begin with Nissan [regarding which is written] "my Beloved²⁷ is for me and I am for Him")²⁸, [thus] the [Service of the] month Elul itself includes in it both: "I am for my Beloved" – from below to Above, "and my Beloved is for me" – from Above to below.

And more in detail: the honest self appraisal (as well as the correction and perfection [of the Service]) of the passing year begins (and is mainly) with the Service of the *summer* months of the passing year (which are close to the month Elul) in a manner of 'from Above to below' (and afterwards, in addition one makes the appraisal of the winter months which were before them), and the preparation for the upcoming year – begins (and is mainly) with the Service of the *winter* months of the upcoming year (*which are close to the month Elul before them*) in a manner of 'from below to Above' (and afterwards, in addition one makes the preparation for the summer months after them)²⁹.

And we may say, that these two aspects are alluded to in the two days of Rosh Chodesh Elul (which is one of the months which their Rosh Chodesh is always two days³⁰) –

^[26] [i.e. Service in a lofty manner]

²⁷ Shir Hashirim 2, 16.

²⁸ See Ohr Hatorah, our Parshah pg. 791. Shir Hashirim vol. 2 pg. 543. Sefer Hama'amorim 5627 pg. 197. 5654 pg. 326. 5679 pg. 659. 5700 pg. 28. pg. 151. Sefer Hasichos 5703 pg. 177 and more.

²⁹ Note, that this is also the content of the difference between "evaluation" and "preparation" – that the evaluation at the end and culmination of the matter is in a manner of 'from above to below', while the preparation that is in the beginning of ([i.e.] precedes) the matter is in a manner of 'from below to above'.

³⁰ Which in them is more emphasized what is stated (in the [Torah] Reading of Rosh Chodesh) "and on the heads of your months", "heads" in plural, "'heads' [i.e.] two [heads] every month [i.e. there are

that the first day of Rosh Chodesh is the thirtieth day of the month Menachem-Av, which has ‘the manner of Service’ of the summer months³¹ (which begin with Nissan) in a manner of ‘from Above to below’ (“my Beloved is for me”), and the second day of Rosh Chodesh is the first day of the month Elul, in which begins the preparation for the manner of Service of the winter months (which begin with Tishrei) in a manner of ‘from below to Above’ (“I am for my beloved”).

And this is emphasized even more in the calendar layout of this year, that Rosh Chodesh Elul occurs on the day of Shabbos and on Sunday – that on the day of Shabbos (the first day of Rosh Chodesh, the 30th of Menachem-Av) the Service is in a manner of ‘from Above to below’ (that one is occupied with holy matters, Torah and prayer, to the extent that the holiness also permeates the physical matters, [namely,] eating and drinking, which through them one fulfills *the Commandment* to enjoy Shabbos); and on Sunday (the second day of Rosh Chodesh, the first of Elul) begins the Service of ‘the six days of work’ in a manner of ‘from below to Above’ (i.e. the main occupation is with worldly matters – to refine them, purify them and elevate them to holiness).

either two days of Rosh Chodesh or two aspects in the one day of Rosh Chodesh, of every month]” (Zohar Vol. 3, pg. 248a, explained in Ohr Hatorah Pinchas, pg. 1,165 ff. and more).

³¹ Note, that “from the fifteenth of Av and on the strength of the sun is weakened” (end [Tractate] Ta’anis), and we may say in the allusive manner [of understanding the Torah], that since from the fifteenth of Av and on begins the preparation for the Service of the month Elul in a manner of ‘from below to Above’, the intensity of the “sun [representing the Revelations of] Hashem” is weakened, [i.e.] the Revelation and drawing forth from Above to below.

And according to this we may explain the connection of Parshas Re'ei to Shabbos ('which blesses' or the Shabbos of) Rosh Chodesh Elul – that since Shabbos (which blesses the month Elul is always in the month Menachem-Av and Shabbos of) Rosh Chodesh Elul is always the first day of Rosh Chodesh³² which is the thirtieth day of the month Menachem-Av, in it there is more emphasis on (the appraisal of) the manner of Service *from Above to below*, and therefore we read on it "behold I am placing blessing before you, today".

4. However, it makes more sense to say, that Parshas Re'ei is connected (not only to the manner of Service 'from Above to below', rather also) to the manner of Service 'from below to Above', because:

Although the reading of Parshas Re'ei on Shabbos blessing the month Elul or on Shabbos Rosh Chodesh Elul, is at the end of the month Menachem-Av, nevertheless the main concept of this Shabbos is its relation to the month Elul, both in regard to Shabbos blessing the month Elul, which its concept is drawing blessing to the month Elul, and also (and most certainly) regarding Shabbos Rosh Chodesh Elul, that even though it is part of the tally of days of the month Menachem-Av [the 30th day of Menachem Av], nevertheless it is the first day of Rosh Chodesh ("Rosh, head [of the month]" since it includes all the days of the month¹) Elul.

Moreover and this is the main point: even (the end of) the month *Menachem-Av* (in which we bless the month Elul,

³² Whereas the second day of Rosh Chodesh Elul (the 1st of Elul) does not occur on Shabbos, since [the first day of] Rosh Hashanah does not occur on Sunday (as the rule "Rosh [Hashanah] cannot be the 1st, 4th nor 6th [day of the week]" – Tur Orach Chaim sect. 428).

and the first day of Rosh Chodesh Elul occurs in it) already has relation to (Elul and) Tishrei (the beginning of the winter months), as is known, that from the fifteenth of Av and on, the Jewish custom [is, that] a person blesses his friend with a blessing of a 'Ksivah Vachasimah Tovah [good inscribing and sealing] (and final sealing)'³³, as alluded to in the Mazal^[33] of the month Menachem-Av, the Mazal *Aryeh*³⁴ ("Aryeh (lion) refers to Hashem, as is written about Him³⁵ 'a Lion roars, who will not fear?'"³⁶), which is the acronym of *Elul Rosh Hashanah Yom Kippur*³⁷ *Hoshanah Rabbah*³⁸. [Indeed] this conveys that in the month Menachem-Av there is allusion to the completion and perfection of the 'sealing for good' with the "good note" of Hoshanah Rabbah³⁹ [as a result of our Service].

We must therefore say, that Parshas Re'ei (which we read at the end of the month Menachem-Av, on Shabbos blessing the month Elul or on the first day of Rosh Chodesh

³³ And note that [the letters of the Hebrew words meaning] "the fifteenth of Av" have the exact same numerical value as [the Hebrew words meaning] "good inscribing and sealing" (Darkei Chaim V'sholom sect. 684).

^[33] [*zodiacal constellation*]

³⁴ Sefer Yetzirah 5:2. Rashi, Rosh Hashanah 11b. Yalkut Shimoni cited in note 36.

³⁵ Amos 3, 8.

³⁶ Yalkut Shimoni Yirmiyah, Remez 259.

³⁷ "And also the Days of Awe [Rosh Hashanah etc.] are called by the name Aryeh, since Aryeh is the [same] letters [as] Yirah (fear)" (Likkutei Torah beg. Parshas Eikev).

³⁸ Shaloh in his Tractate Rosh Hashanah (213a). Ibid Chelek Torah Shebichsav Parshas Shoftim (378b). Siddur Shaloh *a.l.* Brought and explained in Ohr Hatorah Nach vol. 1 pg. 374. 467. vol. 2 pg. 1057. Ohr Hatorah Rosh Hashanah pg. 1422. Sefer Hama'amorim 5689 pg. 31.

³⁹ See Zohar I 220a. vol. 3, 32a. Pri Eitz Chaim, Sha'ar Halulav ch. 4. And see the add. of 'the night of Hoshanah Rabbah' 5746.

Elul) is also (and mainly) connected to the manner of Service *from below to Above*, the main concept of the month Elul, “I am for my Beloved”.

As alluded to also in the content of the Parshah – which its end and culmination is [with the passage regarding the Holidays, Pesach and Shavuot, the holidays of the summer months⁴⁰ which are associated with the manner of Service of “my Beloved is for me”, including the actual end and culmination [of the Parshah] (the reading of the Maftir)] “you shall make for yourself the Holiday of Sukkos”⁴¹ (also including Sh’mini Atzeres⁴²), the holidays of the winter months⁴⁰ which are associated with the manner of Service of “I am for my Beloved”.

5. And we may say the explanation of this – by prefacing what was explained earlier⁴³ that in the month Elul there is (in addition to the two types of Service ‘from below to Above’, “I am for my Beloved”, and ‘from Above to below’, “my Beloved is for me”) also (and mainly) *the unification* of “I am for my Beloved and my Beloved is for

⁴⁰ Note, from the statement of our Sages regarding the difference between ‘daughters married off living in a close place [alluding to ‘Righteous ones’] and daughters married off living in a far place [alluding to ‘those that have sinned and returned to G-d Al-mighty’]’ (Shir Hashirim Rabbah 7:2 (2). Sefer Hama’amorim 5677 pg. 30. 37. 5689 pg. 56. 70).

[The Midrash says that the Holidays of the summer months are related more to the ‘Righteous ones’ and the Holiday of the winter months is related more to those ‘that have returned to G-d Al-mighty’.]

⁴¹ 16, 13.

⁴² As the exposition of our Sages on the verse “and you shall only be happy”, “to include the nights of the final holiday [Shmini Atzeres] for rejoicing” (brought in Rashi’s comm. *ibid*, 15).

⁴³ The above mentioned add. of Shabbos Parshas Eikev ch. 8. (*supra* pg. 104 ff.).

me", which from the unison of both of them makes up the name (which the name expresses the content and essence) of the month Elul, [namely, the] acronym of "I am for my Beloved and my Beloved is for me", which includes both of them^[43] in one word.

And the point of the explanation of this is – that there is an advantage in [the aspect of] "I am for my Beloved" over "and my Beloved is for me", and there is an advantage in [the aspect of] "my Beloved is for me" over "I am for my Beloved", and the true perfection is the unification of both advantages ("I am for my Beloved and my Beloved is for me") together:

The advantage of "*I am for my Beloved*" [is] – [that it is] the Service [efforts] of man ("I") in a manner of an arousal from below ('from below to Above'). However, on the other hand, since man on his own is limited, he can only reach a level of G-dliness ("my Beloved") which is relative and has affiliation with the limitations of man ("I"), and in the terminology of Chassidus⁴⁴: An arousal from Above which is through (and is relative to) the arousal from below.

The advantage of "*my Beloved is for me*" [is] – [that it is] the revelation of the level of G-dliness ("my Beloved") which is immeasurably [higher] than the limitations of man [the second [mention of] "my Beloved", "(I) am for my Beloved *and my Beloved* (is for me)", which is higher than the first [mention of] "my Beloved" which is relative to the limitations of man], and in the words of Chassidus: "an arousal from Above' from a place [a level] that an arousal from below cannot reach', and through it being drawn to

[43] [*The two types of Service.*]

⁴⁴ See Likkutei Torah Shir Hashirim, end 24a ff. e.p.

the person (from Above to below) the true concept of 'beyond-bounds' is revealed ([for being truly unlimited] it also permeates the confines of Man), which therefore the person is called (not "I", but rather) "*lee (for me)*", which denotes eternity (beyond-bounds), "wherever it says 'lee' it doesn't budge forever"⁴⁵. However on the other hand, it is a revelation from Above which does not come through the effort of man, 'bread of shame'⁴⁶.

And the ultimate perfection is the unification of both advantages ("I am for my Beloved and my Beloved is for me") together ("Elul") – the advantage of the Service of man as well as the advantage of 'beyond-bounds', as alluded to in the beginning and end of the word "Elul" (which encompass the whole word) – "Ani (I)" (the Service of man) "*Lee (for me)*" (beyond-bounds), meaning, that also the Service of man (from below to Above) is in a manner that transcends bounds and limits (like the revelation from Above to below).

And we may say that this concept is also alluded to in the *five* acronyms of [the word] "Elul" – the three realms of *Torah* ("Ina⁴⁷ L'yodoi V'samti L'cha (...him come across it, and I shall place for you)"⁴⁸), (Service) *Prayer* ("I am for my Beloved and my Beloved is for me") and *acts of kindness*

⁴⁵ See Vayikrah Rabbah 2:3. Midrash Shmuel ch. 19. Sifrei Baha'aloscha 19, 16.

⁴⁶ See Yerushalmi Arlah 1:3. Likkutei Torah Tzav, beg. 7d.

⁴⁷ Mishpatim 21, 13 – said regarding the cities of refuge, and this alludes to the Torah – "the words of the Torah are refuge [from the Evil Inclination]" (Makkos 10a. And see Ohr Hatorah Masei, pg. 1414 ff. Sefer Hama'amorim 5651 pg. 204-205).

⁴⁸ Likkutei Torah and Sha'ar Hapesukim by the Arizal, Mishpatim a.l. Pri Eitz Chaim cited in note 4.

("Ish⁴⁹ L're'eihu Umatonos L'evyonim (...a man to his friend and presents for the poor)"⁵⁰), *Teshuvah* (return to G-d) ("Es⁵¹ L'vavcha V'es L'vav ([And the L-rd your G-d will circumcise] your heart and the heart of)"⁵²) and *Redemption* ("Ashirah⁵³ LaHashem VaYomru Leimor (I shall sing to Hashem and they said, saying)"⁵⁴) – [meaning] *that the Service of man* in the three realms which upon them "the world (which is divided into the three [spiritual/physical] worlds of Brea'ah Yetzirah and Asiyah) stands"⁵⁵ is [done] in a manner *which transcends confines and limitations* (of the person and the world), through it being permeated with the Service of Teshuvah whose concept is "and the spirit shall return to Hashem Whom has given it"⁵⁶ ([corresponding to] the world of Atzilus, the fourth world), including the aspect of Redemption, [corresponding to] the fifth world⁵⁷ ("the

⁴⁹ Esther 9, 22. And see Pri Chadash, Orach Chaim end sect. 581: 'and I am accustomed to send gifts to the poor on the day ushering in Rosh Hashanah'. – See at length Likkutei Sichos vol. 14 pg. 369 ff.

⁵⁰ Sefer Arugas Habosem in the name of Sefer Amarel.

⁵¹ Nitzavim 30, 6.

⁵² Ba'al Haturim *a.l.* Bach cited in note 4.

⁵³ Beshalach 15, 1, with deviation from the order [of how it is written in the verse] – see the following note.

⁵⁴ [*I shall sing to Hashem' in future tense alludes to the Resurrection of Moses in the Time to Come, when he will sing to Hashem once again – Rashi a.l.*]

So is [stated] in Shulchan Aruch HaArizal *a.l.* And in Pri Eitz Chaim cited in note 4 (in Hagahas Tzemach): LaHashem VaYomru Leimor Ashirah, the acronym of Elul backwards.

⁵⁵ Avos 1:2.

⁵⁶ Koheles 12, 7. And see Likkutei Torah, our Parshah 24d. *e.p.*

⁵⁷ And we can connect this to the study of Pirkei Avos this Shabbos – the *fifth* chapter, the fifth level which transcends the Order of the Gradational Descent [of the Revelations of Hashem], and together with this, its beginning: "with ten utterances *the world was created*", and the continuation of the chapter in the order 'from below to Above': the

fifth [portion is] for Pharaoh”⁵⁸, [which the Zohar explains that “Pharaoh” is an idiom of “Ispari’u” (burst forth), meaning] “that all the [G-dly] lights burst forth and are revealed from Him”⁵⁹) which is immeasurably higher than the whole ‘gradational descent’ of the four worlds of Atzilus, Brea’ah, Yetzirah and Asiyah⁶⁰, and similarly in the Soul of a person – that his Service is permeated and done with the level of [the Soul referred to as] Yechidah [from which extends the Service in a manner of beyond-bounds]⁶¹.

In other words: the Service of man *from below to Above* (“I am for my Beloved”) is (not on a low level (‘below’) relative to the limitations and state of the person, rather from the start it is) *on a high level* (Above) which transcends confines and limitations, being that it emerges from the true

creation of the world, ten generations from Noach until Avraham etc. until ‘the ten miracles which [transpire] in the Holy Temple’.

⁵⁸ Wording of the verse, Vayigash 47, 24.

⁵⁹ Zohar I, 210a. And see also Likkutei Torah, end of Parshas Pinchas. Ibid Shir Hashirim beg. 24d.

⁶⁰ See Ma’amarei Admur Hazakein 5570 (pg. 92). And [this Ma’amar] with deviations [appears in] – Ohr Hatorah Behar vol. 2 pg. 620 (and there [it says]: “‘the four portions’ are [i.e. represent] the four worlds of Atzilus, Bre’ah, Yetzirah and Asiyah and ‘the fifth [portion is] for Pharaoh’ is the level of Atik Yomin (a level that transcends the four worlds)”. And in Ma’amarei Admur Hazakein ibid, he brings another explanation that “‘and the fifth [portion is] for Pharaoh’ is the level of the Hashpa’ah (efflux) which [comes] from the Essence of the Emanator Blessed Be He to the Emanations.

[Atik Yomin, although it transcends the four worlds, however, it has relation to the four worlds (its greatness is expressed in the fact that it transcends **the worlds**). Whereas ‘the Hashpa’ah which comes from the Essence of the Emanator’, has no relation to the worlds (on this level transcending the worlds is nothing special).]

⁶¹ See also Sefer Hasichos 5749 vol. 2 pg. 660.

and inner existence of man ("you [i.e. the Jewish people] are called Adam (man)"⁶² being that they are Adama (similar) to Above⁶³), [namely, from] the Soul of the person, which is "literally a part of Hashem, from Above,"⁶⁴ "Yechidah to be united with You"⁶⁵, which is at the height of unity with Hashem, "the Jewish people and Hashem are all one"⁶⁶.

6. According to this, we may explain the relation of the month Elul to Parshas Re'ei:

In order for the Service of the month Elul to be perfect, through the unification of the two advantages of [of the two aspects] "I am for my Beloved and my Beloved is for me" as one, [namely] that the Service of man ("I") is without limits ("Lee") – the (limited) person must be on a high level which transcends confines and limitations (through him revealing his true existence, namely, that he is one with Hashem).

And this is the content of Parshas Re'ei – "Behold I am placing blessing before you, today" – that as a *preface* for the Service [through the efforts] of man (from below to above) in every detail of, both 'matters that should be done' as well as [those] that 'should not be done' (as the verse continues "that you shall listen to the Commands of Hashem..."⁶⁷, as

⁶² Yevamos beg. 61a.

⁶³ Sefer Asarah Ma'amoros, Ma'amar Eim Kol Chai vol. 2 sect. 33. Sheloh 3a. 20b. 301b. And more.

⁶⁴ Tanya beg. ch. 2.

⁶⁵ Wording of Hosha'anot for the third day [of Sukkos]. And see Likkutei Torah Balak 70a-b. See also Likkutei Torah, our Parshah 27a.

⁶⁶ Tanya ch. 4 and beg. of ch. 23 in the name of the Zohar. And see Zohar I 24a. vol. 2, 60a. Tikkunei Zohar, beg. Tikkun 6. Likkutei Torah Nitzavim 46a. And more.

⁶⁷ 11, 27.

well as the negation of “if you shall not heed...”⁶⁸), [first] is emphasized the *great virtue* of the person who is serving [Hashem] (*each and every Jew*), that he is told:

“Behold” – i.e. there can and must be [the perception], not (only) in a manner of hearing, rather also in a manner of seeing⁶⁹ [that] “I am” – “I am Who I am [i.e. the Essence of Hashem]”, “*placing [lit. giving]*” – “whoever gives, gives generously”, “*Lifneichem*” into their inners, “today” – in a manner of light and revelation, and in an eternal fashion, “*blessing...*” – all matters of blessings, both revealed blessings, as well as much higher blessings which are from the concealed level (as explained earlier in Ch. 2).

In other words: the approach to the general Service of man (“I am for my Beloved”), is with knowing and recognizing that in the innermost of his being (“Lifneichem”) is given (“giving”) the revelation (“today”) of the level of “I am Who I am”, and through this his general Service from below to Above (“I”) is done in an exceedingly lofty manner, including above confines and limitations (“Lee”).

[More in detail – in Parshas Re’ei is emphasized also the unification of both manners of Service ‘from below to Above’ (“I am for my Beloved”) and ‘from Above to below’ (“my Beloved is for me”) united together (“Elul”)⁷⁰:

⁶⁸ Ibid 28.

⁶⁹ And with greater emphasis – since the concept of seeing is said as a *command*, and “the command of our G-d will always be carried out” (Yeshayah 40, 8).

⁷⁰ Note also, from what it says in the Haftorah of Parshas Re’ei [regarding Jerusalem’s walls in the ultimate Redemption]: “and I shall

“Placing Lifneichem (into your inners)”: “placing [giving]” – ‘giving’ from Above to below, and “Lifneichem” – into your inners (i.e. internalized), which the ultimate perfection of an internalized revelation [of G-dliness] is when it is brought about (also) through the Service of man, from below to Above.

“Blessing...”: “blessing” – revealed blessing which is drawn from Above to below, as well as a much higher blessing which comes about through transforming the curse into blessing – from below to Above [i.e. through the efforts of Man]. And similarly in the [G-dly] Service – the Service of the Righteous ones (from Above to below [revealing G-dliness (Above) in this world (below)]) and the Service of those that have [left the right path and] returned (from below to Above) as well as both Services united together (“[that even] the Righteous ones Return [to Hashem, i.e. strive for higher levels of uniting with Hashem]”⁷¹).

And the power to unite both aspects of ‘Above to below’ and ‘below to Above’ (“placing ‘Lifneichem’ (before you)... blessing etc.) is from a level that transcends both of them – “behold *I am*” “I am, who I am” [referring to a level of G-

make your walls out of *Kodkod*” (Yeshayah 54, 12), [about which the Talmud says that there was a dispute regarding what type of precious stone this is referring to, and Hashem said] “it shall be like this [opinion] and like this [opinion, i.e. it will be both types]” (Baba Basra 75a) – which alludes to the unification of the two types of Service, namely, from Above to below and from below to Above (See at length Likkutei Torah, our Parshah 24d ff.).

⁷¹ See Zohar III, 153b. Likkutei Torah, Rosh Hashanah 58d. Ha’azinu, end 75b. Shmini Atzeres 92b. Shir Hashirim 45a. End 50b. Address of Acharon Shel Pesach 5694 (Likkutei Dibburim vol. 1, 146a ff.). Sefer Hasichos, Summer of 5700, pg. 137. And more.

dliness which is so concealed] “that it isn’t [only, not spoken about nor written about, indeed it is not even] alluded to by any letter or point [of a letter]”⁷², a level that transcends the entire concept of Above and below – which through it, the unification of both of them together is accomplished].

And similarly at the end of the Parshah – “the Holiday of Sukkos you shall make for yourselves”, which its [the Holiday’s] end and culmination is the day of Sh’mini Atzeres⁷³ – which the concept of Sh’mini Atzeres [is] “Atzeres it shall be for you”, [meaning] “for you alone and no strangers together with you”⁷⁴ “the Jewish people alone with the king”⁷⁵, and this concept is already alluded to in the Torah reading of Shabbos (blessing Elul or Shabbos) Rosh Chodesh Elul⁷⁶, to teach us, that the Service of man (“I

⁷² Likkutei Torah Pinchas, end 80b. See also Zohar III, 11a. 257b.

⁷³ See supra, note 42.

⁷⁴ Mishlei 5, 17. Shmos Rabbah 15:23. Sefer Hama’amorim 5670, pg. 35. 44. Hemshech Te’erav, vol. 1, pg. 435. Sefer Hama’amorim 5704, pg. 43. 47; 5709, pg. 69. 73 (the first); 5710, pg. 71. 82. And more.

[I.e. all the days of Sukkos are a Holiday for the other nations as well, whereas Sh’mini Atzeres is only for the Jews.]

⁷⁵ See Zohar I, 64a. 208b. Vol. III, 32a. Ohr Hatorah Shmini Atzeres, vol. 5, pg. 2149. 2153. Sefer Hama’amorim 5684, pg. 36. 51. And more.

⁷⁶ Note that a significant section of Parshas Re’ei – “Aser T’aser”* (the fifth [Aliyah]**) until the end of the Parshah – we read on *Shmini Atzeres*.

*) As our custom, that we begin [the Torah Reading] from “Aser T’aser”(and not from “Kol Habchor”) also when it occurs on a week day (since then [on Shmini Atzeres] it is the time for Ma’asros (separating the Tithes)).

am for my Beloved”) must be in a truly lofty manner including above confines and limits, extending from the essence of his existence, [namely] that he is one with Hashem.

7. And we may add, that this idea (that the Service of man is on a high level from the start, [a level] which is above confines and limits) is exceedingly emphasized in the occurrence of Rosh Chodesh Elul on Shabbos⁷⁷:

The state and standpoint of each and every Jew on the day of Shabbos is on a lofty level, moreover, a level which is immeasurably higher than his state and standpoint in the weekdays. And therefore, when Rosh Chodesh Elul occurs on Shabbos, the Service of “I am for my Beloved” (the Service of man) begins when the person is found in a state and standpoint of *Shabbos* (a Shabbosdik Jew), and in correlation with this, the Service of the month Elul, even during the week days, continues in a state and standpoint of *Shabbos* (“in a Shabbosdik manner”).

More in detail – with regard to the two days of Rosh Chodesh Elul:

***) Note, that two tithes [tenths] (“Aser T’aser (o’ tithe shall you tithe)”) is a fifth (“the fifth [Aliyah]”), which is related to the fifth level (see Torah Ohr, Vayeitzei 22d), the fifth acronym of Elul (Redemption), as supra Ch. 5.*

⁷⁷ Note, that on Shabbos Rosh Chodesh is emphasized the unification of ‘Above to below’ ([characteristic of] Shabbos which “was sanctified and so it remains [forever, i.e. the holiness of Shabbos is drawn from Above, from the initiative of Hashem, and doesn’t depend on the sanctification of the Jewish court]” – Beitzah 17a) and ‘from below to Above’ ([characteristic of] Rosh Chodesh which is dependent on the sanctification of the Jewish court [i.e. the Jewish court decides on which day Rosh Chodesh will occur]).

Several of the months which their Rosh Chodesh is [comprised of] two days, Shabbos Rosh Chodesh can be as such that the first day of Rosh Chodesh occurs on a week day (Friday) and the second day of Rosh Chodesh occurs on Shabbos, whereas when Rosh Chodesh Elul occurs on Shabbos, it is always as such that the first day of Rosh Chodesh is on Shabbos and the second day of Rosh Chodesh on a weekday (Sunday)⁷⁸.

And we may say, that in this [fact] is emphasized that the Service of “I am for my Beloved” (from below to Above) is not in a manner of ‘from easy to hard’, first in a ‘weekday manner’ and then in a ‘Shabbos manner’, rather *from the start* it is in a manner of *Shabbos*, moreover, the first day of Rosh Chodesh (first – also regarding virtue and importance – in the concept of Rosh Chodesh^[78]) which [this year] occurs on Shabbos, affects and contributes also to the second day of Rosh Chodesh which comes out on the first day of the week (which receives blessing from the day of Shabbos⁷⁹), that also in it there should be the Service of “I am for my Beloved” (the Service of man) in a state and standpoint of *Shabbos* (and through this also throughout all the days of Chodesh Elul).

8. And this concept is emphasized even more on the day of Shabbos itself (the first day of Rosh Chodesh) – in the preceding of Shabbos before Rosh Chodesh [in the prayers on Shabbos]:

Even though on this day there are the two aspects of Shabbos and Rosh Chodesh, nevertheless, the aspect of

⁷⁸ See above, note 32.

^[78] [I.e. it is on a higher level than the second day of Rosh Chodesh]

⁷⁹ See Zohar II, 63b. 88a.

Shabbos precedes and is more emphasized than the aspect of Rosh Chodesh, as emphasized in the prayers of the day, that the prayers are that of Shabbos, [and] we only add and mention also the aspect of Rosh Chodesh (after the aspect of Shabbos), and likewise in the Grace After Meals (which we are obligated [to recite] from the Written Law⁸⁰) that we first mention the aspect of Shabbos ("R'tzei") and afterwards the aspect of Rosh Chodesh ("Ya'aleh V'yovoi")⁸¹, and [this is] even more emphasized in the Kiddush recitation of the day, in which we do not mention at all the aspect of Rosh Chodesh, and likewise (and even more surprising) regarding the Haftorah blessings, that even though the Maftir is (not related to Shabbos, [namely, a Maftir] from the "Seven [Maftirs'] of Consolation", rather) related to Rosh Chodesh, [namely] "Hashamayim Kisee" (the Haftorah for Shabbos Rosh Chodesh), along with the first and last verses of "Machor Chodesh" (the Haftorah for Shabbos when it occurs on the day preceding Rosh Chodesh), even so, we end the Blessing only mentioning the aspect of Shabbos (not like [the Blessing] when a Holiday occurs on Shabbos which concludes with mentioning the aspect of the Holiday as well).

And we may say that [the lesson] this teaches us in the Service of Man [is as follows]⁸²:

⁸⁰ Rambam, Hilchos Brachos 1:1.

⁸¹ And likewise in the "Harachaman (May the Merciful One...)" which [is added] at the end of 'the Grace after Meals' - "May the Merciful One let us inherit that day which will be all Shabbos...", and afterwards "May the Merciful One renew for us this month for good and for blessing".

⁸² Like in all matters of Torah, that in addition to the simple perspective of the matters [and in our case: the preceding of Shabbos

The preceding of Shabbos [before] Rosh Chodesh is from the beginning of Creation – for behold, Rosh Chodesh was instituted *after* the creation of the world, as the nuance in the wording of our Sages⁸³ “*when Hashem chose His world*”^[83] He instituted in it Rosh Chodeshs and years”, “when He chose” specifically (and not “when He created”) [and we can say, that this is connected also with the

before Rosh Chodesh – since ‘[when we have] an often matter and a seldom matter the often one precedes’, and in the Kiddush recitation, as well as in the blessings for the Haftorah, we don’t mention the aspect of Rosh Chodesh since Rosh Chodesh has no Kiddush nor Haftorah], [in addition] there is also a Remez (allusion) and lesson in the Service of Man – as we find regarding the blowing of Shofar on Rosh Hashanah: “Although the blowing of Shofar on Rosh Hashanah is a Written Decree, [nevertheless] it [also] has a Remez, namely, those that sleep arise from your slumber... and return [to Hashem] by means of repentance...” (Rambam, Hilchos Teshuvah 3:4). – And note, the relation [of this] to the custom of blowing Shofar in the month Elul (from the second day of Rosh Chodesh Elul, and on the first day of Rosh Chodesh Elul we practice blowing the Shofar* (“Hayom Yom” 30th of Menachem Av)) – “in order to warn the Jewish people *that they should Return [to Hashem]*” (Tur Orach Chaim, beg. sect. 581).

*) And we may say, that when it occurs on Shabbos, the content of “practice blowing the Shofar” [which we do not actually do on Shabbos] transpires through the concept of Shabbos (whose concept is Supernal Return [to Hashem]), similar to the Holiday of Rosh Hashanah that occurs on Shabbos [upon which we do not blow Shofar] (Likkutei Torah, Drushei Rosh Hashanah 56a ff. e.p.).

[**Supernal Return** to Hashem, is Return in a joyful manner, namely, we do Hashem’s Will with advanced vigor etc. The ‘lower level of Return’ is mainly the remorse for sinning. – Translators note.]

⁸³ Sh’mos Rabbah 15:11.

[⁸³] [I.e. Hashem decided this world which He created would be His dwelling place.]

choosing of Ya'akov and his children (as the Midrash continues⁸³ "and when He chose Ya'akov and his children He instituted in it a Rosh Chodesh of redemption"), which through them [Ya'akov and his children] the months and years are set, [as our Sages say] "the Jewish people are those that sanctify the times [the New months]", whereas Shabbos which was instituted *from the beginning* (moreover, before) *the creation* (as is known⁸⁴ that there is a Shabbos before the six days of creation⁸⁵), "Shabbos was sanctified [by Hashem] and endures as so"⁸⁶.

And a deeper look [at the difference between Shabbos and Rosh Chodesh is] – that "Shabbos preceded the world"⁸⁷, it transcends time⁸⁸, whereas Rosh Chodesh has relation etc. to the world, "once Hashem chose *His world* He instituted *in it* Rosh Chodeshs and years".

And according to this we may explain the content of [the lesson from] the emphasis of the aspect of Shabbos more than the aspect of Rosh Chodesh Elul, through preceding Shabbos before Rosh Chodesh, and moreover through us not even mentioning the aspect of Rosh

⁸⁴ Pardes Sha'ar 4 (Sha'ar Atzmus Vekeilim), ch. 7. Toras HaOlah (by the Rama), sect. 3, ch. 59. The Commentary of Chachmuni (by R' Shabsai Donolo) on Sefer Yetzirah 4:4.

⁸⁵ For, although the [existence of] time is a creation, and before the Creation (the first day 'of the work of Creation') there was no time, nevertheless, there was something similar to the concept of time, a "time sequence" (Bereishis Rabbah 3:7. Explained in Sefer Hamitzvos, Mitzvas Ha'amonas Elokus ch. 11 (57b ff.). See also Likkutei Sichos vol. 10, pg. 176 ff. The references are cited there).

⁸⁶ Beitzah 17a.

⁸⁷ Pardes ibid.

⁸⁸ Likkutei Torah, Shir Hashirim end 25a ff. *S.v.* Vayomer... Machar Chodesh in Or Hatorah, Bracha (pg. 1891. 1899). *E.p.*

Chodesh (in Kiddush and the Blessing for the Haftorah) and only the aspect of Shabbos – [this teaches us] that the Service of Man (“I am for my Beloved”) must be in a manner, that at the beginning of his Service he is found at a state and standpoint *which completely transcends the world*, [namely] that the aspect of the Shabbos day ([representing the concept of] beyond limits) is more felt by him than the aspect of Rosh Chodesh (which is related to the confines of the world), to the extent that in several matters [of his Service] only the aspect of Shabbos is felt (Shabbos by itself, which transcends its relation to Rosh Chodesh^[89]), and as a result, even the mention of the aspect of Rosh Chodesh does not limit the virtue of Shabbos (beyond limits), rather on the contrary, through this, the advantage of Shabbos (beyond limits) is drawn into the aspect of Rosh Chodesh⁸⁹, and in our case, Rosh Chodesh Elul, “I am for my Beloved” – that the Service of Man will be in a manner that transcends confines and limits (Shabbos).

And this has greater emphasis since the Torah reading of this Shabbos is – “Behold I am placing blessing before you, today” – [meaning] that since the level of ‘I am Who I am’ is placed in his innards in a permanent and eternal manner, indeed he is certainly completely above the limitations and confines of the world (above time, and even above “the time sequence”^[89*]), and being in this state and standpoint he does his Service (the Service of Man) in the confines and limitations of the world.

^[89] [i.e. the level of Shabbos which even transcends a mere **relation** to Rosh Chodesh]

⁸⁹ First and foremost – in Rosh Chodesh that is on Shabbos, and through this also in its morrow, [the second day of] Rosh Chodesh, on the first day of the week.

^[89*] [See note 85]

9. And we may add that the relation of Parshas Re'ei to the month Elul ([namely] the Service of Man in a manner that transcends confines and limits) has special emphasis on Shabbos Rosh Chodesh Elul of the year 5751 (1991), 'It will be the year [in which] I will show them wonders.'^[90]

And by way of introduction – [it is known] that the Service of Man in a manner that is beyond confines and limits *in its fullest sense* is only possible in the true and complete Redemption through Moshiach, whose Soul is the central level of Yechidah^[90] of the Jewish people⁹⁰, and through him is [brought about] the revelation of the individual level of Yechidah (the Moshiach spark⁹¹) of each and every Jew/Jewess, [namely] the fifth level, which permeates every detail of all the aspects of the [G-dly] Service, as emphasized in the five acronyms of “Elul” (as supra ch. 5).

^[90] *[The Hebrew letters representing the number 5751 are the acronym for the Hebrew words with this meaning.]*

^[90] *[The highest level of the Soul is referred to as Yechidah. Moshiach's Service is constantly extending from this level of the soul.]*

⁹⁰ Sefer Arba Mai'os Shekel of the Arizal (pg. 241 – in the Jerusalem edition, 5745). Ramaz on Zohar II, 40b. Vol. III, 260b. Sefer Hama'amorim 5635, vol. 1, pg. 266. 5698, pg. 200. *e.p.*

⁹¹ Me'or Einayim, Pinchas 25, 12 – in the name of the Ba'al Shem Tov. Sefer Hama'amorim 5643 pg. 70. And there is the known allusion for this in the Revealed Part of Torah – that [the verse] “A star will shoot forth from Ya'akov” (Balak 24, 27) was explained by our Sages to refer to every single Jew (Yerushalmi Ma'aser Sheni, end ch. 4), and also [explained that it] refers to Moshiach (Yerushalmi Ta'anis 4:4), since in every Jew there is a spark of the Soul of Moshiach.

And this concept is exceedingly emphasized on Shabbos Rosh Chodesh Elul of this year – since:

In addition to the general concept that “I await his [Moshiach’s] coming the whole day”⁹², and especially after “all the Kitzin^[92] [have already] ended”⁹³, and we have completed all the aspects of [the G-dly] Service [which we needed to accomplish during the time of Exile] (as spoken many times), [moreover,] we are in a special year which its acronym is “It will be the year [in which] ‘I will show them wonders’”, “as the days you left the land of Egypt [so too] I will show them wonders [in the ultimate Redemption].”

– And *we have* already literally *seen* several “wonders”, both in regard to the redemption of individuals as well as regarding the collective Redemption, including and especially in regard to our Jewish brethren in ‘that country’ [Russia], that many of them went out from constraint to abounding relief, both in its simple sense, and also (and mainly) regarding the capability to live a Jewish life according to the Torah and its Commandments, to the extent that literally in the recent days (and in a manner of a continuous accomplishment, continuing also in these days) a convention of the Chabad emissaries (of several countries) took place in ‘that country’ – in which is found the town and cities of Lubavitch, Liadi, Liozna, Rostov and Petersburg, in which the Leaders of Chabad lived and

⁹² The wording of “Ani Ma’amin” (which appears in several Prayer Books) – based on the verse, Chavakuk 2, 3. The Commentary on the Mishnah by the Rambam, [Tractate] Sanhedrin, introduction to Ch. Cheilek, the twelfth principle [of the Jewish Faith].

^[92] [Dates signifying the completion of the preparations for the Redemption.]

⁹³ Wording of our Sages – Sanhedrin 97b.

achieved [accomplishments] for a number of generations – the emissaries of the Leader of our Generation, my revered father-in-law the Rebbe, gathered in the capital city of ‘that country’ (Moscow), in order to add – with advanced vigor and greater strength – in spreading Torah and the wellsprings (of Chabad Chassidic Teachings) outward, which through this ‘the master comes,’ [the master] is the King Moshiach⁹⁴ –

And in this year itself – we are already standing at Rosh Chodesh Elul, the month of evaluation for the whole year, and the conclusion of the evaluation is “*until when*”!...

How is it possible that at the end of eleven months of the year “I will show them wonders”, our righteous Moshiach has not yet come?!...

And in the wording of the Parshah of the week – “Behold I am placing blessing before you, today”, [namely,] the entire spectrum of blessings, including, first and foremost the main blessing of the true and complete Redemption – that it does not suffice that *we hear* (and understand) that “here he (the King Moshiach) comes”⁹⁵, rather he must *be seen* with fleshy eyes [clearly as the King Moshiach], and not only “I will show them” in future tense, rather “behold”, in present tense, and as^[69] a command!

10. More specifically – the connection to the Redemption is emphasized in every single aspect of the day:

⁹⁴ The well-known letter of the Baal Shem Tov – printed in Kesser Shem Tov (Kehos edition) in the beginning. *e.p.*

⁹⁵ Shir Hashirim 2, 8. Shir Hashirim Rabah *ad. loc.*

The day of Shabbos – a foretaste (and preparation for) “the day which is all Shabbos and rest for life everlasting”⁹⁶, and especially the third Shabbos of the “seven [Haftorahs] of consolation” (corresponding to the third Redemption^{96]} as well as the third Beis Hamikdosh).

The first day of Rosh Chodesh Elul – which Rosh Chodesh in general is related to the Redemption, “they [the Jewish People] are destined to be renewed like it [the moon]”⁹⁷, and especially Rosh Chodesh Elul that comes immediately [after] and adjacent to the month *Menachem-Av*, the name of Moshiach⁹⁸ (who is born in this month⁹⁹), which “its zodiacal constellation is ‘Lion’”, since in it “the Aryeh (Lion) will come, referring to Hashem, and build Ariel [the Beis Hamikdosh]”, and especially when we find ourselves on the thirtieth day of the month *Menachem-Av*, the completion and culmination of the month *Menachem-Av*, which, even the undesirable matters that were in it [the destruction of the Beis Hamikdosh, etc. in this month]¹⁰⁰ are

⁹⁶ Tamid at the end.

[^{96]} *[Following the 1st – from Egypt, and the 2nd – in the time of Ezra.]*

⁹⁷ Sanhedrin 42a. Order of the Sanctification of the Moon.

⁹⁸ Yerushalmi, Brachos 2:4. Eichah Rabah 1:51 [“his name is Menachem”]. Midrash Mishlei, ch. 19.

⁹⁹ Yerushalmi and Eichah Rabah *ibid*.

[*See supra, the addresses of Devorim and Vaeschanon that this means the revelation of Moshiach is in this month.*]

¹⁰⁰ In addition to the fact that this year, in which Tishah B’Av occurred on Shabbos they [the undesirable matters] were pushed off due to Shabbos (whose concept is Redemption), and in accordance with the suggestion of *Rabbeinu Hakodosh* who “wanted to uproot Tishah B’Av [i.e. when Tishah B’Av occurred on Shabbos he wanted that the fast not be kept that year (and not merely postponed to Sunday, saying)... since it was pushed off it should be pushed off [completely that year]” (Megillah 5b), indeed they [the undesirable matters] were uprooted and pushed off completely [this year].

only “*in order* that the lion shall come... and build Ariel,” and [all of this is] also related to the month Elul, since the Aleph of “Aryeh” stands for “Elul” [as mentioned in ch. 4].

Parshas Re’ei – for the Redemption is in a manner of seeing (as supra ch. 9), and also alluded to in the end of the Parshah regarding the Sukkos holiday, whose end and culmination is Shmini Atzeres, as known that “Shmini (eighth)” is related to the Redemption (“the harp... of the Days of Moshiach has eight [strings]”¹⁰¹).

And [the Redemption] is emphasized also in the Haftorah – for, although when Shabbos Parshas Re’ei occurs on Rosh Chodesh Elul the Haftorah is not of the “Seven [Haftorahs] of Consolation” ([namely] “Aniyah So’arah”), rather the Haftorah is that of Shabbos Rosh Chodesh, nevertheless, also the Haftorah of Shabbos Rosh Chodesh is related to the concept of “consolation”, since, in addition to it being from the book of Yeshayah which is “all consolation”¹⁰², [indeed] the concept of consolation is *explicitly stated* in it: “like a man whose mother consoles him, so too Anochi (I)¹⁰³ shall console you and with

[Although the opinion of Rabbeinu Hakadosh was not accepted regarding action (see Talk of Tzom Gedaliyah 5751 and supra pg. 19, note 39), nevertheless, his view stands regarding a positive perspective of these days.]

¹⁰¹ Arachin 13b.

¹⁰² Bava Basra 14b.

¹⁰³ “Anochi (I)” specifically [referring to G-d Ami-ghty]. – And according to this we may say that the consolation which is in the Haftorah of Shabbos Rosh Chodesh is on a higher level than the consolation that is in the [regular] Haftorah of Parshas Re’ei in accordance with the order of “the Seven [Haftorahs] of consolation” ([namely] “Aniyah So’arah”), since [the beginning of the Haftorah of Parshas Re’ei (when its Haftorah is the 3rd of the ‘Haftorahs of consolation’) is], “O pained, distressed one (Aniyah So’arah), *not*

Jerusalem you shall be consoled”¹⁰⁴, as well as several additional verses [regarding] some of the prophecies of the Redemption, for example: “Rejoice with Jerusalem and you shall celebrate in it...”¹⁰⁵, “and they will bring all of your brethren from [among] all the nations... to the house of Hashem”¹⁰⁶, including the end and culmination [of the Haftorah] *with the repetition* of the verse “and it will be every month, at its renewal, as well as every week, on Shabbos”¹⁰⁷

comforted” for “And Zion said, ‘Hashem has forsaken me’...” [as the 2nd ‘Haftorah of consolation’ begins], by sending *the prophets* to comfort her (“Comfort ye, comfort ye, My people” [as the beginning of the 1st ‘Haftorah of consolation’]) and He did not come Himself to console them (and it is necessary to wait for the 4th Haftorah (in the following week) in which Hashem says “I, o I [Myself] am He Who consoles you”), whereas in the Haftorah of Shabbos Rosh Chodesh there is already the phenomenon of “I [Myself] shall console you” on the third Shabbos (and on the following Shabbos ‘two times Anochi’ is added, “Anochi Anochi (I, o I Myself) am He Who consoles you”).

¹⁰⁴ Yeshaya 66, 13.

¹⁰⁵ Ibid., 10.

¹⁰⁶ Ibid., 20.

¹⁰⁷ Note, that the connection of the Haftorah of ‘Hashamayim Kisee’ with Shabbos Rosh Chodesh is due to this verse, in which is mentioned Shabbos and Rosh Chodesh – in connection with *the Redemption*, that in the Time to Come they will be Oleh L’Regel (make the pilgrimage to the Holy Temple) not only three times a year (as is stated in the end of our Parshah: “three times a year all your males shall be seen [appear before Hashem]...”), rather “every month, at its renewal, as well as every week, on Shabbos”, and furthermore: “when Rosh Chodesh occurs on Shabbos... they come twice, once for Shabbos and once for Rosh Chodesh, and the clouds carry them early in the morning and bring them to Jerusalem and they pray there in the morning, and [afterwards] they carry them [back] to their houses, ‘who are these that fly like a cloud’, this is [the clouds] of the morning, ‘and like pigeons [flying] to their nests’ this is [the clouds] of Minchah (the afternoon prayer) (Yalkut Shimoni Yeshayah, Remez 503).

all flesh shall come to bow before Me”¹⁰⁸ (even though in our case there is no need for this [the repetition of the last verse] in order to end off [the Haftorah] with a good matter, since even without it we end [the Haftorah] with the first and last verse of the Haftorah of Machor Chodesh [and therefore the repetition is (seemingly) only to emphasize the concept of Redemption]).

And [we see the concept of Redemption] also in (the addition of the first and last verse of) the Haftorah “Machor Chodesh”¹⁰⁹ [the verses: “And Yehonoson said ‘tomorrow, Rosh Chodesh, you will be remembered when your seat will be empty’”, as well as “And Yehonoson said... for ever” which we add to the Haftorah reading]: “Machor (tomorrow)” – alludes to the era of the Time to Come, “Tomorrow – [is the time] to receive their reward”¹¹⁰, “Chodesh (Rosh Chodesh)” – alludes [to the phenomenon] “that they are destined to be renewed like it [the moon]”, “V’nifkadita” – from the terminology of remembrance, [i.e.] that Hashem recalls and remembers each and every Jewish person that was exiled from being at their fathers table¹¹¹ (“when your seat will be empty”), in the true and complete Redemption through the King Moshiach [the exemplifier of] Dovid¹¹², and in a manner of (as it concludes in the

¹⁰⁸ Ibid, 23.

¹⁰⁹ Shmuel I, 20, 18.

¹¹⁰ Eiruvim 22a. Avodah Zarah 3a. 4b. Rashi’s commentary, end Parshas Va’eschanan.

¹¹¹ See Brachos 3a.

¹¹² And in the wording of “Ya’aleh V’yovoi” – ‘our recollection and remembrance shall be recalled and remembered... as well as the remembrance of Moshiach the son [descendant] of Dovid your servant...’.

following verses¹¹³) “until Dovid became great”¹¹⁴, greatness of which there is no higher than it, and in an eternal fashion (a Redemption that has no exile after it¹¹⁵) as the end and culmination of the Haftorah: “forever”¹¹⁶.

And also in the [Torah] reading which will be read (momentarily) during the prayer (and even before the Amidah prayer of) Minchah – “judges and officers you shall place for yourself at all your gates”¹¹⁷ – which the fulfillment of this Commandment will be in the true and complete Redemption through Moshiach, as is written¹¹⁸ “and I will return your judges as at first¹¹⁹ and your advisors as in the beginning”¹¹⁹, and more specifically as the ruling of the Rambam¹²⁰ that “it has been passed on from generation to generation that they [the Jewish Supreme Court] are destined to return to Tiberias¹²¹ first¹²² and from there they will relocate to the Beis Hamikdash”.

¹¹³ And even though we don't say them on Shabbos Rosh Chodesh, nevertheless they are included in the recitation of the first and last verse, which include the verses in between them.

¹¹⁴ Shmuel I *ibid.*, 41. See also *s.v.* ‘Vayomer... Machar Chodesh’ in Ohr Hatorah Brachah (pg. 1892 *ff.*), [where it says] that this is speaking about the Time to Come.

¹¹⁵ Tosfos *s.v.* Hachi Garsinan Venomar – Pesachim 116b.

¹¹⁶ Shmuel I, *ibid.*, 42.

¹¹⁷ Beginning of Parshas Shoftim.

¹¹⁸ Yeshaya 1, 26.

¹¹⁹ With a ‘Chof of resemblance’ denoting superiority, as *supra* note 12.

¹²⁰ Hilchos Sanhedrin 14:12.

¹²¹ [Called so] because “Tovah R’eay’asah (its vision is good)”* [i.e. the location of the Sanhedrin (referred to as ‘the eyes of the nation’) for some time] (Megillah 6a).

*) Note from the connection [of this] to Shabbos Parshas Re’ei.

11. And regarding action:

Publicize and arouse in each and every place regarding the special Service of the month Elul, which is alluded to in the five acronyms of Torah, Prayer, acts of kindness, Return and Redemption (as supra ch. 5), and with special emphasis on the fifth acronym, the aspect of Redemption, as it permeates all aspects of the Service, through being permeated and done in the spirit of Redemption (including, moreover especially, through learning Torah about matters of Redemption and the Beis Hamikdosh), along with anticipation and complete certainty that literally immediately the fleshy eyes see that “here he (the King Moshiach) comes”.

And simply put:

Announce and publicize in every place – with words emerging from the heart – that Hashem says (through ‘His servants the prophets’) to each and every Jew/Jewess “behold, I place blessing before you, today”, to the extent that literally today we see with fleshy eyes, the blessing of the true and complete Redemption.

[Furthermore, with emphasis that the announcing and publicizing of all the above must be done also by those that complain that this concept has not yet been (completely) grasped by their understanding and comprehension, for, since also by them the concept of belief is complete [i.e. they believe that this is true], they can (and therefore they must)

¹²² And [this fact] has a practical application (and we may say, that for this reason the Rambam brings it in [his] work “*solely of laws*”) – that the return of the Sanhedrin can occur even before the building of the Holy Temple [being that they can be located in Tiberias] (and see also Likkutei Sichos vol. 9 pg. 105).

publicize these words to others, beginning with one's household (which certainly don't have to "suffer" from the fact that this hasn't yet 'settled in his mind'), as well as all those that are found in one's surroundings, [namely] every Jew and Jewess¹²³, and certainly through the correct effort the words will be accepted and have their intended accomplishment, including [the affect] upon the announcer and one publicizing, that it will be internalized by him etc.].

12. And may it be the will [of Hashem] that from speaking about all the above we will merit imminently and immediately – on this holy day of Shabbos – to [have] the true and complete Redemption through Moshiach, in literal actuality.

And especially when we connect this with saying "L'chaim" at a Chassidic gathering, "with a vast nation the king is glorified"¹²⁴, in the Synagogue, 'study house' and 'house of good deeds' of my revered father-in-law, the Rebbe leader of our generation:

¹²³ For each and every Jew is an important existence (and most certainly [an existence] that doesn't become Batel (diminished / "lost in the crowd"), Heaven forbid, [since] "a distinguished entity doesn't become Batel" [and every Jew is a distinguished entity]) [and this is true] even when there are many more Jewish people besides for him, and especially regarding the true and complete Redemption, [in] which not even one Jew will remain in exile, Heaven forbid, but rather, "all its inhabitants [the Jewish people] are upon it [the Land of Israel]" [which the ultimate perfection of this is when *literally* every single Jew is upon it].

[*"A distinguished entity doesn't become Batel" – an entity can only become Batel when it is mixed (dissolved) into the others not when it is standing by itself (distinguished) – see the address of Acharei, 5738 at the beg.*]

¹²⁴ Mishlei 14, 28.

*"L'chaim", "L'chaim Ulivrachah"*¹²⁵ – to all those that are present here, and through them to all the Jewish people wherever they may be found, to be blessed all of us as one with all the blessings in a manner of *"behold I am placing blessing before you, today"*, including and especially the blessing of *'an inscribing and sealing for a good and sweet year'*,

And most certainly the main blessing – the true and complete Redemption through Moshiach in a manner that each and every person shows with his finger and says *"behold"*,

And in the wording of the end and culmination of Parshas *"V'zos Habrachah* (and this is the blessing) which Moshe blessed"¹²⁶ (which we read on Simchas Torah, at the end of the Sukkos Holiday, about which is spoken at the end of our Parshah) – *"to the eyes of all the Jewish people"*, and *"immediately upon completing [the reading of the entire Torah] we begin [the Torah again]"*¹²⁷ – *"In the beginning Hashem created the heaven and the earth"*¹²⁸, [which alludes to] *"the new heaven and new earth which I [shall] make [in the Redemption]"*¹²⁹ (as is stated in the Haftorah of Shabbos Rosh Chodesh),

And so shall it be for us – that in continuation to the renewal of the creation, on Rosh Hashanah of the year *'I shall show them wonders'* (in which was drawn forth and revealed *"a new and renewed light that as of yet has never*

¹²⁵ See Sefer Hasichos 5696 – Winter of 5700, pg. 230. *"Hayom Yom"*, 29th of Adar I.

¹²⁶ Beginning of Parshas Brachah.

¹²⁷ In *"R'shus Lechasan Bereishis"*.

¹²⁸ Bereishis 1,1.

¹²⁹ Yeshaya 66, 22.

shined"¹³⁰), we merit on this holy day of Shabbos Rosh Chodesh Elul (the beginning of the 'evaluation' of the whole year) to [behold] the renewal of the Creation¹³¹ at the height of perfection – "the new heaven and new earth which I [shall] make", together with the innovative insights in Torah at the height of perfection – "new Torah secrets will be revealed by Me"¹³².

And the whole congregation answers Amen – as our Sages say¹³³ "the one who answers Amen is greater than the one who says the blessing [since Amen is the completion of the Blessing]", in a manner that "the strong ones bring the [actual] victory [i.e. the completion of the war]"¹³⁴ – Amen so may it be the will [of Hashem].

¹³⁰ Iggeres Hakodesh, section 14.

¹³¹ Also befitting the exposition at the beginning of the fifth chapter of Avos – "with ten Utterances the world was created".

¹³² Yeshaya 51, 4. Vayikra Rabah 13:3. Explained at length in the tract on the topic "new Torah secrets will be revealed by Me" (from the Address on the Second day of the Shavuot Holiday, this year).

¹³³ Nazir at the end.

¹³⁴ Note from the connection to the Holiday of Sukkos (mentioned at the end of our Parshah) – that through 'the taking of the Four Kinds' [on the Holiday of Sukkos] everyone sees that "they [the Jewish people] are the victorious ones" (Vayikra Rabbah 30:2).

From the Talks of Shabbos Parshas Shoftim, the 7th of Elul, 5751 (1991)

- Translated from Yiddish -

1. In connection with the commandment in our Parshah (Torah portion)¹ "judges and officers you shall place for yourself at all your gates", there is the prophecy of the prophet of the Redemption²: "and I will return your judges as at first and your advisors as in the beginning". As we also say in the daily prayers (of the weekdays)³: "return our judges as at first and our advisors as in the beginning".

And in accordance with what has been spoken about several times, especially recently, regarding the proclamation and announcement of my father-in-law the Rebbe, leader of our generation⁴: "immediately to repentance (and automatically) immediately to redemption", that everything has already been finished, also the "polishing of the buttons"⁵; the only thing needed is that

¹ At the beginning.

² Yeshaya 1, 26.

³ The 11th blessing of the Amidah prayer.

⁴ "Koil Koirei" in "Hakriyah V'hakedushah" (Sivan - Tamuz 5701. Elul 5702) - printed in Igrois Kodesh Admu"r M'hoRaya"tz vol. 5 pg. 361 ff. 377 ff. 408 ff. vol. 6 pg. 430 ff.

[This announcement means that we have reached the time of which G-d Almighty promised - that at the end of the time of exile the Jewish people will repent and immediately the Redemption will come (see Sefer Hasichois 5748 pg. 628 in the footnote).]

⁵ See the address of Simchas Toirah 5689.

[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). The last stage of this Service is referred to by the expression "polishing the buttons" - similar to a soldier's last preparation to look representable. (see "Royal Words" of the 22nd of Sh'vat 5752 ch. 6, "Royal Words" of Vayigash 5752 ch. 1 ff. And more).]

"all of you shall stand⁶ prepared,"⁷ – and even this has already been finished – to accept our righteous Moshiach, literally immediately. [Based on this] it is understood that we are already holding now by the time of the fulfillment of the prophecy "and I will return your judges... and your advisors"⁸. Furthermore: 'as in the beginning' – we already have the beginning of [the fulfillment of] this [prophecy], as we will explain.

2. This will be understood by prefacing [an analysis of] several nuances in the wording of the prophecy:

1) In the commandment in our Parshah it says "judges and *officers* you shall place for yourself", while in the wording of the prophecy it only says "and I will return your *judges*", and officers are not mentioned. On the other hand: the term and concept of "advisors" is added.

2) What are the two concepts of "judges" and "advisors"?

3) Regarding "judges", why is the expression "as at first" used, whereas regarding "advisors" – "as in the beginning"?

4) [What is] the [reason for the] precision of "your judges" and "your advisors" [being said] in second person (unlike in our Parshah – simply "judges and advisors"

⁶ His Igrois Kodesh vol. 4 pg. 279. *ref. a.l.*

⁷ See "Hayoim Yoim" 15th Teves. *Et passim*.

⁸ See Perush Hamishnayos of the Rambam, Sanhedrin 1:3, from which it seems that, "and I will return your Judges etc." will be "even before the coming of Moshiach", as [it says in] the end of this verse "afterwards you will be called the righteous city etc." And see Likkutei Sichos vol. 9 pg. 105 note 74.

(although afterwards it is written "you shall set for yourself⁹)).

3. We may say by way of explanation:

The difference between judges and advisors is – in the words of [the commentator] Rashi⁹: "judges – Rabbinical judges who decide the law, and officers – who force the people to obey their commandments, they hit and force with sticks and whips until he accepts upon himself the ruling of the judge"¹⁰. In other words, the job of the officers is to drive and force¹¹ the people of the nation to accept the ruling and judgment.

According to this it is understood why in the prophecy of the *redemption* it only says: "and I will return your *judges*" and not "officers" – since in the Time to Come the existence of evil is nullified¹² as well as the evil inclination¹³, and there will be no need for officers¹⁴ to *force* the people of the

⁹ The beginning of our Parsha.

¹⁰ And see Rambam beg. of Hilchois Sanhedrin: "judges – are the judges located in the court and litigants come before them, officers – are those who have a stick and whip etc. And in [the words] of Rashi on Sanhedrin 16b (*s.v.* Shotrim): with sticks they hit all those that don't listen, according to the judges' command.

¹¹ See Sefer Hamitzvois of the Rambam P.C. 176 (and similarly in Chinuch Mitzvah 491): to appoint judges and officers *to force* them to do the commandments of the Toirah and return to the true path, all those who are straying from it, *against their will...* and they will refrain and return from the evil. And [they must] implement restrictions for the transgressor, in order that the commandments of the Toirah and prohibitions, should not be determined by each person's viewpoint.

¹² As it is written "and the spirit of impurity I will remove from the land" (Zecharyah 13, 2).

¹³ See Sukkah 52a.

¹⁴ See Ohr Hatorah on our Parshah pg. 821: and according to this the concept of officers [in our G-dly Service] is understood... namely, to

nation to listen to the instructions of the judges, since all the people will fulfill the instructions by themselves¹⁵. They will only need "judges," that will decide the laws, teach Torah and instruct the directives of the Torah and the Commandments to the Jewish people¹⁶ ("they will go from strength to strength"¹⁷ within holiness itself¹⁸).

4. We may say that this is also hinted to in the name of the Parshah – "judges" (without the word "officers"), as it is known¹⁹ that the name of something expresses the content of that entire thing, and likewise regarding the names of the

hit the animal Soul with a stick, similar to what is says 'a person should incite [his good inclination against his evil inclination]' (Brochas beg. 5a).

[The animal Soul conducts a person's physical aspects and desires.]

¹⁵ And note from the Rada"K's commentary on the verse, "and I will return your judges, as in the first place": this will take place in the days of Mashiach, when all the wicked ones will be wiped out, and the remnants of the Jewish people will not do iniquities, and will not speak falsehood (Tzefania 3, 13).

¹⁶ See Rambam, beginning of laws of Mamrim: the supreme court of Yerushalayim [the core and foundation of [the courts] "in all your gates"*] are the source of the Oral Torah, and they are the pillars of the edict, indeed from them statutes and judgment are announced to all the Jewish people. And see Lekutei Sichos vol. 29 pg. 97.

*) See our Parshah 17, 8 (and in Rashi's comm. s.v. Divrei Rivois). And note also from Sifrei beg. of our Parshah (on the verse B'chol Sh'orecha). Rambam Hilchois Sanhedrin 1:3. And more.

¹⁷ Par. Tehillim 84, 8.

¹⁸ See Tanya Igeres HaKodesh the end of sect. 26 (145a).

¹⁹ See Tanya Sha'ar HaYichud V'Haemuna ch. 1. And see at length "T'shuvois Ubiurim" (Kehos 5734) ch. 1*. Likkutei Sichos vol. 6 end of page 35 ff. And in the notes there. Ref. ad loc.

*) Igros Koidesh of his majesty, The Rebbe Shlit"a vol. 1 end of pg. 288 ff. The publisher.

Torah's Torah portions, as they are called in accordance with the custom of the Jewish people, and they are completely precise²⁰ –

For seemingly: how does the name of the Parshah ("Shoftim, judges") befit the Commandment whose content is seemingly "judges and *officers* you shall set for yourself at all your gates", to the extent, as it says in the Midrash:²¹ "If there is no officer, there is no judge. How so? Once a person is held liable to his friend in Court, if there is no officer to take it from him, once he leaves the judge[*'s presence*] the judge has no ability to do anything to him, unless he hands him over to the officer"?!

And the explanation of this is²²: the concept of the officers is only to help the judges, for when the judge cannot execute his judgment in actuality, there is a necessity for officers, "people with a stick and a whip"⁹ to force the litigant "to accept upon himself the ruling of the judge". And therefore the Parshah is called only by the name "Shoftim", and the appointment of the officers is not considered a Mitzvah by itself (in the tally of the Mitzvahs), rather it is included in the Mitzvah of the appointment of judges. This is because the aspect of officers is only a detail in the concept of the "judges" (in order to achieve the fulfillment of the ruling (in actuality) which comes from the judges). However, it is not an essential matter in the concept of the judgment, which can be fulfilled in actuality also

²⁰ See at length Likkutei Sichos vol. 5 pg. 57 ff.

²¹ Tanchumah on our Parsha, 2 (and in Tanchumah Baber, 3). And see also Sifrei on the beginning of our Parsha (on the verse "in all your gates"). And see also Biur HaRif Perlo to Sefer Hamitzvos of the Rasa"g, Parshios, Parsha 1 at the end.

²² See Likkutei Sichos Shoftim 5748 ch. 6.

without officers, when the condition and time are as they should be and there is no need for them^[23] (as it will be in the Time to Come), as mentioned above.

And the reason why the commandment in the Torah also includes "officers", is because it is an instruction for all generations, which applies to all times and situations, therefore there is a need for the commandment to include officers, in a situation that the judgment needs to be accepted by way of force²³ [and therefore it also says in the Midrash "if there is no officer there is no judge", not as a law, rather for the benefit of the fulfillment of the matter, when it is possible that without officers the law will not be carried out].

5. According to the above, the reason why [the concept of] "advisors" is added in the prophecy (in addition to "judges") is understood; since the true reason for the fact that in the Redemption the Jewish people will be complete and [they will] fulfill the instructions of judges without the need for officers – is since there will then be both "judges" and "advisors":

^[23] [Officers]

²³ However we may say, that since all matters in Torah are eternal – even in the Redemption there will be the phenomenon of "judges and officers you shall place for yourself in all your gates", however then it will be only *in a positive sense* – to announce and notify regarding the existence of the judge. Or in order *to help* the Jewish people in the fulfillment of the Court's needs [for example: to make way for 'witnesses that saw' [the new moon] for 'Sanctifying the [new] moon', so that they can get to Court easily and swiftly (similar to Tosefta Shekalim ch. 1) *v.* also Sefer Hasichois 5749 vol. 2 pg. 663]. However, since *the simple and main meaning* of "officers" are "ones with sticks and whips etc.", this is not mentioned explicitly in the prophecy of the Redemption.

The simple difference between a judge and an advisor is:

A *judge* is beyond comparison to the one being judged. In fact he is incomparably higher than him – both due to his knowledge and understanding of statutes and laws, and also due to the self-nullification that the one being judged must have to the judge, in order to accept the judgment (even if it is not in accordance with the will of the one being judged). The judge decides the ruling and judgment in a way of commandment and decree (– from ‘above to below’), and the one being judged must accept it in a manner of ‘accepting the yoke’ (whether he understands it or not).

This is not so regarding an *advisor*. He is as his name denotes – he gives good advice²⁴, in the expression of our Sages²⁵ – “it is coming to tell us good advice”. This shows that the advisor (speaking as an advisor^[25]) is on a similar level to the one hearing and receiving the advice, and therefore the advisor speaks to him (not from ‘above to below,’ in a manner of a command and decree, rather) like a good friend who speaks with him as an equal and gives him good advice how to act. An advice that he (the one listening) understands, it is internalized by him and he feels that this is good advice for him (the one listening), if not – it is not good advice, rather a statute and decree.

Similarly we will also understand the difference between “judges” and “advisors”, in the words of the

²⁴ For, it is self understood that the promise in the Redemption (“your advisor”) is that he gives specifically good advice.

²⁵ Eruvin 39a. ref. ad. loc.

[²⁵] [The judge and advisor are the same person, only that at times he assumes the role of an advisor and at other times that of a judge.]

prophecy – regarding judgment and advice in the matters of Torah and Mitzvahs.

[And the necessity for both a judge as well as an advisor is understood, since] each one has what the other does not: the advantage of the advisor is, that it [the advice] is more accepted by the one hearing the advice, it penetrates him to the innermost of his being, since he understands that it is good advice *for him*; the advantage of the judge is – being that his instructions come as an order and command from the judge who is incomparably higher than then the one being judged, this gives the judge – who has the power of the Torah to decide laws – a great empowerment which is no comparison (to [the advice of the] the advisor who is on his^[26] level), in addition, it comes as a command from above [a higher authority], that forces the person to fulfill the instruction (which is not so regarding advice, regarding which he has the option to fulfill it or not to [fulfill it]).

In other words: regarding the judge the (main) emphasis is on *the judge*, and regarding the advisor the (main) emphasis is on *the one receiving the advice*.

And [these two aspects of judge and advisor are] similar to the two concepts which are necessary in the general G-dly Service of a person²⁶: the Service of a person with his own power – an ‘awakening from below,’ and the help from Above – an ‘awakening from Above’ [from G-d Almighty]. And similarly, and more specifically, there are these two aspects in the help from Above itself²⁷: an

[26] [*The one hearing the advice*]

²⁶ See at length the add. of Shaabbos Parshos R'ei this year ch. 2.

²⁷ Note from what is explained (Likkutei Toirah Shir Hashirim 23d. *et passim*) regarding the difference between an awakening from Above [from G-d Almighty] that comes as a result of an awakening

assistance and empowerment [from Above] which is on a similar level to that of the person and is internalized by him; and an assistance and empowerment which comes from a level which is immeasurably greater than him. Likewise we may say, that there are these two concepts in the assistance for the Service which comes from the Jewish people themselves: "judges" – whose concept is Torah (the word of G-d) – give an assistance from Above²⁸ which is immeasurably greater than the person, and "advisors" – help him in an internalized manner, as such that he feels that it is for his good.

6. With this we will understand the [reason for the] variation, why in reference to "judges" it says "as at first" and in reference to "advisors" – "as in the beginning"²⁹:

The difference between "first" and "beginning" is: "Rishon (first) means beforehand"³⁰, this means, that it is (or it can be) before the beginning of the matter³¹. "Beginning"

from below (which is from the level of the inner aspect of the Light [that vests itself in this world and the world internalizes it]), [in contrast] to the awakening from Above that comes on its own (which is drawn from a higher level, where an awakening from below cannot reach). However, there it is specifically referring to an awakening from above that comes *through and after* a person's Service in an 'awakening from below' approach [only that the latter one is a level which an awakening from below cannot reach (it is an awakening from Above as a present from Hashem for one's Service)].

²⁸ See the end of *s.v.* Shoftim 5675 (Hemshech Te'erav vol. 2 pg. 1114).

²⁹ Note from the comm. *ad. loc.* – of other ways [to explain this].

³⁰ Pesachim 5a. and see also Rashi's Comm. on Boi 12, 15 (*s.v.* Ach).

³¹ And even according to the simple meaning of "Rishon (first)", that it is the first of what comes after (of the *second*) [and not *before* the first]; even so it is separate and exalted from them [what follows]. Whereas "Techila (beginning)" – the beginning of the matter – denotes

on the other hand denotes the actual beginning of the matter.

We may say that this is the difference between "your judges as at first" and "your advisors as in the beginning" (that also as the judges and advisors were long ago³², there is a key difference between them, which is emphasized in the variation of the expressions: "as at first" and "as in the beginning"): since regarding the accomplishment of the judge the (main) emphasis is on the judge and it comes as a command from above, without taking (that much) into consideration if the recipient is ready to accept it – there is therefore an interruption (in quality,^[32] and automatically also in time) between the [uttering of the] words of the judge and their actual fulfillment. This is due to the fact that after the judge gives the ruling a new thing must *begin* – the acceptance of the judgment and its fulfillment through the litigant. Therefore regarding it the expression "your judges *as at first*" is used – since the judges that "I will return" are "as at first", on the level of "first", before the beginning of the matter.

This is not so regarding the accomplishment of the advisor, in which the (main) emphasis is on the recipient. As a result the one hearing the advice is a ready vessel for it and the advice is said with the intention that it should be accepted by the one hearing it. In other words, the essential

closeness to what comes after. *Similar* to the explanation regarding the difference between "Rosh Hashana" and "Techilas Hashana" that Rosh [head] is above and exalted, and (therefore) includes all the limbs of the body, whereas Techila is only the beginning of the matter.

³² Yalkut Shimoini *ad. loc.* Yeshaya *ibid.* (Remez 391): 'and I will return your judges,' this is Moishe and Aharon, 'and your advisors,' this is David and Shlomo (and *v. Biur Hagr"a ad. loc.*)

[³²] [*The quality of the acceptance of his ruling is low.*]

idea (of giving) advice shows that there is already *the beginning* of the matter [the beginning of the fulfillment of the advice], since the one listening is already ready for it. The advice is only to *reveal* this in him and show him how it is (advice for) *his good*. And also regarding the time span - immediately upon saying the advice there is the beginning of the fulfillment of the advice. Therefore it says "your advisors as in the beginning", that the "advisors" which will return in the days of Moshiach are "as in the beginning", in a manner of "the beginning", they are connected to the actual beginning of the fulfillment of the advice.

According to this we will also understand the expression "your advisors" in *second person*, *your* advisors - since regarding advice there is an emphasis that it is *your* thing; and the intention in this is, that through "your advisors," the "judges" will also become - "your judges" in *second person*. This means that the instructions of the judges (which on their own, are immeasurably higher than the one being judged) will be accepted in an internal fashion, just as accepting advice.

And we can connect this also to the words in our Torah portion - "judges... you shall place for yourselves at all *your gates*":

The gate (of the city) is the opening and the entrance to enter the city. This means, that the appointing of the judges (and officers - in a time that they are needed) should be in a manner that "you shall place for yourselves in all *your gates*" in *second person*. Meaning that (the instructions and rulings of the) judges - which on their own are in a manner

of 'separation' [from the one being judged]³³, and are received in a manner of commandment and acceptance of the yoke - shall be received by the Jewish people and descend "to you (and furthermore) in all your gates", internally, as such that it becomes [in a manner of] a 'beginning' and "gateway" - "your gates".

And this [explanation] receives greater appreciation according to the meaning of this³⁴ in G-dly Service, [namely,] that "your gates" refers (also) to the gates (limbs) of a person (his eyes, ears, nose and mouth, as we will explain later on, in ch. 12) - the "gateway" and opening between a person and all that surrounds him. And "in all your gates" there must be [the concept of] "judges you shall place for yourself" - that all of one's limbs and powers should be conducted by the "judges" of his Soul, the intellect of his G-dly Soul (judges)³⁵, with which he learns Torah. This means, that his Torah study and the instructions of the Torah (judges) should lead, descend and vest - and in a manner of "you shall give," "whoever gives, gives with a good eye"³⁶ - "in all your gates," [throughout] all his limbs and inner powers, in a manner that they penetrate him completely - "your *gates*", his gateway and 'beginning.' This is achieved through "your *advisors*", who are "as in the beginning"³⁷, as mentioned above.

³³ And therefore it says "Shoftim V'shotrim" ["judges and officers"] without a suffix.

³⁴ Sha"ch on the Toirah on the beginning of our Parsha. And see at length Ohr Hatorah on our Parshah pg. 822. And more.

³⁵ See at length Tanya ch. 13.

³⁶ See Bava Basra 53a. 65a. at the end of 71a. Rambam laws of selling 25:4. Laws of attaining and presents 11:22.

³⁷ And the reason why it does not say "*your advisors*," in our Parshah - since in the phrasing of the Toirah, everything is said in

7. Based on this we will understand the reason for the fact that after the coming of Moshiach "officers" will not be needed, since then there will be [the phenomenon of] "judges" and "advisors" in its completeness – [namely] both the laws and instructions of the Torah which come from the "judges," together with the great empowerment that this has, as well as the good advice which comes through "your advisors", which assist the person to internalize them. Specifically through these two matters, a Jew becomes completely permeated with Torah, Commandments and G-dliness³⁸, so that he no longer needs officers (compulsion and force) in order to fulfill the word of Hashem:

Through "judges" alone, the instructions of the Torah that a Jewish person receives by way of 'accepting the yoke' and in a manner of command and decree – are missing the internal Service, that penetrates his understanding and feelings, brought about through "advisors". Automatically

general terms, and in general the Commandment is "judges... you shall place for yourself at all your gates" (and this alludes also to the aspect of "advisors", that the Service must be in an internal fashion) and since it is an instruction for all generations, it therefore includes all situations, also when there is a need for officers (as supra ch. 3); whereas in the prophecy of the Redemption the main innovation of "I will return your judges..." is accomplished through "your judges" and "your advisors" as *infra* in the address.

³⁸ Similar to what is known (see Tanya ch. 36 – 46a) that in the Redemption the purpose [of creation] to have "a dwelling place for Him below" will be fulfilled in its completeness (See Tanchuma Naso 16. Ibid, Bechukosai 3. Bamidbar Rabbah 13:6) – which is comprised of two aspects: the completeness of the revelation of G-dliness, "a dwelling place for Him, Blessed Be He", "for Him" for His Essence (Hemshech 5666, end pg. 3. *et passim* – cited in Sefer Hama'amorim Melukat vol. 2 pg. 241, note 32); and also, that the dwelling place for Him, Blessed Be He, will be "below", in the confines of the lowest realms.

there still remains room and the possibility (in his inner powers) for an opposite thing [conduct]. Through "your advisors" alone, which is good advice for the one listening and accepting it, it is lacking the power of the Torah and the immeasurably high assistance which comes through the ruling of the judge (as explained earlier), in other words, [it is lacking] the revelation of G-dliness which is in it [the instruction]. Specifically through the two concepts - "judges" and "advisors" - this [great phenomenon] is achieved, [namely,] that the person himself (in a manner of internalization in the innermost of his existence - accepted by him, through "your advisors") conducts himself according to the instructions of the Torah (through "your judges"). As a result there is no more room or possibility for a person to need to be forced (by officers) to fulfill the instructions of the judges.

8. Just as it is necessary to have "your advisors as in the beginning," in order to bring an inner understanding and feeling for Torah, Commandments and Judaism by the one listening to the advice, in a way that it becomes one's "beginning" and "gateway" (and not that it remains like something new to him, above him) - [likewise] it is understood that this must come through the Service of a Jew even before the Redemption, a Service according to his level, step after step and level after level, in order to prepare him and make him a ready vessel to receive the revelations of the days of Moshiach, including - "and I will return your judges as at first and your advisors as in the beginning".

In addition to this: according to what is known that the height of completeness of the days of Moshiach "depends on our deeds and Service throughout the time of the exile, since the [fulfillment of the] Mitzvah itself brings

about the reward of the Mitzvah..."³⁹ In addition, all the Revelations from above come in a manner of 'measure for measure,'⁴⁰ [namely,] that the Service of a Jew needs to be similar to the Revelation that he draws down through his Service⁴¹ (and through this he becomes an internal vessel for the Revelation) - It is understood in our case, that in order to reach and receive the state of "and I will return your judges as at first and your advisors as in the beginning" in the days of Moshiach, there must be something similar in the service of a Jew, *now*, namely, that his Judaism, Torah and Mitzvahs should be in two manners: in the manner of "your judges" - 'receiving of the yoke' in fulfilling the instructions of the Torah, and in the manner of "your advisors" - that the instructions of the Torah are internally accepted by him as good advice.

This matter is achieved through the Jewish people - in each and every generation - obeying the "judges" and "advisors" of their generation. As the Authorities of Jewish Law explain⁴², that "judges and officers you shall place for yourself in all your gates" is an essential and fundamental

³⁹ Tanya beg. ch. 37.

[This means that the reward of the Mitzvah is the pleasure the person gets from the G-dly Light shining from the Mitzvah he accomplished etc. - i.e. the reward comes forth from the Mitzvah itself, whereas in general the worker doesn't mold the money that he receives from his employer (see Likkutei Biurim B'sefer HaTanya vol. 1 pg. 222).]

⁴⁰ See Sota 8b. 9b. *ref. ad. loc.* Tosefta Sota beg. ch. 4. Midrash Lekach Tov Shemos 3, 6. And more.

⁴¹ See at length Sefer Hama'amorim M'lukat vol. 3 pg. 47-48 *ref. ad. loc.*

⁴² Rambam Hilchos Sanhedrin ch. 1:1-2, based on Sanhedrin 56b, Makos 7a. And see encyclopedia Talmudis s.v. Bais Din at beg. (page 150). *Ref. a.l.*

Torah Commandment⁴³ in all places, also outside of The [Holy] Land, and in all times, also in the present time (as emissaries of the first Courts)⁴⁴. As it says in our Parshah⁴⁵ - "and you shall come... to the judge who shall be in those days⁴⁶ and you shall inquire and they shall tell you the word of the law, and you shall do according to what they will tell you," to the extent that the "judge that shall be in those days" in each generation is "like Shmuel in his generation... (including) like Moshe in his generation"⁴⁷.

And the complete concept of the judge and sage is when in addition [to dictating laws,] "people derive from him the benefit of counsel and wisdom"⁴⁸. Or that in addition to the judge and Authoritative Rabbi in his generation he has (separately) also "advisors" ("provide

⁴³ See Chinuch Mitzvah 491: this Mitzvah is a strong pillar in the existence of the religion.

⁴⁴ Gitin 88b and Tos. s.v. Bemilsah. Bava Kama 84b. Tur Choshen Mishpat ch. 1 and see Rambam Hilchos Sanhedrin 5: 8 (concerning outside The Land). And see encyclopedia Talmudis *ibid.* page 151. page 161. *ff. ref. ad. loc.*

⁴⁵ 17, 9-10.

⁴⁶ "You have nothing other than the judge in your times" - Rashi *ad. loc.* from Rosh Hashanah beg. 25b and see also Sifrei *ad. loc.*

⁴⁷ Rosh Hashnah, *ibid.* Rashi's comm. on our Parsha 19,17 (s.v. Asher); Tur Choshen Mishpat ch. 25 (and there it is only brought, that Yiftach in his generation is like Shmuel in his generation) and see Shalah on our Parshah 377a-b.

And it says in the Reshoinim (Rosh, Sanhedrin end ch. 3. Bava Kama 112b. Mordechai on Sanhedrin *ibid.*, ch. 709. And more. And see encyclopedia Talmudis s.v. Supreme Court, page 180, *ref. ad. loc.*) - Presently when we don't have the Supreme Court, every important court in the generation is called the Supreme Court. And the Rambam in the beg. Hilchos Mamrim (regarding the Supreme Court): whoever believes in Moshe Rabbeinu and his Torah, is obligated to rely and depend on them, in matters of religion.

⁴⁸ Avos 6:1 (the Ch. of this Shabbos).

yourself with a teacher"⁴⁹ and the like), who give him advice in matters of fear of Heaven and G-dly Service.

And through heeding "your judges" – his Authoritative Rabbi, who gives the rulings and instructions of the Torah, and "your advisors" – one accomplishes and becomes an inner vessel (via "your advisors") to receive the era when "I will return your judges as at first and your advisors (in second person – *your* advisors) as in the beginning", also the matters that are immeasurably higher than him ('judge'), as mentioned above.

9. Analogous to the above explained is the difference between words of Torah and words of prophecy⁵⁰ (which are both discussed in Parshas Shoftim⁵¹):

Torah is above the world (it preceded the world⁵²). Torah is the wisdom and will of Hashem⁵³ that transcends [even a mere] association with the confines of the world, just as no thought can grasp Him at all⁵⁴ [and although the Torah "descended and traveled..."⁵³ and comes below vested in understanding and comprehension, to the extent that "it [Torah] is called by his [the one that learns its]

⁴⁹ *Ibid.* 1:6. *Ibid.*, Mishnah 16.

⁵⁰ With reference to the following, see Likkutei Sichos vol. 19 page 142 ff. at length. Sefer Hasichos 5748 vol. 1 page 211 ff.

[It seems that this is a typing error and it should say instead: "...vol. 19 pg. 182 ff..." (See "Royal Words" – B'inyan Halochos Shel Toirah... note 33 & 8.) - The translator.]

⁵¹ 17, 8 ff. 18, 14 ff.

⁵² See Shabbos 88b. Pesochim 54a (*ref. ad. loc.*) Midrash Tehilim 90, 4. Bereishis Raba 10: 2. Tanchumah Vayeshev 4 *ref. ad. loc.* Zohar vol. 2 49a and see Sefer Hama'amorim 5708 end of page 272.

⁵³ Tanya ch. 4.

⁵⁴ Tikunei Zohar in the intro. (17a).

name"⁵⁵, nevertheless it remains in its true essence – the essence of the Torah – above understanding and comprehension]. Therefore also the way the Torah affects the world is mainly in a manner of command and ruling from above.

This is not so regarding *prophecy* – although it is the word of Hashem, however it is a revelation of G-dliness to His creations, [as it says] "He revealed His secret to His servants the prophets,"⁵⁶ [revealed] in their confines⁵⁷ (if they have the qualities of being 'wise and mighty' etc.⁵⁸), [as such] that is received in the *knowledge and mind* of the prophet, in a manner that he is unified with it,⁵⁹ "[The revelation] vests in their intellect and comprehension in the prophetic vision and also in their thought and speech as is written⁶⁰ 'the spirit of Hashem spoke in me and His word is on my tongue,'"⁶¹ and the matter of the prophecy must be revealed specifically through speech, "The term Nevuah [prophecy] means a person who proclaims and announces to the people... and it is from the term 'Niv S'fosayim' ('movement of lips')⁶²..."⁶³, unlike Torah which can (from the perspective of its concept [knowledge]) remain in thought; also the content of the prophecy is related to the

⁵⁵ See Kedushin beg. 32b (and in Rashi's com.) Avodah Zara 19a.

⁵⁶ Amos 3, 7

⁵⁷ See Sha'ar Ruach Hakodesh and Sha'ar Hayichudim (by the Ari Zal) at their beg.

⁵⁸ Ramba"m Hilchos Yesodei Hatorah beg. Ch. 7.

⁵⁹ See at length Likkutei Sichos vol. 23 pg. 86 ff.

⁶⁰ Shmuel II 23, 2.

⁶¹ Sha'ar Hayichud V'haemunah end ch. 2. And to note from Toras Chaim Boi 140b ff.

⁶² Yeshayah 57,19.

⁶³ Rashi's com. to Va'eira 7, 1.

world: "the⁶⁴ sole purpose of the prophet is in order to inform us about things which are destined to be in the world..."⁶⁵

Now apparently we may say, that Torah and prophecy are *in general, similar* to the difference between "judges" and "advisors": The concept of a judge – is to make decisions in laws of the Torah, which comes as a command and decree, [whereas] an advisor gives advice which is “vested” in the [intellectual] garments of the one listening to the advice – in his understanding and comprehension. [Advice is therefore] similar to the concept of prophecy⁶⁶ (which is related⁶⁷ to 'the kidneys that advise'⁶⁸, the attributes of Netzach and Hod (victory and acknowledgement)⁶⁹), indeed, the prophet (who is not a judge⁷⁰) gives advice concerning conduct in

⁶⁴ Ramba"m *ibid.* 10:3.

⁶⁵ Also including, "to command them regarding the words of the Torah and warn them not to transgress them," (*ibid.* 9:2). And even for the Navi [prophet] himself, "to broaden his knowledge etc." (*ibid.* end ch. 7) – a purpose and objective associated with the world and the person etc.

⁶⁶ See Ohr Hatorah Na"ch pg. 368, from Zohar vol. 3 193b.

⁶⁷ Sha'ar Hanevuah by the Ari Zal, brought in Sha'ar Hayichud V'haemunah ch. 5 (80a).

⁶⁸ Berachos end 61a. *ref. ad. loc.*

⁶⁹ See Sefer Halikutim Da"ch - Tzemach Tzedek s.v. Eitzah pg. 355. *ref. a.l.*

[These two attributes of G-d Al-mighty, are the ones that have to do with the actual transmitting of His revelations to the world; 'victory' means to prevail against anything that withholds the giving forth of revelations to the world, while 'consent' refers to giving the world revelations even if they are not deserving of it.]

⁷⁰ See intro. of the Ramba"m to his Perush Hamishnayos end of s.v. V'hachelek Hasheni.

[I.e. he does not judge based on prophecy (when he plays the role of a prophet he is not a judge), as explained in the Ramba"m which the Rebbe King

matters of the world ("things which are destined to be in the world"), "such as, 'go to this-and-this place' or 'do not go', 'make a war today' or 'do not make' etc."⁷¹.

Now, just as there is the command to listen to the "judges" in all times, as it is written in our Parshah: "and you shall come... to the judge who shall be in those days" (as mentioned above in ch. 6), so too [this is so] regarding prophets – as it is written afterwards in the continuation of the Parshah⁷²: "Hashem your G-d will appoint for you a prophet like me, from among you, from your brothers – you shall listen to him," as the Rambam elaborates in the book of Mada,⁵⁸ that "among the foundations of the religion [is the obligation] to know that Hashem expresses prophecy through people", [and writes] regarding the Mitzvah to listen to the prophet, and he explains there⁷³ the details of these laws.

Since the Rambam includes this in his book "solely of laws"⁷⁴ (and at great length), and with the preface that this is "among the foundations of the religion" – it is understood, that this is a law which applies to the Jewish people throughout the generations. And although the Sages said⁷⁵ "when the last prophets: Chagai Zecharyah and Malachi passed away, Ruach Hakodesh (the Holy Spirit) left Yisroel" – upon a different occasion⁷⁶ the explanation of this was said, that it has not been completely nullified (it only "left",

Moshiach Who Lives Forever refers us to, in the footnote. See also Likkutei Sichos vol. 4 pg. 1176.]

⁷¹ Ramba"m *ibid.* 9:2.

⁷² 18, 15.

⁷³ Ch. 7-10.

⁷⁴ Intro. Of the Ramba"m to Sefer Hayad.

⁷⁵ Yoma 9b. Sotah 48b. Tosefta *a.l.* 13:4. Sanhedrin 11a.

⁷⁶ Likkutei Sichos vol. 14 pg. 72ff.

however [it was] not "nullified" or "stopped"⁷⁷). As understood from the fact, that even after [those prophets] we find that several [righteous people]⁷⁸ had Ruach Hakodesh. (This is understood also from the fact, that in his book of laws – among all the conditions for prophecy – the Rambam does not mention any conditions regarding the era for prophecy, [namely, he does not write] 'once the last prophets passed away [prophecy has ceased]'⁷⁹).

Furthermore: the Rambam writes in the 'letter to Yemen'⁸⁰, that in a certain year (as he calculates there) "prophecy will return to the Jewish people", "and there is no doubt that the return of prophecy is the introduction of Moshiach (as it says⁸¹ 'your sons and daughters will prophesy...')".

And, we may say that the explanation of this^[81] can be understood according to what was spoken above concerning the concept of "your advisors as in the beginning" – that in order to make it possible to receive the revelations of the days of Moshiach, there must be the *beginning* of this in the Service now – in the present time – in a manner of "advisors" ([which is] similar to prophecy), [namely] a revelation (insight) which is accepted by the person (in a manner that he has relevance to it already "in

⁷⁷ Like the wording in Gemarah Sotah *ibid.* regarding a few things that ceased to exist.

⁷⁸ See Sha'arei Kedushah (of the Racha"v) Sha'ar 3 ch. 7. Pirkei Giluyim by R. R. Margolis in his intro. to 'Responsa from heaven'. *The ref. are cited there.* See also Likkutei Sichos *ibid.* pg. 73.

⁷⁹ See Likkutei Sichos *ibid.* and note 25.

⁸⁰ Ch. 3.

⁸¹ Yoel 3, 1.

^[81] [Why prophecy begins even before the Redemption.]

the beginning").^[81] This enables one to accept in an internal manner the revelation of G-dliness in the days of Moshiach, both [the revelation of G-dliness] of "judges" and of "advisors", as mentioned above.

And therefore it is a law for all generations – also in the time of exile – that "*it is among the foundations* of the religion to know that Hashem expresses prophecy through people" that always (in all the generations) it is possible to have the phenomenon of revelation of prophecy below [in this world], up to the level of prophecy which is similar to the prophecy of Moshe, [of whom it is written] "a prophet⁸² I will appoint for them from among their brothers *like you*"⁸³ – the completeness of the concept of prophecy, as explained in the Rambam at length⁸⁴.

According to this we may say the reason why the Rambam writes at length⁸⁴ regarding the manner of Moshe's prophecy. Seemingly: what happened, happened⁸⁵ – what relevance does it have in a book 'solely of laws' for the Jewish people in all the generations? And if this is pertinent [only] to the time after the coming of Moshiach when "Moshe is with them"⁸⁶, indeed they will see it

[81] *[See infra ch. 8]*

⁸² Our Parsha 18, 18.

⁸³ Even though it says "and no other prophet has arisen amongst Yisroel, like Moshe" (B'racha 34, 10. and see Ramba"m *ibid.* 7:6) however immediately [there after] it is explained that this is in regard to the fact "that G-d was known to him, face to face". And as understood from the promise in our Parsha that "a prophet like me, from amongst you, from your brothers etc." "A prophet I will appoint for them, from amongst their brothers, like you". (As mentioned in the add.), see also Likkutei Sichos vol. 11 pg. 59.

⁸⁴ *Ibid.*

⁸⁵ Cf. Yoma 5b. And more.

⁸⁶ Yoma *ibid.* and see Tos. s.v. Echad - Pesachim 114b.

themselves and there is no necessity to say a law about this *now*?!

The explanation of this is: in all the generations – also before Moshe's resurrection – it is pertinent to know the law, that "Hashem expresses prophecy through people" (revelation of G-dliness on the level of the creations), including the completeness of this as it was by Moshe⁸⁷. Furthermore: in every generation it is possible that "a prophet I will appoint for them... like *you*," as the Rambam explains⁸⁸ that "every prophet that arises after Moshe Rabbeinu (our teacher), we do not believe him only because of the wonder [he shows us]... rather because of the Mitzvah that *Moshe* commanded in the *Torah*..." Meaning to say, that every prophet is the continuation of Moshe's prophecy and his Torah⁸⁹ (only that *in the revelation* of prophecy there are different levels, as explained in the Rambam⁸⁴). In our generation [this prophet is] the leader of our generation my father-in-law the Rebbe.

And especially after "prophecy shall return to the Jewish people", which (as mentioned above) is the "introduction of Moshiach" – the prophecy which Moshiach will have (who "is"⁹⁰ a great prophet close to Moshe

⁸⁷ Cf. Likkutei Sichos vol. 23 pg. 91.

[The Rebbe King Moshiach Shlita explains there, that it is an obligation to know the fact that "the Hashem expresses prophecy through people" (emphasizing the obligation to know this fact, not the fulfillment of the Mitzvah "you shall listen to him"). The Rebbe King Moshiach Shlita will now add that in every generation there can actually be prophecy.]

⁸⁸ *Ibid.* 8:2.

⁸⁹ Since the prophecy of Moshe (the completeness of prophecy) proves that the Torah is true (Likkutei Sichos vol. 19 pg. 185).

⁹⁰ Rambam Hilchos Teshuvah 9:2.

Rabbeinu⁹¹), and [about whom] our Sages have said⁹² that "the first redeemer (Moshe) is [similar to] the last redeemer", and in each and every generation there is one person befitting this position – therefore we need to know the law also in this time (even before the Redemption), that there is the phenomenon of the revelation of prophecy (by Moshiach even before the Redemption). This is a taste and the beginning ("your advisors as in the beginning") of the completeness of the revelation of prophecy [as it will be] after the Redemption. In other words this is not an innovation which will be innovated only after the Redemption, rather that its beginning is achieved even before [the Redemption], in a manner of "your advisors as in the beginning". Therefore the Rambam writes this in his book of laws (and especially since the Rambam writes in his book also the laws regarding the days of Moshiach, including – the introduction to it).

10. According to the above, we will understand the novelty of the recent generations in general, and especially [the novelty of] our generation, especially in the present time, that according to the announcement and notification of my revered father in law the Rebbe, the *leader of our generation*, we have already completed everything [neccecery to be accomplished in the time of exile] (as

⁹¹ And from Tanchumah (end Parshas Toldos) it seems that he is a greater prophet than Moshe – see Likkutei Sichos vol. 6 pg. 254. - However this still needs further analysis.

⁹² See Sh'mos Rabbah 2:4. Zohar vol. 1 253a. Sha'ar Hapesukim Parshas Vayechi. Torah Ohr beg. Parshas Mishpotim. And more.

[See "Royal words" Be'inyan Mikdash Me'at Zeh Beis Rabbeinu... (ch. 5 and note 54 ref. a.l.), where the Rebbe King Moshiach Shlita explains this to mean that the first redeemer (Moshe) is similar to the last redeemer (Moshiach is not Moshe himself, for Moshiach is from the tribe of Yehudah whereas Moshe is from the tribe of Levi).]

mentioned above in chapter one), and all signs indicate that we are already in the last moments before the Redemption:

From the time that the Torah commanded "judges and advisors you shall set for yourself in all your gates" and throughout the generations since then, and especially in the (previous) generations of exile – since they did not merit, and the Redemption did not come then, it is evident that they did not yet complete "our deeds and Service [of the time of exile]" and a mark of an aspect of "our sins" still remains ("because of our sins we exiled from our land"⁹³), and because of the concealment [of G-dliness] in the world they did not yet completely reach the state and time of "your judges" (and especially of) "your advisors" [leading the Jewish people]. [Therefore] they needed "officers" (to force them to conduct themselves according to the judgment of the judges).

However after the great multitude of "our deeds and Service" throughout all the generations, it is understood that we are coming closer and closer to this [ideal] state.

This is especially so in the recent generations, when the phenomenon of 'the revelation of the inner aspects of the Torah' has been added. This began with the "Mitzvah to reveal this knowledge" in the time of the Arizal⁹⁴. As well as later on – "your wellsprings [of Chassidus] shall spread outward"⁹⁵ by our Rebbe's our leaders – which through them "prophecy shall return to the Jewish people" (in the above-mentioned words of the Rambam)⁹⁶, "He revealed

⁹³ Phrasing of Tefilas Musaf for Yom Toiv.

⁹⁴ Iggeres Hakodesh sect. 26 (142b).

⁹⁵ See Iggeres Hakodesh of the Ba'al Shem Toiv – printed in Kesser Shem Toiv at the beg. *Et passim*.

⁹⁶ See Likkutei Sichos vol. 2 pg. 589.

His secret to his servants the prophets," [indeed] they are the prophets of our generation⁹⁷ to the extent [that they are] [the phenomenon of] "a prophet from among you... like me" (since they are 'the extension of Moshe in every generation'⁹⁸), and they are the "judges" and "advisors" of our generation:

[They are] "your judges" – since they are *our leaders*, and a Nasi [leader] (an idiom of Hisnasus [exalted]) is incomparably higher than all those who he leads (similar to what is says⁹⁹ "and he was greater than all the people, from his shoulders upward"), and [they] also [are] our Rebbes who teach Torah to the whole nation – similar to "judges"; and [they are] "advisors" – who give advice in matters of

⁹⁷ "The Ba'al Shem Toiv Za"l, there was nobody like him since the days of the Rishonim [great sages of the middle ages], the wondrous wonders, miracles beyond nature which were carried out through him, as I heard from my Grandfather the Rebbe N"E, that he and his student the Rav HaMaggid N"E, would literally see from one end of the world to the other and would relate what they saw, as was clearly seen by their students, and this is because it was revealed before them the light that was created on the First Day, which Hashem, Blessed Be He, concealed in the Torah. Behold, all these true wonders reveal the manifestation of The Ein Sof, Blessed Be He, Who is truly unlimited. Also from my Grandfather N"E we heard predictions of the future which came true with hair-breath precision" (Sefer Hachakirah by the Tzemach Tedeck, Mitzvas Eidus end ch. 8 (end 50a)).

⁹⁸ Zohar vol. 3 273a. Tikkunei Zohar Tikkun 69 (beg 112a. beg. 114a). And in Bereishis Rabbah 56:7: "there is no generation that does not have in it [a person] like Moishe ". And see Tanya ch. 44 (63a). Iggeres Hakodesh, end of explanation to sect. 27 (147b).

⁹⁹ Shmuel I 10, 23.

Torah and fear of Heaven¹⁰⁰, and even in physical matters (the concept of prophets)¹⁰¹.

[This is] especially through the revelation of the ChaBaD Chassidic Teachings. [Indeed it] is vested in wisdom, understanding and knowledge, in comprehension and apprehension, in a manner that it is understood even in the mind of the animal Soul – at least in a manner of “it is coming to tell us good advice” – which is received in the intellect and feeling of a person, and through the revelation of the inner aspects of the Torah, in the ChaBaD [wisdom, understanding and knowledge] of the intellect (“your advisors”) – including in a manner that “those that taste, merit life”¹⁰² (which through tasting, one tastes the essence of the thing) [a fortaste of the Redemption]; this itself becomes the gateway (“your gates”) and beginning (“your advisors *as in the beginning*”) of the revelation of the inner aspects of the Torah in the Redemption. Through the ‘tasting’ and beginning now – the Jewish people and the whole world become an inner vessel for the revelation of

¹⁰⁰ See Iggeres Hakodesh sect. 22 (134a).

¹⁰¹ Iggeres Hakodesh *ibid.* – Although the Alter Rebbe writes there: “remember the days of old... and where, oh where have you found such a custom... that it should be the custom and regulation to ask for advice in mundane matters – what one is to do in matters pertaining to the physical world etc. except for the real prophets that were aforesaid amongst Jewish people...” – However, it is known that after this the Alter Rebbe received – and his successors the Rebbes, our leaders – the inquiries of Chasidim regarding mundane matters (see his known Iggeres Hakodes *s.v.* Nefesh Hashefeilah – Igros Kodesh Admo'r Hazokein, end of sect. 5 (page 151)), *and he answered them* (see Sefer Shiurim B'sefer Hatanya on Iggeres Hakodes *a.l.* (page 1585)).

¹⁰² Sha'ar Hakavonos Inyan Tevilas Erev Shabbos. Pri Eitz Chaim Sha'ar 18 beg. Ch. 3. And more. Regarding all this see Likkutei Sichos vol. 15 pg. 282 *ff.* vol. 20 pg. 173. *ref. a.l.*

the inner aspects of the Torah through Moshiach after this¹⁰³.

And in our generation there was a greater addition in all of this. We now have the completeness of 'your wellsprings shall spread outward' in all corners of the earth, and in a manner that it is understood in the intellect of people, even of one who is found in the outermost realms, and also – the translation of the inner dimensions of the Torah in the language of every nation¹⁰⁴ [Russian¹⁰⁵, and the like] by my revered father-in-law the Rebbe, leader of our generation, and in a manner of continuously increasing and illuminating, including that in the recent days – it (the book of Tanya, the Written Torah of Chassidic Teachings¹⁰⁶) was also published in "Braille", the text for "Sagi Nahor (a sightless person)"¹⁰⁷ Heaven forbid (as was spoken earlier¹⁰⁸).

¹⁰³ See Likkutei Toirah Tzav 17a-b. Sha'ar Haemunah ch. 56 ff. Sefer Hamitzvois by the Tzemach Tzedek Mitzvas Minui Melech ch. 3.

¹⁰⁴ See Likkutei Sichos vol. 3 pg. 862 ff. vol. 24 pg. 10. vol. 26 pg. 299 ff. *ibid.* pg. 315. Sefer Hasichos 5748 vol. 2 pg. 629. Likkutei Sichos, Roish Chodesh Shevat 5750 ch. 6. And see also Likkutei Sichos vol. 13 pg. 180.

¹⁰⁵ And see Sefer Hasichos *ibid.* note 54. and see Likkutei Sichos vol. 13 *ibid.*

¹⁰⁶ Letter of my revered father in law, the Rebbe – printed in Kitzurim V'ha'aros LeTanya pg. 118 ff. [as well as in] his Igrois Koidesh vol. 4 pg. 221 ff. and see *ibid.* vol. 5 pg. 90.

¹⁰⁷ This is because he has literally "an abundance of light" – due to the great quantity of light that enters the eye, and the filters are lacking [which let in only a limited amount of light] etc. [hence he is blinded by the great amount of light] (see Ohr Hatoirah Bereishis 1038b. Sefer Hama'amarim 5668 pg. 32. Hemshech Te'erav vol. 1 pg. 275. vol. 2 end pg. 1024ff.). And we may also say, that through the descent of not being able to see (temporarily), there comes about afterwards a

Indeed, according to the above-mentioned proclamation of my father-in-law the Rebbe, that all the matters of Service have already been finished, including the Service of our Rebbes our leaders as "judges" and "advisors" until this day, and "our generation is superior"¹⁰⁹ *literally* – it is understood, that the time has already arrived for [the fulfillment of the prophecy,] "and I will return your judges as at first and your advisors as in the beginning" in its height of perfection (and there is no need for officers, since everything has already been refined), after the taste and the beginning of this through our Rebbes our leaders¹¹⁰.

11. From this we will understand the lesson for each and every person, standing present on the Shabbos of the Torah portion of Shoftim, in our generation and especially in the current time, the last moments of exile – that there must be an appropriate Service – measure for measure, with the state of the Redemption:

[One must] publicize both to oneself and to all those that can be reached that they must accept upon themselves (with greater strength) the instructions and advice of “your judges” and “your advisors” of our generation – “who are the kings? the Rabbis¹¹¹” in general, and especially the

manifestation of light and seeing, with advanced vigor and greater strength, like the advantage of light from darkness (Koheles 2, 13).

¹⁰⁸ Add. of Shabbos Parshas Eikev this year ch. 15 ff. (supra pg. 117 ff.).

¹⁰⁹ Expression of our Sages – Yivamos 39b. Chulin 93b.

¹¹⁰ See Perush Hamishnayos of the Rambam, brought in note 8: ‘and I will return your Judges as in the first place and your advisors as in the beginning’... This will certainly take place when the Creator, Blessed Be He will fortify the hearts of the people and increase their merit and their enthusiasm to Hashem, Blessed Be He and their wisdom will greaten before the coming of Moshiach...

¹¹¹ See Gitten 62a.

leader of our generation – who comes in continuation to the Rebbes, our leaders, before him – the judge of our generation, advisor of our generation, and prophet of our generation,

And as the Commandment of the Torah mentioned above⁸²: "a prophet I will appoint for them from among their brothers, like you and I will put My words in his mouth and he will speak to them all that I will command them," "to him you shall listen"⁷², and as [explained in] the above-mentioned ruling of the Rambam, that if one has the virtues and attributes of perfection which a prophet must have, and he shows signs and wonders – as we saw and see in the continuation of the fulfillment of the blessings of the leader of our generation, behold "we do not believe in him because of the signs alone, rather due to the commandment that Moshe commanded in the Torah, that if he gives a sign, you shall listen to him". This [sign] is when "he shall say things which are destined to be in the world and his words shall be proved correct"¹¹² (as has been seen by my father-in-law the Rebbe),

Moreover: "a prophet about whom another prophet testified that he is a prophet" – as it is regarding the leader of our generation, and this continues in the following generation through his disciples etc. – "behold it is established that he is a prophet, and the second one does not need inquiry"¹¹³; and he must be obeyed imminently and immediately even "before he shall make a sign" and "it is prohibited to have second thoughts about him and have doubts about his prophecy, that maybe it is not true and it is

¹¹² Ramba"m *ibid.* beg. ch.10.

¹¹³ *Ibid.* H. 5.

prohibited to test him more than necessary, as it says¹¹⁴ 'you shall not test Hashem your G-d as you tested [Him] at Massah'... Rather, once it is known that he is a prophet they shall believe and know that Hashem is in their midst and they should not have second thoughts about him ..."¹¹³. This is because the words of a prophet are believed, not because these are the words of the prophet, rather because these are the words of *Hashem* through *this* prophet!

[[They are] not even the words of Hashem which were said through a second prophet, but were not said to him].

[Hence,] there is the instruction as mentioned above, that it must be publicized to all the people of the generation, that we have merited that Hashem chose and appointed a person of free-will,^[114] who in his own right is incomparably superior to the people of the generation, that he should be the "judge" and "advisor" and prophet of the generation, who will issue directives and give advice regarding the Service of all the Jewish people and all the people of this generation, in all matters of Torah and Mitzvahs, and also in regard to the general day-to-day life and conduct, including [advice and directives] in [matters of] "in all your ways (you shall know Him)" and "all your deeds (shall be for the sake of Heaven),"¹¹⁵

¹¹⁴ Vaeschanan 6, 16.

^[114] [This denotes that he is a Soul in a physical body, alive in this physical world (see Tanya Iggeres Hakoidesh 29 (150a), "Royal Words" Tzav 5751 ch. 9).]

¹¹⁵ Mishlei 3, 6. Avos 2:12. And see Ramba"m Hilchos Deios end ch. 3. Tur V'shulchan Aruch O. Ch. ch. 231.

Including the main prophecy – the prophecy¹¹⁶ that "immediately to redemption" and *literally* immediately "Behold, this one (Moshiach) comes"¹¹⁷.

Together with the merit – every person of our generation has the responsibility to accept upon himself the "judges" and "advisors", and to obey his instructions and good advice – and in plural ("judges" and "advisors"): a multitude of laws and plentitude of advice. In addition to the fact that they come from (and are based on the instructions and advice [of]) the "judges" and "advisors", "Who are the kings? The Rabbis", and our Rebbes, our leaders of the preceding generations – which therefore they^[117] also have the power of being understood by everyone as good advice (and not only as a command) – that even if one holds highly of himself (and even if one has

¹¹⁶ Not [being said] just as a sage and judge rather as a prophet, which [therefore] it is definite – see short discourses of the Alter Rebbe p. 355-6.

[For a better understanding of this note and the paragraph beg. "Through the acceptance..." and the following one, we will quote an excerpt (free translation) from this discourse: "...The real sage having the 'True Wisdom' can comprehend with the 'Supernal Wisdom' [what is transpiring] in the 'Supernal Worlds', to the extent that he can comprehend with the 'Supernal Wisdom' what will take place in the future. But [as it descends to this world] through the 'Gradational Descent of the Worlds' it is possible that the matter can become the opposite, since he sees the matter in the 'Supernal Wisdom' and it is true that there, indeed the matters are so... [However] it is possible that the words of the sage will not be fulfilled due to much interference that will come about in this world... This is not so regarding the level of a prophet [:] 'the movement of the lips' which is the level of speech 'and He spoke and it came to be' since 'with the breath of His mouth all their hosts [exist]' etc. And therefore if the matter came through the 'Gradational Descent [of the Worlds]' until it reached the level of speech of the prophet, certainly it will be fulfilled since it already came to be..." See there at length.]

¹¹⁷ Shir Hashirim 2, 8 and Shir Hashirim Rabbah a.l.

^[117] *[His instructions and advice.]*

basis in Torah and Shulchan Aruch to hold highly of himself), it is known that [in a dispute between] a single person and many the law is according to the opinion of the many¹¹⁸ – [and in our case] according to the "judges" and "advisors" – [which is] the opinion of the many.

And through the acceptance and fulfillment of the instructions of the "judges" and "advisors" of our generation – through this itself there is the taste and beginning of the fulfillment of the prayer¹¹⁹ "return our judges as at first and our advisors as in the beginning" in the true and complete redemption (as mentioned above). Most certainly [we have the beginning of the fulfillment of this prophecy¹¹⁶] since "what ends up in action, was in thought at the start" [namely, thought is the beginning of action, and since this was already in thought it will end up in action (actuality)]¹²⁰, how much more so [this is the case] since this has already [been brought out] in speech ("movement of lips", the concept of prophecy) – as has been customary lately to express things with speech, including and especially that 'behold the redemption is about to come'.

– According to this^[120] there is also an answer to the question which is being asked, regarding what we have spoken lately that the redemption is coming literally

¹¹⁸ Berochois 9a. *ref. a.l.*

¹¹⁹ And note, that this is the 11th Beracha of the Sh'moneh Esrei (Amidah), and the concept of eleven is the level of Kesser [G-D Almighty's Will and Desire], which [on one hand] transcends the 'Orderly Gradational Descent' of the Ten Sefiros [G-D Almighty's manifestations] (similar to the level of a judge who is incomparably [higher] than the ones being judged), [and other hand] includes and is also drawn into the Ten Sefiros (similar to the level of an advisor).

¹²⁰ Hymn of "Lecha Doidi".

[¹²⁰] *[That Moshiach's coming is a prophecy and therefore it is already taking place.]*

immediately – seemingly: how can this proceed so smoothly and be successful; how will the members of ones household react to this, and what will the world say about it?! The answer is: had the matters of the Redemption been an innovation, perhaps there would be place for a question; but since the Redemption is not an innovation, rather all the matters of the Redemption have already begun ("as in the beginning") and have already been drawn down and accepted in this low and physical world of which there is none lower, (in a manner of "and your advisors as in the beginning") – it will not be a wonder when the Redemption arrives literally immediately!

12. Simply put:

As we stand at a Chassidic Farbrengen (gathering) in the four cubits of my father-in-law, the Rebbe, leader of our generation – everyone, men women and children, first and foremost, must take upon themselves good resolutions to fulfill all the good instructions and advice that were discussed at the Farbrengen – founded on the Written Torah and Oral Torah, and Torah insights and instructions of our Rebbes, our leaders.

That there should be "judges you shall place for yourself in all your gates," that all seven gates of a person, the two eyes and two ears, the two nostrils of one's nose and one's mouth – should be conducted according to the instructions of our holy Torah, as it has been given over by "the Rabbis, the kings" in general, and especially by the "judge" and "advisor" of the generation – the leader of our generation.

More specifically: just as there is a judge and prophet in every generation, and this is "of the foundations of the

religion", that always and in every place there is revelation of G-dliness below – *similarly*, it is also this way individually *within* a Jew himself. He has a Soul, which is "a part of Hashem Above, Mamash (actually)"¹²¹, "Mamash" also meaning that it exists in an eternal manner (even when it descends down to this physical world [where everything undergoes changes, the Soul however does not change or cease to exist]).

And this instruction of "judges... you shall place for yourself in all your gates" is expressed in the phenomenon that the instructions of the general "judge" and "advisor" are drawn and transferred through the individual "judge" and "advisor" in every G-dly Soul – that all his "gates" (physical limbs) are led by his three intellectual faculties ("judges"), and the attributes in his heart ("advisors"), [namely] the intellect and attributes of his G-dly Soul, which learns and understands the instructions of the Torah, and especially as they are explained by the "judge" of the generation, my father-in-law, the Rebbe, and [one] brings it down into the attributes of his heart, love and fear etc.¹²²

This means, that his learning of Torah needs to be a study that leads to action, which is expressed in his actual conduct – both in his power of vision, in his power of hearing, in his sense of smell, and in his speech and taste (with his mouth).

And in each of them – in both directions of right and left, 'do good and turn away from evil,' which correspond to the two eyes, two ears, two nostrils of the nose, and even

¹²¹ Tanya beg. ch. 2.

¹²² See *ibid.* ch. 3.

the mouth – tastes ("the palette shall taste food"¹²³) both a sweet taste and a bitter taste¹²⁴. Meaning to say, that the instruction of the judge (and more specifically – the intellect of the G-dly Soul) encompasses and shows how one must act in all matters of life – "tasty foods," in plural (as explained in Tanya¹²⁵), both the matters which are "sweet" as well as the matters which are "bitter" (externally), however – one reveals in them (and this is part of the instruction of the judge), that truthfully and inwardly also the bitter matter is "sweet", and on the contrary – a *much* higher sweetness than something that is sweet to begin with (similar to the virtue of concealed good^[125]).

And [the above should be] in a manner that every single detail in the life of a Jew is permeated and led according to the instructions of his "judge" and "advisor" – his Soul.

So too, more generally – every man and woman is the "judge" and "advisor" of his or her house and household, and needs to lead the house according to the instructions and advice of the Torah.

To an even more general extent, as mentioned above – that each and every one of the Jewish people, men women and children, accepts upon themselves and fulfills the instructions of the judge and advisor of the generation. In addition, one influences in this manner his wife and household members, including all those that one can reach.

¹²³ Iyov 12, 11.

¹²⁴ See Rambam Hilchos Deios ch. 4.

¹²⁵ Ch. 27.

Including also in the world in general – in a manner that the whole world, also "Oilam" (world) from the word "Helem" (concealment),¹²⁶ with all its details, and details of details – is made a private domain permeated with the one and only point of [Hashem,] the Only One of the 'Oilam' (world)¹²⁷ (from the word "Helem" in a good sense, from the Level of "He places His secrets, darkness"¹²⁸), as He reveals Himself "in our midst" through a "prophet I will appoint for them... like you," the leader of the generation, "who is everything"¹²⁹, "the Tzaddik is the foundation of the world,"¹³⁰

Similar to the Shesiya stone – which is found in a certain place in this physical world¹³¹, and exists always

[125] *[In the "Royal Words" of Chukas 5751 the Rebbe King Moshiach Shlita mentions this concept and makes reference (in note 90) to "See Tanya ch. 26 e.p." The Alter Rebbe explains there that events which seem to be an unkindness from Above are in truth a very great revelation, so great that it transcends revelation (revealed good). In an additional place (Iggeres Hakoidesh sect. 11) the Alter Rebbe explains that it is in truth a very great kindness, so great that it transcends revelation. When a person truly believes this, G-d Almighty reveals how it is truly a kindness.]*

¹²⁶ See Likkutei Torah Shelach 37d. *et passim*.

¹²⁷ See Tanya end ch. 33. *et passim*.

¹²⁸ Tehilim 18,12.

[This refers to a level of G-d Almighty's Manifestation which is so great, that it transcends revelation. (See "Royal Words" Emor 5752 ch. 4 and note 64 e.p.).]

¹²⁹ Rashi's com. on Chukas 21, 21.

¹³⁰ Mishlei 10, 25.

¹³¹ Yoma 53b.

[In other words the eternity of the Leader of the generation is not like that of the holy ark, which indeed exists forever, however was buried (see Dvar "Royal Words" Sisa 5752 ch. 6 and note 80 e.p.), rather his eternity is like that of the Shesiya stone, which was never buried.

Also, note that the phrasing on many Tzadikim's tombstones is: "here is Nignaz (buried) the Holy Ark Our Master..." This emphasizes that the

without changes (not even the change of burial, like the Ark which was buried¹³¹ and the like), similar to how a judge and prophet exist (in an eternal manner) in every generation (signifying the revelation of G-dliness in the world in a constant fashion) – from which the entire world was founded¹³². The two qualities of the Shesiya stone – (1) one point (2) which includes everything ("from it the entire world was founded") – are also alluded in the letters of "Shesiya"¹³³ (and similarly in the word "Yoshes" of "Yoshes (He places) His secrets, darkness"^[133] as mentioned above): the 'י' [letter Yud] represents the point of self-nullification (acceptance of the yoke) – similar to the concept of "judges" [whose rulings are accepted by way of 'accepting the yoke'], and the ש, ת and ה [letters "Shin Tav Hei"] represent expansion – as is seen in the form of the letters Shin Tav and Hei – similar to the concept of "advisors" [advice which is understood].

And [the above] has greater emphasis this year [Hei Tav Shin Nun Alef (5751) the acronym for the words] – (Heyei) it will (T'hei) be (Shnas) the year "(Arenu) I will show them (Niflaos) wonders," which includes most of the letters of "Shesiyah," however, in place of the Yud (Hei Shin Yud Tav [5710])¹³³ there are the letters Nun Alef; and

statement in this address means, that the leader of the generation always exists, and does not even have the change of being buried, Heaven forbid.]

¹³² Ibid. 54b.

¹³³ And note that in the year 5710 (the year of the passing of my father-in-law the Rebbe) a new period in his achievement and Service etc. started [i.e. the new leadership of the King Moshiach the present Rebbe Shlita (Rabbi Menachem Shneerson)] And especially after more than forty years have passed since then, when the Jewish people have been given "a heart to know, eyes to see and ears to hear" (Tavo 29, 3).

^[133] [A level which on one hand transcends revelation (symbolized by a non-dimensional dot) and on the other hand it includes all the manifestations of G-d Almighty.]

preparation for the coming year – "it will be the year of wonders of understanding", with the advantage that understanding has (the concept of "advisors," in contrast to the point [the essence] of the wisdom), which is sourced higher than wisdom (sight, "I will show them")¹³⁴.

Within this year itself – we are already at the end of the year, in the month of Elul – the "month of accounting" of the previous year, and the "month of preparation" for the coming year. Moreover, in this month we have already completed the first seven days, the seven day cycle¹³⁵ (from Sunday until Shabbos), which includes all the days of the (previous and upcoming) year – therefore it is even more fitting to make a righteous accounting and the proper preparations for the upcoming year regarding the above-mentioned Service of "and I will return your judges as at first, and your advisors as in the beginning".

Additionally, we have already completed three entire weeks (in a positive sense) of the "seven [weeks] of consolation," and we are already holding at the Haftorah of "I, I [alone] am He who consoles you,"¹³⁶ which is Hashem's response¹³⁷ to the Jewish people's complaint "and Tzion says 'Ad-naiy has left me, and Hashem has forgotten me,'"¹³⁸ in other words – "until when?!" And Hashem

¹³⁴ See Sefer Hama'amorim Melukat vol. 3 pg. 169. *ref. a.l.*

[Wisdom is compared to sight since it is the essence – general idea (a glimpse) of the concept. Although in the Order of the Sefiros 'Wisdom' precedes (is higher) than 'Understanding' nevertheless the source of 'Understanding' is higher than the source 'Wisdom'.]

¹³⁵ See Sha'alos V'tshuvos HaRashba vol. 1 sect. 9. brought and explained in s.v. Vayehi B'yom Hashemini 5678, 5704, 5705, and more.

¹³⁶ Yeshaya 51, 12.

¹³⁷ See Abudraham in Seder Parshios and Haftoros in the name of the Midrash.

¹³⁸ *Ibid.* 49, 14.

responds that "I, I [alone] am He who consoles you," including – the double consolation (I, I [alone]) of the true and complete redemption.

13. May it be the Will [of G-d], that through the Service of the fulfillment of "judges... you shall set for yourself in all your gates", in the above-mentioned manner of "and I will return your judges..." – it will be fulfilled literally, in "your gates" in the Land of Israel, and in "your gates" of the third Beis Hamikdash (Holy Sanctuary), which "its gates sunk into the ground"¹³⁹, and through the Service of the Jewish people they stand it up anew¹⁴⁰, and together with this the Beis Hamikdash itself (which is built and complete above¹⁴¹) descends from above to below, together with the Holy of Holies and the Shesiya stone which is in it – from which the entire world is founded.

In addition, as we stand after the fifteenth of [the month] Av – whose constellation is Aryeh (the lion)¹⁴², the acronym of (Av) Elul, Rosh Hashonoh, Yom Kippur and Hoshanah Rabbah¹⁴³ – it is the Jewish custom to wish each and every person of the Jewish people and to all of the Jewish people [as a whole]: a good inscribing and sealing¹⁴⁴, and a good 'completion of sealing,' for a good and sweet year, physically and spiritually and spiritually and physically and also joined together. Indeed, Hashem shall fulfill the desires of the heart of each and every person of the Jewish people for good,

¹³⁹ Eicha 2, 9. and see Bamidbar Rabbah 15:13. and more.

¹⁴⁰ See also Likkutei Sichos vol. 11 pg. 98. And more.

¹⁴¹ Rashi's com. and Tos. To Sukkah end 41a. And more.

¹⁴² Sefer Yetzirah 5:2. Rashi on Rosh Hashanah 11b. And more.

¹⁴³ Shel"oh in his Mesechtah Rosh Hashanah (213a). And more.

¹⁴⁴ See Darchei Chaim V'sholom ch. 684.

And especially - with the fulfillment of the request and demand of each and every person of the Jewish people: "until when"?! "Return our judges as at first and our advisors as in the beginning", in the true and complete Redemption through Moshiach, imminently and *literally* immediately.

From the Talks* of Shabbos the Parshah of Seitzei, the 14th of Elul, 5751

–Translated From Hebrew –

1. The order of the weekly Torah Readings is [as follows] “the place we stop on Shabbos in Shacharis that is where we read at Minchah... How so? The first Shabbos we read in Shacharis the Parshah of Bereishis, at Minchah we read Eila Toldos Noach – ten verses or more... and so we continue throughout the year,”¹ and the reading of two Parshahs *on one Shabbos* emphasizes the connection between them.²

Now, explanation is necessary regarding the two Parshahs we read this Shabbos – the Parshah of Ki Seitzei (read in Shacharis) and the Parshah of Ki Savo (read in Minchah) – which are (seemingly) *opposites*:

The names of the Parshahs (which the name expresses the content of the entire Parshah) – “Seitzei (go out)” and “Savo (come)” – which ‘going out’ and ‘coming’ are opposites, as obvious.

And in the content (of the beginning and headline) of the Parshahs – “when you will go *to war* with your enemy...”

*) Including a few points from the Talks of the 11th, 13th and 15th of Elul. – Regarding the content of the abovementioned days see *infra*, ch. 13.

¹ Rambam Hilchos Tefillah 13:3.

² In addition to the general concept of [the significance of] Parshahs being next to each other, as we find regarding several Parshahs that our Sages explain the reason “why the Parshah of... is next to the Parshah of...” (Rashi’s Comm. on the beg. of Parshas Baha’alosecha and Shelach. *And more*).

and “when you will come to the land... and you will inherit and settle in it” – which going out to war and settling in the land are different and opposite states, for, although the war is in a manner of “and Hashem your G-d will place him in your hands and you will capture his captives” (as the verse continues and concludes), nevertheless it is still a state of *lack of peace and tranquility* [as emphasized also in the ruling of the Rambam³ “once he gets involved in the fighting of the war he should rely on the Hope of the Jewish people... and risk his life... and not think of his wife nor his children... and divert his attention from everything to dedicate himself to the war... with all his heart and all his soul”], the complete opposite of the state of inheriting and settling the land, “a man under his vine and under his fig tree,”⁴ to the extent of bringing Bikkurim (*after* conquering and dividing the land⁵) “from the first of the fruit of the entire land”⁶ (from the seven species with which the Land of Israel is blessed⁷), and in a manner of “and you should rejoice with all the good...”⁸ (as the continuation and end of the passage), together with ultimate peace and tranquility.

2. And likewise regarding the explanation of the content of these Parshahs in the Service of man to his Creator:

³ Hilchos Melachim, end ch. 7.

⁴ Wording of the verse – Melochim I, 5, 5.

⁵ Rashi’s comm. on the beg. of Parshas Savo.

⁶ Savo 26, 2.

⁷ Rashi’s comm. on the verse.

⁸ Ibid, 11.

“Going out to war against your enemy” – alludes⁹ to the G-dly Soul going out of its source Above (in the world of Atzilus, regarding which is written “the Soul that You have placed in me is pure”) to descend below (until this physical world, regarding which is written “You have created it... You have blown it... guard it in me”) and be vested in a body and Animalistic Soul in order to refine them, including the refinement of the world – which this work is in a manner of war with the opponent (“your enemy”), and especially *in the time of exile*, which due to the concealment of the darkness of exile the strength of the opposing side is even more difficult and as a result also the necessity for strong war to nullify it.

And “when you will come to the land that Hashem your G-d gives you and you will inherit and settle in it” – alludes to the Service in a manner of *peace and tranquility*, at a time that the Jewish people are settled on their land (including a state like in the time of Shlomoh) – the complete opposite of “when you will go out to war against your enemy” as the Service in the time of exile.

3. More and mainly:

The content of “when you will come to the land... and you will inherit and settle in it” in the Reading of the Torah (which “is eternal”¹⁰) *today*, is related to also (and mainly) entering, conquering and settling the Holy Land in the Time

⁹ See Ohr Hatorah beg. of our Parshah. S.v. Ki Seitei in Sefer Hamaamorim 5646 (pg. 26-7).

¹⁰ Tanya, beg. ch. 17.

to Come, in the true and complete Redemption through Moshiach.

And based on this the difference between the Parshahs of Ki Seitzei and Ki Savo (which we read today) is emphasized even more – not merely two types of Service (in a warlike manner and in a manner of peace and tranquility) that are different from one another, rather a general difference between *Service and reward* – for Parshas Ki Seitzei is connected to *our deeds and Service* (including – the time of exile), and the Parshas Ki Savo is connected to the *Reward* of the Time to Come.

And this is emphasized also in the recitation and study of Pirkei Avos (the first and second chapter) on this Shabbos:

At the beginning of the first chapter – “Moshe received the Torah from Sinai¹¹ and gave it over...” to each and every Jew/Jewess for all generations, “and establish many students” – emphasizes the general *efforts* of the Jewish people in the fulfillment of the Torah,¹² and at the end of the second chapter – “and know that the reward for the righteous is in the Time to Come” – emphasizes the aspect of *reward*.

And although Effort and Reward are different aspects (“chapters”) and different times, as the words of our Sages¹³

¹¹ After its *leaving* (and descent from) its state of “precious and concealed,’ concealed by being in Your possession” (Shabbos 88b) – which this alludes to the connection to Parshas *Seitzei*.

¹² And more specifically – in the “three” upon which the “world stands,” Torah, Avodah (prayer) and Kind deeds (Mishnah 2).

¹³ Eiruvim 22a. And see Likkutei Sichos vol. 29 pg. 41 *ff. ref. a.l.*

“today to toil in them and tomorrow to receive their reward,” nevertheless, we recite and study both of them (the chapter of effort and the chapter of reward) on one Shabbos and as one recitation (with no interruption between them¹⁴), including – as one chapter.¹⁵

4. And the point of the explanation of this:

The beginning of Parshas Ki Savo Read after and in continuation to the Reading of Ki Seitzei acts as an *explanation* of Parshas Ki Seitzei – that also the Service of war (“when you will go out to war against your enemy”) must be in a manner of peace and tranquility (“when you will come to the land... and you will inherit and settle in it”), and furthermore, that in the general Service (“Ki Seitzei”) there is already a foretaste, moreover, a beginning of the state of the Reward (“Ki Savo”).

And In the wording of the Mishnah of Pirkei Avos: “and know that the reward for the righteous is in the Time to Come” – which we may say that this means, that the Service itself is together and united with (“*know*”, which “‘knowing’ is a term of union and connection”¹⁶) the state of “the reward for the righteous in the Time to Come,” meaning , that at the time of the Service (“today, to toil in them”) there

¹⁴ And we may say, that the innovation emphasized in this is greater than the Torah Reading of Ki Seitzei followed by Ki Savo which has an interval of time between Shacharis [Ki Seitzei] and Minchah [Ki Savo].

¹⁵ To the extent that there is a possibility (and this needs further research) that the Mishnah of “Kol Yisroel” is said before the first chapter and the Mishnah of “Rebbi Chananyah Ben Akashya” after the second chapter, and not twice (before and after each individual chapter), since the recitation of them on this Shabbos is like one chapter.

¹⁶ Tanya end ch. 3.

is a foretaste and beginning of the reward of the Time to Come.

And we may say, that this idea is alluded to in Parshas Ki Seitzei itself – in which is written the Command to pay a worker (Poel) in a manner of “pay¹⁷ him his reward/wage *that same day*,”¹⁸ and from this is understood regarding Hashem giving the reward/wage for the Service of the Jewish people¹⁹ (similar to an “employer” that hires “workers,” “your Employer that will pay you for your work,” as the wording of the Mishnah in Pirkei Avos of this Shabbos²⁰), that in addition to “the reward of the Righteous *in the Time to Come*,” “Tomorrow to receive their reward,”²¹

¹⁷ 24, 15 (the beginning of the daily portion for the Holy Shabbos day).

¹⁸ In addition to the Law that was said in our Parshah prior to this – “when you will come into the vineyard of your friend and you shall eat grapes to your heart’s satiation,” “when you will come into the grain-field of your friend and you shall pick kernels with your hand” (23, 25-26), “the verse is speaking about a worker*” (Rashi’s comm. *a.l.*), “it is a Mitzvah to let them eat from what they are working with” (Rambam Hilchos Sechirus, beg. ch. 12), and similarly in the Service of man in the vineyard and field of Hashem (Who is called “your Friend” (Shemos Rabbah, beg. Parshas Yisro. And more)) – that Hashem lets them eat (which includes all necessities of a person, which are all referred to as ‘eating’) what they need, both the bear necessities of a person (work in the *field*), as well as pleasurable things (work *in the vineyard*). – and see at length Likkutei Sichos (vol. 34) Seitzei 5748, ch. 4 ff.

*) And even regarding **animals** it says “do not muzzle an ox when it is threshing” (our Parshah 25, 4).

¹⁹ As the verse says “he spoke his words to Yaakov His statutes and laws to Yisroel,” “what He does He tells the Jewish people to do” (Shemos Rabbah 30:9).

²⁰ 2:15, 14-16.

²¹ And note that also this (that the reward is ‘tomorrow’, in the Time to Come) is alluded to in Parshas Ki Seitzei – as the exposition of our Sages (at the end of tractate Chulin) of the verse (our Parshah 22, 7) “so that He

there must be and there is also the reward giving *on that same day*, “*on that same very day* (“today to toil in them”) give him his reward,”²² as we shall explain.

5. This will be understood by way of preface an explanation of [the verse] “when you will go out to wage war with your enemy,” and Rashi explains that “the verse is speaking of an ‘*optional*’ war^[22]” – In the Service of man:

Based on the spoken above (ch. 2) that “when you will go out to wage war with your enemy” alludes to the general Service of man in the world – what is the meaning of, “the verse is speaking of an ‘*optional*’ war” (that there is no command or obligation to go out to war, only if the Jewish people want to), for, the ‘going out to war’ of refining the body, the Animalistic Soul and one’s portion in the world is a *Command and obligation*²³?

will do good to you and you will have long Days” (which is written regarding the Reward for the Mitzvah of Shiluach Hakein), “It says in a Baraisa that the Yeshivah of R. Yaakov says, ‘all Mitzvos are intrinsically connected to *the Resurrection of the dead*, regarding Honoring one’s father and mother it says ‘so that your days will be long and so that it will be good for you,’ regarding sending away the mother bird it says ‘so that it will be good for you and you will have long Days,’ now, if his father tells him ‘go up to the tower and bring me baby birds’ and he goes up and sends away the mother and takes the children and on the way down he falls and passes away, where is the long days for him and where is the good for him, only ‘so that you will have long Days’ [means] *in the world that is truly lengthy*, ‘And so that it will be good for you’ *in the world that is truly good...* there is no reward for Mitzvos in this world” (and see at length, Likkutei Sichos vol. 19, pg. 197 ff.).

²² See also Likkutei Sichos vol. 29, pg. 138 ff.

²³ Only that the actual fulfillment of the Command depends on a person’s choice – “every person is given the choice... to be a Tzaddik...” (Rambam Hilchos Teshuvah beg. ch. 5).

And in connection with this there is an additional question – regarding *reward* for the Service²⁴:

“Reward/payment” – applies to a worker that hires himself out to work for the employer for payment, since if not for his choice he would have no obligation to work for the employer, whereas regarding a servant that the owner owns and must serve his master, there is no room for payment. And since the Jewish people are *obligated* to Serve Hashem (also) due to being a servant, as the verse says²⁵ “for the Jewish people are My servants,” and even more than the obligation of a Servant, since “I was (not) created (only) to serve my Creator”²⁶ – what is the concept of *payment of reward* for the Service of our Creator, isn’t reward given for work that is ‘*optional*’ (“an optional war”), and not for work that is *obligatory*?

6. And we may say the explanation of this – based on a nuance in the wording “when you will go out to wage war with your enemy,” “*go out*” specifically²⁷:

The Service of man in the world is in a manner of *going out* (“Seitzei”) from his true place [to do the Service] – not only [“going out”] in relation to the position of the Soul in the world of Atzilus (“the Soul that You have placed in me

²⁴ See also Likkutei Sichos vol. 17 pg. 394 ff.

²⁵ Behar 25, 55.

²⁶ Mishnah and Beraisa, end Tractate Kiddushin (according to the version of the Meleches Shlomoh on the Mishnah *a.l.* And more).

²⁷ Although we find the verse using also the concept of coming – “when you will come to war...” (Bahaalosecha 10, 9).

[²⁷] [Order of the gradational descent of the Revelations of Hashem, creating the entire universe.]

is pure,” as supra ch. 2) [which is still relative to this physical world, hence not “going out” in the complete sense (denoting a completely different domain)], rather also (and mainly) in relation to its first and foremost source – higher than the entire Seder Hishtalshilus²⁷ [including also higher than the (beginning of the decent with) the first²⁸ contraction/‘descent’²⁹], for “the thought of the Jewish people preceded everything,”³⁰ and Hashem consulted with them regarding the creation of the Seder Hishtalshilus, as the wording of our Sages³¹ “With whom did He consult? With the Souls of the Righteous” – being that they are “a portion of Hashem from up High, literally,”³² one existence with His blessed Essence, “Hashem and the Jewish people are completely one.”³³

²⁸ [In the original this is note 29] And more specifically – not only the contraction characteristic of a circle, rather also the contraction before it which is [characteristic of a] square, not a circle (mentioned in Kabbalistic works, and brought very seldom in Chassidic discourses (see Sefer Hamaamorim 5659 pg. 77, in the note s.v. Roshem. Ref. a.l.). [See infra, note 69].

²⁹ [In the original this is note 28] And we may say, that “(when you will go out to) war” alludes also to the contraction, which is like a war, so-to-say, to contract the light, especially regarding the first contraction which is [not only concealment,] vacated.

[(1) At the onset of creation the Infinite Light of Hashem filled the entire, (2) Following this – 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 (3) after this is the orderly descent and contraction of the light of Hashem to bring this physical world into existence.]

³⁰ Berishis Rabbah 1:4.

³¹ See ibid 8:7. Rus Rabbah 2:1 (3).

³² Tanya beg. ch. 2.

³³ See Zohar vol. 3, 73a.

And we may add that this concept is alluded to also in what is written in the continuation of the Parshah³⁴ “and Hashem your G-d did not want to listen to Bilam... for Hashem your G-d loves you” – as explained in Likkutei Torah³⁵ that “Havaye’h (Hashem) is *your* G-d literally, that in every Soul of the Jewish people there is a similarity to [the name Havaye’h] (moreover) a radiance from the name Havaye’h literally, as the verse says³⁶ ‘for His nation is a part of Havaye’h, Yaakov His inheritance,’ that they are a part and radiance of the name Havaye’h literally,” and not only “the name Havaye’h [as related to the] creations,” rather also “the name Havaye’h [as related to the] Creator,” and not only the four letters of the name Havaye’h, rather also the level of the point of the Yud, which is higher than the name Havaye’h, including the Level that is [so high and concealed it is] not even alluded to in any letter or point at all, including [the Level of] the Essence of Hashem.

And based on this we may explain that “when *you will go out* to war...” refers to “an *optional* war”:

Being that the Jewish people are “a portion of Havaye’h,” “the Jewish people and Hashem are completely one,” they are completely above relation to the existence of the world and the Service in the world, and their descent to the world (in a manner of ‘going out’ (“*Seitzei*”) from their true place as they are [openly] one with Hashem) for the Service of refining the world, is, after the Seder Hishtalshilus of the Creation of the world was made “*with the consent*” of the

³⁴ 23, 6.

³⁵ Our Parshah, 38c ff.

³⁶ Ha’azinu 32, 9.

Jewish people (so to say) with whom *He consulted* regarding creating the world, and therefore, their descent to the world and Service in the world is like “an *optional war*.”³⁷

In other words: as the existence of the Jewish people are created and in the world, their Service is in a manner of an obligation – “I was created to serve my Creator”; however looking at their existence in essence which transcends the world (as emphasized in the precision of the wording “Seitzei”, that their creation in the world is after the exit from their true place which is above the Seder Hishtalshilus of the creation of the world), to the extent, that they were consulted regarding the creation of the world – their work is in [essence in] a manner of an “option”, “the verse is speaking about an optional war.”³⁸

And based on this the general concept of the payment of reward (*which does not apply* to work that is *obligatory* as the service of a servant for his master) will be understood – since from the perspective of the essence of the Jewish people that transcends the world, their descent to the world

³⁷ And we may say, that for this reason also the actual Service is as such that “every person is given the choice... it is up to him, this is what is written in the Torah ‘indeed a person is *like one of us*... he does whatever he wants and there is no one to hold him back...” (Rambam brought in note 23. And see Likkutei Torah Emor 38b).

³⁸ And based on this we can truly appreciate the precision of the wording “the verse is speaking about” – for, the concept of a “voluntary war” is from the perspective of the how it is in the source of matters Above (“*the verse is speaking about*”).

for the purpose of the Service in refining the world is as an *option*.³⁹

7. And for more explanation of the concept of payment of reward for the Service – we will preface first an explanation of the general concept of the Service of “when you will go out to war with your enemy”:

The leaving (“when you will go out”) of the Soul from its true place of “the Jewish people and Hashem are completely one,” to descend below and vest itself in a body in this physical world, is, because Hashem desired to have a dwelling for His blessed Essence in the lowest realms,⁴⁰ for although “before the world was created Hashem was clearly the sole existence and [clearly] filled this entire place where He created the world,” nevertheless, through “the Hishtalshilus of the worlds^[40] and their descent from level to level... this literally physical and corporeal world was created, which is lowest in level of which there is no lower

³⁹ Note, the explanation regarding “the Maariv prayer is voluntary [in essence and we made it obligatory],” “voluntary” which is higher than “obligatory” – since “voluntary” denotes a level that an arousal from below cannot reach (see Likkutei Torah Shir Hashirim 24b. *e.p.*), and from this is understood the great level that the reward is – for although it is reward for the Service of man (characteristic of the arousal from Above that is drawn *through* the arousal from below), nevertheless it is from an exceedingly high level which an arousal from below cannot reach, through the essential level of the Jewish people, that they are one with the Essence of Hashem.

⁴⁰ See Tanchuma Naso 16. And more.

^[40] *[Hashem gradually descends His Light (power) through different phases of stronger and stronger concealment, each general phase is made up of more detailed gradual descents; each phase is referred to as a “world” and the entire order of descent is referred to as (Seder Ha) Hishtalshilus (of the worlds).]*

than it with regards to the concealment of His blessed Light... for so has Hashem desired that He gain pleasure when the evil inclination is subdued and darkness is transformed to light,"⁴¹ namely, that the revelation of the Essence of Hashem shall be in the lowest realms.

And therefore:

In order that the accomplishment of the Jewish people in making the dwelling be *in tune with the lowest realms* – it is necessary for the Soul *to leave* its true place in His blessed Essence, and descend below and vest itself in a body in this physical world (as all creations in the world), where there is the existence of *an opponent* ("your enemy") and it is necessary to *wage war* with him ("a war").

And in order that the Service of the Jewish people accomplish a dwelling *for the Essence of Hashem* (not only for the level of G-dliness that is on a similar level to that of the world, rather a dwelling for the Essence of Hashem, similar to the dwelling of a person in which his essence is truly revealed⁴²) – it is necessary that their Source be evident in their descent below ("when you will go out" in present tense) from their true place in the Essence of Hashem.

In other words: the innovation that the descent of the Soul below accomplishes is that also when it is an existence [for itself] it is nevertheless one with the Essence of Hashem (as emphasized also in the fact that even in a low state a Jew

⁴¹ Tanya, beg. ch. 36.

⁴² See Sefer Hamaamorim Melukat vol. 2, pg. 241. *ref. a.l.*

cannot separate Heaven forbid from the unity of Hashem⁴³), and therefore, through this is accomplished the innovation that also in the lowest realms there shall be a dwelling for the Essence of Hashem.

8. And we may say that this concept is alluded to also in the Parshah of Ki Savo which we read in continuation to the Parshah of Ki Seitzei:

“When you will come to the land” – that although the true place of the Soul is above the world (land), nevertheless, not only does it leave there (“when you will go out”), rather furthermore, that it comes (“when you will come”) and enters and vests itself in a body that is found “in the Eretz (land)” (an idiom of Artzius, materialism) ⁴⁴ –

⁴³ And therefore “Hashem your G-d did not want to listen to Bilaam... for Hashem your G-d loves you,” which “although he came with a complaint (regarding a few sins of the Jewish people etc.) nevertheless ‘He did not want’... to hear his words at all, and not that there is a way to void his complaint with a triumphant answer based on logic, rather his words are not accepted at all without any logical reasoning,” due to the “the aspect of natural love... with no logical reason... the Level of the point of the Yud of the Name Havaye’h” (Likkutei Torah cited in note 35).*

**) And based on this we may explain the reason why the concept of the point of the Yud of the Name Havaye’h in the Soul of a person is explained in s.v. Velo Avah (“He did not want”)... in our Parshah (and before the explanation of the 4 letters of the Name Havaye’h), and not in s.v. Re’ei Anochi (before it) in which the concept of the 4 letters of the Name Havaye’h are explained (as the Tzemach Tzedek makes note in the beginning of this passage “and see more on this topic in see s.v. Re’ei Anochi”) – since the strength of the connection that transcends logic (the point of the Yud) is revealed in a state that it is necessary to have “He did not want... to hear... for He loves you...”*

⁴⁴ And in the wording of the Alter Rebbe: “the materialistic body which is similar in its materialistic aspects to the bodies of the nations of the world” (Tanya ch. 49).

so that its work in the refinement of the world shall be in tune with the *lowest realms*.

And through this it becomes "*the* land" (with the letter Hei prefix denoting a known one) – "the Land of Israel," "Why was it called by the name Eretz (land) since it Ratzesah (wants) to do the will of its Creator,"⁴⁵ and furthermore, "the land which Hashem your G-d is giving you ("whoever gives, gives generously"⁴⁶) for an inheritance," that it is evident in the Land that it is the possession of the Jewish people, and in a manner of "*you will inherit and settle in it*," that it becomes the permanent place of the Jewish people, a place befitting the virtue of the Jewish people – for since they are one with the Essence of Hashem, they accomplish in the land (the lowest realms) that it should be a dwelling for the Essence of Hashem.

And emphasized yet more in the continuation of the Parshah, "and you shall take from the first of all the fruits of the Land..." the Mitzvah of Bikkurim – that through the Service of the Jewish people in refining the world the true existence of the Jewish people is revealed in the world, that they are called "Bikkurim (first fruit)"⁴⁷ (as it says "like a fig at the beginning of its ripening I have perceived your forefathers,"⁴⁸ "holy the Jewish people to Hashem the first of His crop"⁴⁹) called so since they preceded everything,

⁴⁵ Bereishis Rabbah 5:8.

⁴⁶ See Bava Basra 53a. *ref. a.l.*

⁴⁷ Zohar II, beg. 121a (in Rayah Mehemna). Vol. 3, 253b (in Rayah Mehemna) and in Ramaz *a.l.* – brought and explained in Ohr Hatorah beg. Parshas Savo.

⁴⁸ Hoshe'a 9, 6.

⁴⁹ Yirmiyah 2, 3.

being that they are one with the Essence of Hashem, and therefore, through them the land [world] becomes a dwelling for the Essence of Hashem.

9. And befitting the content of the Service is also accomplished the reward for the Service – “the Reward of a Mitzvah is the Mitzvah,”⁵⁰ “the reward of the Mitzvah is (the) Mitzvah itself”⁵¹:

After the Alter Rebbe explains⁴¹ that “the ultimate purpose of the creation of the world is since Hashem desired to have a dwelling for His [Essence] in the lowest realms,” he continues, “and it is known that the Era of Moshiach and especially when the dead will be resurrected are the ultimate purpose of the Creation of this world which is the reason it was created in the first place,” and continues (in the next chapter⁵²) that “this ultimate perfection of the Era of Moshiach and the resurrection of the dead which is the revelation of Hashem’s Infinite Light in this physical world is dependent on our efforts and Service throughout the time of exile, *for the cause of the reward of the Mitzvah is the Mitzvah itself*, for when it is done a person draws forth revelation of Hashem’s Infinite Light from above to below to be vested in the physicality of this world...”

In other words, the payment of the reward for the Service is the content of the Service itself – revelation of G-dliness in the world, so that His blessed Essence will have a dwelling in the lowest realms.

⁵⁰ Avos 4:2.

⁵¹ Tanya ch. 39 (52b).

⁵² Beg. ch. 37.

And based on this we may explain the manner in which Hashem fulfills the Commandment of “*on that same day pay his wage*” – for since through the doing of each individual Mitzvah a revelation of Hashem’s Infinite Light is drawn forth in the world, hence, *there is the payment of the reward* (not only every day on the same day [a Mitzvah is done], “on that same day pay his wage,” rather also) *through each and every Mitzvah individually* – in a specific matter, a personal redemption, or the like.

And furthermore and also important – that also the (main part of the) reward that is at the moment “locked in a box,”⁵³ is already in the *possession* of the “worker” (each and every Jew/Jewess), moreover, it is in his power to *open* the box (and reveal the Reward) whenever he wants – through adding “one more Mitzvah” which through it “he tips the scale to the side of merit for him and for the whole entire world which causes salvation for himself and them,”⁵⁴ [salvation] of the true and complete Redemption through Moshiach, which then (in the Era of Moshiach, and especially when the dead will be resurrected) the reward *will be revealed*, “the revelation of Hashem’s Infinite Light in this physical world,” as the verse says⁵⁵ “and the honor of Hashem will be revealed and all flesh shall see together...”

And in addition to the receiving of the Reward in a manner of “*on that same day pay his wage*,” there is also “the reward of the Righteous *in the time to Come*,” “*tomorrow*

⁵³ Likkutei Torah Devorim 1, 2. And see Sefer Hamaamorim 5627, end pg. 433 ff. 5629, beg. pg. 209. And more.

⁵⁴ Rambam Hilchos Teshuvah 3:4.

⁵⁵ Yeshayah 40, 5. Tanya beg. ch. 36.

to receive their Reward” (in the Seventh Millennium⁵⁶) – the general reward for the efforts and Service of all the Jewish people⁵⁷ throughout the generations of the six thousand years that the world exists, including the reward for the Service of the Jewish people in the Era of Moshiach, and especially when the dead are resurrected (all the Jewish people of all the previous generations), which specifically then will there be the Service of Torah Study and Mitzvah fulfillment *at the height of perfection*: in Torah Study – “new Torah insights will be revealed by Me,”⁵⁸ the revelation of the deeper aspects of the Torah, “its secret reasons and hidden treasures,”⁵⁹ and regarding Mitzvah fulfillment (in addition to the perfection of fulfilling all the Commandments, also those that are dependent on the entering of the Land, inheriting and settling it and the building of the Beis Hamikdosh, e.g. the Mitzvah of Bikkurim) – the additional perfection of “the Mitzvahs as You [truly] desire.”⁶⁰

10. In greater depth – [not only is the reward immediately after the fulfillment of a Mitzvah rather there is even] a foretaste and beginning of the concept of the Reward found

⁵⁶ See Tanya *ibid* in the note: “and the receiving of the reward is mainly in the seventh millennium as stated in Liikkutei Torah of the Arizal.”

⁵⁷ As the precision of the wording “the reward of the Tzadikim,” in plural, referring to the reward for all the Jewish people “your nation are all Tzadikim”), in addition to the reward for each person individually, “on that day pay him,” in singular.

⁵⁸ Yeshayah 51, 4. Vayikra 13:3.

⁵⁹ Rashi’s comm. Shir Hashirim 1, 2.

⁶⁰ Once the complete refinement of everything in the world with which Mitzvahs are done is accomplished, as well as the perfection of the person doing the Mitzvah (see Toras Chaim beg. Vayeichi. *e.p.*).

in the *Service itself* (*before* it becomes time for the payment of the Reward for a specific Service due to the obligation to “pay his wage on that same day”), moreover, immediately *at the beginning of the Service*:

Based on the above that the Service and reward are one in essence, that through the Service of the Jewish people who are one with the Essence of Hashem, they accomplish the revelation of the Essence of Hashem in the world, indeed this pertains also to the state *before the beginning of the Service*, before the creation, “since before the world was created *He was the sole existence and filled this whole place in which He created the world,*”⁶¹ only that a most essential innovation was added (which for this reason the world was created), that through the Service of the Jewish people *in the world* (who are one with the Essence of Hashem) a revelation of the Essence of Hashem is brought about *in the world*, a dwelling for His blessed Essence *in the lowest realms*.

And this phenomenon can and must be evident already *at the beginning of the Service* – that the Service of the Jewish people does not begin at the *present* state, after the creation of the world and the descent of the Soul into the world, rather with the state of the *future*, the Time to Come, which is similar to the state of the *past*, prior to the creation of the world (“which for this [purpose] it was created in the first place”⁶¹) – that the true essence of the Jewish people [namely,] that they are one with the Essence of Hashem as

⁶¹ As written in the beginning of the creation “and the spirit of Hashem was hovering over the water,” “this refers to the soul of the King Moshiach” (Bereishis Rabbah 2:4. Beg. ch. 8). And see infra notes 70 and 121.

[was openly manifested] before they descended below, is clearly evident in them,⁶² and [likewise] it is evident in the world the state when Hashem alone filled this entire place in which He created the world, which through this it is easier to complete the intention of the creation through the our efforts and Service to make a dwelling for Hashem in the lowest realms.

11. Based on this we may also explain the order of the Parshahs Ki Seitzei and Ki Savo as emphasized in them being read on the same Shabbos:

The sequence of the Parshahs alludes to the fact that the Service of “when you will go out to wage war with your enemies” (which refers to our general efforts and Service in

⁶² And similarly in the beginning of the daily Service – that immediately upon awakening from one’s sleep* he says “Modeh Ani Lifanecha, I am thankful to You... [lit. Acknowledging (your kindness), I am before you...],” indeed, before feeling one’s own existence (“Ani”), there is the feeling of submission [to Hashem] – “*acknowledging* I am (Modeh Ani),” hence, also the “Ani” (before reaching the level of “Anochi”^[†]) is “before You,” as alluded to in the acronym of “Ani”, that his Alef, the beginning of his existence, is in an exalted manner (Nesias Rosh, Nun), since he is connected to the Yud, the Yud of Above.**

*) *Similar to what is written (Shelach 15, 21) “from the first Arisoseichem (of your dough) you should give to Hashem” – “Arisoseichem” (also) an idiom of Arisah (bed), immediately upon arising from sleep, and similarly in the Parsah of Ki Savo (which we read at Minchah) – “and you shall take **from the first** of all the produce of the land... to the place that Hashem chooses.”*

[*]) [See the Talk of Re’ei 5751.]

**) *Which is drawn down and connects with the Yud below, as alluded to in – the shape of the letter א Alef, a Yud ך [Hashem] Above, a Yud ך [Jew] below and a line that connects them together (see Sefer Ha’erchim – Chabad, Ma’areches Osios (letter Alef) pg. 80. And see Sefer Halikkutim (Dach by the Tzemach Tzedek) pg. 781. Ref. a.l.).*

the world and especially in the time of exile), is done in a manner of “when you will come to the land... (immediately) you will inherit and settle it” (which refers to the true and complete Redemption through Moshiach (as supra ch. 3)), namely, that also the Service of war in refining the world is in a manner of *peace and tranquility* – since in the time of the Service (“today to toil in them”) it is evident in the Jewish people and through them in the world the state before the creation (which is – as mentioned above – a state of “going out”), as well as the state of the time to Come (“when you will come”).

And therefore: the Service of war is with knowing that in truth it is not possible for an opponent to exist – since the state is of “Al^[63] your enemy,” “*above your enemy*,”⁶³ and its purpose is “and Hashem your G-d will place him in your hands,” and furthermore, “and you will capture his captives” (his captives, of “your enemy”⁶⁴) specifically, which alludes to the 288 Sparks of the world of Tohu (the source of “your enemy”) that fell and were taken captive (“his captives”) in the physical things that are in this world, which, through the Service of the Jewish people in their refinement indeed “*you will capture his captives*,” that we receive (also) the lights of Tohu (Eisav) which are higher

⁶³ Likkutei Torah on our Parshah, beg. 36a.

^[63] [*“Upon/with your enemy,” can also mean “above your enemy.”*]

⁶⁴ And not “captives” of the Jewish people, Heaven forbid (as written elsewhere (Chukas 21, 1) “and they fought with the Jewish people and they took a captive from them”^{*}). – And we may say that this is alluded to in Rashi’s comm. that “in a war in the Land of Israel [the Jewish people] the verse would not say ‘you will capture his captives.’”

^{*}) And even this – “*was only one maidservant*” (Rashi’s comm.).

than the Lights of Tikkun (Yaakov),⁶⁵ as alluded to in what is written in the continuation of the Parshah⁶⁶ “and the firstborn boy will be [born] to the disliked [wife],” that through the refinement of the ‘opposing side’ (“disliked”) we draw forth the lights of Tohu that precede (“firstborn”) the Lights of Tikkun,⁶⁷ moreover, that the truth is revealed in the world that the Jewish people (Yaakov) precede (Bikkurim) and are higher than the world of Tohu,⁶⁸ and before the Tzimtzum,⁶⁹ as the state before the creation of the world⁷⁰ (only that it is drawn and revealed *in* the world).

⁶⁵ See Hemshech Vekacha 5637, ch. 68. Sefer Hamaamorim 5630, pg. 88. Sefer Hamaamorim Kuntreisim vol. 2, 362b. And more.

⁶⁶ 21, 15.

⁶⁷ See Likkutei Torah on our Parshah, end 38a. Ohr Hatorah ibid pg. 507.

⁶⁸ As known that in the original source Yaakov (Tikkun) is the firstborn (before Tohu), as the analogy of a “pipe... Yaakov who was created first...” (Rashi’s comm. Toldos 25, 26), and therefore “I love Yaakov” specifically (see Sefer Halikkutim (Dach of the Tzemach Tzedek) s.v. Yaakov Ve’eisav (pg. 1114 ff.). *ref. a.l.*).

⁶⁹ Both the contraction characteristic of a circle as well as the contraction characteristic of a square (as supra note 29) – which these two contractions are connected to Tohu and Tikkun, since Tohu is the level of Iggulim (“circles”), and Tikkun is the level of Yosher (“straightness”), square (before the circle).

[For a comprehensive understanding of this see “Mystical concepts in Chassidism” (5739) pg. 96 ff.]

⁷⁰ And we may say, that this is alluded to in what is written “and the spirit of Hashem was hovering over the water,” (the soul of the King Moshiach) at the beginning of the creation (“which for this [purpose] it was created in the first place”) – for, the root of the word “*Merachefes* (hovers)” are the letters Reish Ches Fei (Rapach 288), the 288 sparks of Tohu, whose purpose is (through our efforts and Service in refining them) the revelation of “the soul of the King Moshiach” that is “Merachefes” from the beginning of the creation.

And furthermore and also essential – that the Service is with peace and tranquility (“when you will come to the Land... and you will inherit and settle it”) *in the literal sense*, peace of Soul and body, through the fact that Hashem gives each and every Jew all his needs physicaly and spiritually, in a bountiful manner, from His full, open, holy and broad hand – first and foremost, as a necessity *for the Service itself*⁷¹(and not as reward), as the Rambam writes⁷² regarding the promises of physical [bounty] in the Torah, that “we were promised... that he will remove from us all the matters that hold us back from doing it e.g. sickness, war or hunger etc. and give us bountifully all the good matters that assist us in fulfilling the Torah e.g. satiation, peace and an abundance of gold and silver,” and in addition, also as *payment of Reward* which must be given in the time of “today to toil in them,” “on that same day pay his wage,” and not only a Spiritual reward (including the revelation Hashem’s Infinite Light), rather also physical reward, as a foretaste and similar to the physical reward in

⁷¹ And especially since the Service in general is in a manner of “Hashem your G-d *asks* of you” (Eikev 10, 12) – “Shoel (ask)” also an idiom of She’ilah (asking to borrow), hence, the concept of “the borrower* is a servant to the lender”** (Mishlei 22, 7) applies here.

*) *and most certainly not the opposite – as stated in Pirkei Avos of this Shabbos (2:10) “one who borrows and does pay back... as the verse says ‘the wicked person borrows and does not pay back and the Tzaddik acts graciously and gives’” (Hashem Who is the Tzaddik of the world acts graciously and gives to the lender what the (other one) borrowed from him and did not pay him back” (comm. of R. A. Bartenura)), and most certainly His own loan (She’ilah).*

**) *Note that the daily study of Rambam of today is in the Laws of Lenders and Borrowers.*

⁷² Hilchos Teshuvah, beg. ch. 9.

the Era of Moshiach,⁷³ “at that time there will not be any hunger nor war... for the good will be very plentiful and all the delicacies will be found as dust,”⁷⁴ good and delicacies (also) in the physical sense⁷⁵ (as an outcome of the revelation of Hashem’s Infinite Light in the world⁷⁶).

*

12. And we may connect the above spoken to the content of the time in which these Parshahs are read – as known⁷⁷ that “the all special dates of the year... have relation to those specific Parshahs [of the weeks] in which they occur” – [namely] the month of Elul:

The month of Elul is the last month of the entire year, in which we make a righteous accounting of the Service of the year, in order to correct and complete all matters of the Service in Torah prayer and acts of kindness,⁷⁸ through the

⁷³ And we may say, that since in the Days of Moshiach there will be the fulfillment of the Commandments at the height of perfection (as supra ch. 9), hence, the state of the Days of Moshiach is necessary (not only as a reward, rather also) *for the Service itself*.

⁷⁴ Rambam in the culmination of his work “Mishneh Torah.”

⁷⁵ Like the feast of the Leviathan, Wild Ox and Guarded wine which will be (also) a physical meal (See Teshuvos Ubiurim (Kehos 5734) sect. 11, at the end, and in note 23 there.* *ref. a.l.*).

*) *Printed in Igros Kodesh of the Rebbe Shlita vol. 2 pg. 76-77. The publisher.*

⁷⁶ See at length Likkutei Sichos vol. 37, Bechukosai 5751.

⁷⁷ Shelah Chelek Torah Shebichsav beg. Parshas Vayeishev (297a).

⁷⁸ And alluded to also in the acronyms of [the word] “Elul” – the five acronyms of Torah (“Ina L’yodoi V’samti L’cha (...him come across it, and I shall place for you)”), Prayer (“Ani Ledodi Vedodi Lee (I am for my Beloved and my Beloved is for me)”) acts of kindness (“Ish L’re’eihu Umatonos L’evyonim (...a man to his friend and presents for the poor)”), Teshuvah (return to G-d) (“Es L’vavcha V’es L’vav ([And the L-rd your G-

Service of Teshuvah⁷⁸ (as alluded to in our Parshah⁷⁹ “and she will cry for her father and mother for a month”⁸⁰), and through this we reach the completeness of the Redemption⁷⁸ (as alluded to in what is written in our Parshah⁷⁹ “and afterwards you shall come to her and have relations with her and she will be a wife for you,” “meaning, as is written⁸¹ ‘on that day... you will call Me ‘my Husband,’”⁸² as the words of our Sages⁸³ “in the Era of Moshiach there will be the ‘marriage’ [true union of Hashem and the Jewish people], as the verse says⁸⁴ ‘for the one that has relations with you makes you’”), as well as the month of preparation for the beginning of the Service of the coming year.

And based on this we may say, that in the month of Elul is emphasized both aspects of Service and reward – that the beginning of the Service of the coming year is after and in continuation to the complete Service (hence also the payment of the reward) of the year that is about to pass.

And this concept is alluded to also in the name Elul, acronym of “Ani Ledodi Vedodi Lee, I am for my Beloved and my Beloved is for me”⁸⁵ – that in the beginning of the Service in a manner of an arousal from below (“I am for my

d will circumcise] your heart and the heart of”) and Redemption (“Ashirah LaHashem VaYomru Leimor (I shall sing to Hashem and they said, saying)”), as spoken many times (see Likkutei Sichos vol. 29 pg. 272 *ff. ref. a.l.*).

⁷⁹ 21, 13.

⁸⁰ See Likkutei Torah by the Arizal on the verse.

⁸¹ Hoshei’ah, 2, 18.

⁸² Likkutei Torah beg. of our Parshah, end 36b.

⁸³ Shemos Rabbah end ch. 15.

⁸⁴ Yeshayah 54, 5. – the Haftorah of this Shabbos.

⁸⁵ Bach on Orach Chaim beg. sect. 581 (s.v. Vehe’eviru).

Beloved” and then “and my Beloved is for me”) there is emphasis on the ultimate perfection of the entire Service (Reward), the union of “I”⁸⁶ and “my Beloved” (the Jewish people and Hashem) in a manner of ‘marriage’, “and they will be one flesh”⁸⁷ (“the Jewish people and Hashem are completely one”), as emphasized in the culmination of the forty days – which are alluded to in the 4 Yuds at the end of the words “Ani Ledodi Vedodi Lee,”⁸⁵ – [namely,] Yom Kippur, “the day of His wedding,” “upon which the second set of Tablets were given,”⁸⁸ including the complete ‘marriage’ in the Era of Moshiach.

And note, that “Nisuin, marriage” is also an idiom of “*Naso*,” uplifting of the head, which Moshiach has this in a complete manner, about whom it is written “he will be exalted, VeNaso, and raised up and truly great,”⁸⁹ and through him the ultimate uplifting of the head of each and every Jew/Jewess is accomplished, and especially through the spark/level of Moshiach in them,⁹⁰ the level of Yechidah, “Yechidah to unite with you,” [the level of the Soul] which is united^[90] with [Hashem] the Only One of the world.⁹¹

⁸⁶ Also including the animal soul, which “regarding a Beinoni (the level for every person)... this itself is the person” (Tanya ch. 29).

⁸⁷ Bereishis 2, 24.

⁸⁸ Taanis 26b in the Mishnah and in Rashi’s comm.

[88] *[The wedding is the union between the Hashem and Jewish people.]*

⁸⁹ Yeshayah 52, 13.

⁹⁰ See Me’or Einayim, end Parshas Pinchus.

[90] *[See the talk of Toldos 5752 regarding the high level of unity with Hashem that this level of the Soul has, higher than other levels.]*

⁹¹ See Likkutei Torah Re’ei 25a. 26a. And see also Likkutei Torah, our Parshah, 36c ff. e.p.

And a special emphasis on all the above in (the month of Elul of) the Year Hei'SiNaSEi (5751) – “*Sinasei, lift up*”⁹² as a command – both regarding the revelation and coming of Moshiach who is “*Naso, exalted... exceedingly,*” as well as regarding the *Nisuin* of the Jewish people and Hashem in the Era of Moshiach, and in the words of the Yalkut Shimon⁹³: the year in which the King Moshiach will be revealed... he stand on the roof of the Beis Hamikdosh... and says ‘humble ones Higia’⁹⁴ Zman Geulas’chem, the time of your Redemption has arrived,”⁹⁵ and since we find

⁹² As the wording of the verse (in the passage that speaks about the coming of Moshiach) “*Sinasei (He will exalt) his kingship*” (“that Dovid and Shlomoh will come after him [Shaul]” (Balak 24, 10 [7] and in Rashi’s comm.), and Moshiach is a descendant of Dovid and Shlomoh (Sefer Hamitzvos by the Rambam, Mitzvos Lo Sa’asei, 362. And more)) – as a promise as well as a command (preceded by the empowerment for this).

⁹³ Yeshayah Remez 499. – And there [it says]: “The king of Persia incites the king of Arabia... and (Hashem) says to them (the Jewish people) ‘My children do not fear all that I have done I have done only for you the time of your Redemption has arrived’” – similar to what is written in the Parshah of this week “and you will capture his captives... and you will take a wife for yourself,” that as an outcome of a war between nations between themselves, “*his captives*” of “*your enemy*” (as supra ch. 11), it becomes the time of the Redemption for the Jewish people (“all that I have done I have done only for you”), “*and you will capture his captives... and you will take for yourself a wife,*” alluding to the ‘marriage’ of Hashem and the Jewish people (as supra in the address).

⁹⁴ Note what is stated in Likkutei Torah, beginning of Parshas Shmini: “Lehagia,” means to touch” (as the wording of the verse regarding the redemption of Purim: “*Vatiga (and she touched) the head of the scepter*” (Esther 5, 2)).

⁹⁵ And he concludes: “And if you don’t believe [that this is so] see My light that is shining upon you, as the verse says (Yeshayah 60, 1. – the beg. of the Haftorah of Shabbos Parshas Savo) ‘stand up and shine for your light has come’... At that time Hashem makes the light of the King Moshiach and of the Jewish people brightly shine and everyone goes by the light of the King Moshiach and of the Jewish people as the verse says

ourselves in the *last* month of the year, it is not possible to Heaven Forbid delay the fulfillment of this promise, and it must be fulfilled immediately, including on this very Shabbos.⁹⁶

And simply – that the month of Elul of the year 5751 is the end of “our efforts and Service throughout the Time of exile,” hence we receive immediately the *reward* of the Era of Moshiach and the resurrection of the dead, including the reward of the seventh millennium, “the reward of the righteous in the Time to Come” – only that it is *in the present tense, on this very day* (“on that same day pay his wage”), and especially close to the end of it (at the time of Minchah), and literally this moment.

13. And in the Month Elul itself, today is – the 14th of Elul:

1) The 14th of Elul is Erev, the day ushering in (and the beginning⁹⁷) the 15th of Elul, upon which “the moon is

(ibid, 3) “the nations will go by your light and kings by the glow of your shine...” and they come and lick the dirt from under the feet of the King Moshiach...”

⁹⁶ And especially since the day of Shabbos is related *to the Redemption* “‘A song for the day of Shabbos,’ a song for the Time to Come, for the day that is all Shabbos and rest for life everlasting” (Tamid at the end), and especially the Shabbos day in the month of Elul, in which the Haftorahs are *regarding the consolation of the Redemption*, “the seven [Haftorahs] of consolation,” and on Shabbos Parshas Seitzai (when Rosh Chodesh Elul occurs on Shabbos) – two Haftorahs (Rani Akarah and Aniyah So’arah), double consolation (and double – including double of Shabbos [everything of Shabbos is double] – is connected to Redemption).

⁹⁷ Since the full and complete moon, is upon “half of 29 days 12 hr. and 793/1080 of an hour” (Beis Yosef Orach Chaim sect. 426), which is between the 14th and 15th.

full,”⁹⁸ alluding to the completeness of the Jewish people who “are similar to the moon,” “count by the moon”⁹⁹ and “are destined to be renewed like it,”¹⁰⁰ and especially since the renewal and completeness of the moon is through it receiving light from the sun, the concept of the union of the sun and the moon, similar to the concept of the ‘marriage’ of Hashem (“the sun alludes to Hashem”) and the Jewish people (the moon).

2) “From the 14th of Elul and on they should teach the laws of Sukkos,” “thirty days¹⁰¹ before the Holiday”¹⁰² (for since the month of Elul [has only 29 days] lacking [the 30th day],¹⁰³ the thirty days before Sukkos begins on the 14th of Elul) – the beginning of the preparation for “the time of our joy,” perfection (– Chazakah) of joy (“three times the word joy is mentioned regarding Sukkos”¹⁰⁴), connected to^[104] the G-dly Revelation of Yom Kippur (“the day of his wedding”) when the union of Hashem and the Jewish people is

⁹⁸ Zohar vol. 1, beg. 150a. Vol. 2, beg. 85a. And more. And see Shemos Rabbah 15:26.

⁹⁹ See Sukkah 29a. Bereishis Rabbah 6:3. Ohr Hatorah Bereishis end 4b ff. And more.

¹⁰⁰ Wording of the Berachah of Kiddush Levanah (Sanhedrin 42a).

¹⁰¹ And in the wording of the verse in the beg. of our Parshah: “a month of days.”

¹⁰² Shulchan Aruch of the Alter Rebbe, Orach Chayim beg. sect. 429.

¹⁰³ And we may say, ‘lacking’ in a good sense, similar to “you will be remembered, since your place is empty,” that through the diminishing of the moon on Erev Rosh Chodesh (the 29th day), immediately the birth of the new moon is accomplished on Rosh Chodesh (whereas regarding a month of 30 days, that the Rosh Chodesh after it is mainly on the second day of Rosh Chodesh).

¹⁰⁴ Yalkut Shimoni Emor Remez 654.

[104] *[The Revelation of Yom Kippur is internalized on Sukkos through the fulfillment of the Mitzvah of Sukkah and Lulav.]*

accomplished, and more specifically, “ ‘our joys’ in plural, that the two joys unite, the joy from Above to below ‘Hashem¹⁰⁵ will rejoice with his creations’ together with the joy from below to Above ‘rejoice¹⁰⁶ the Jewish people with their Maker,’”¹⁰⁷ which in this is emphasized the unification of the general Service (“today to toil in them”) with the reward (“tomorrow to receive their reward”), since, ““...His creations’... is the general phenomenon of ‘today to toil in them’... and when the level of ‘today to toil in them’ will reach perfection from it will develop that ‘Hashem will rejoice with His creations’... and the joy [of Hashem] is the revelation of the innermost of Atik^[107]” (which will be revealed in the Time to Come).¹⁰⁸

14. And there is a special addition in our generation – since this Erev Shabbos (“one who toils on Erev Shabbos shall eat on Shabbos”¹⁰⁹), is on the 13th (the numerical value of the “Echad, one”) of Elul, which is, the wedding anniversary of my revered father-in-law the Rebbe leader of our generation [and before this (on the fourth day of the week, “leading up to Shabbos”¹¹⁰), the 11th of Elul, the wedding anniversary of his father the Rebbe Rashab, whose

¹⁰⁵ Tehillim 104, 31.

¹⁰⁶ Ibid 149, 2.

¹⁰⁷ Likkutei Torah Discourses of Shmini Atzeres 88d.

^[107] *[Deepest pleasure.]*

¹⁰⁸ Likkutei Torah ibid beg. 89b. – And analyze there (89a-d) 2 manners (aspects) in this, [(a) this will be revealed in] the [era] of the resurrection and the seventh millennium, or [(b) this will be revealed specifically] after the seventh millennium. And this is not the place for this [to be discussed].

¹⁰⁹ Avodah Zarah, end 3a.

¹¹⁰ *[The fourth day of the week is affiliated with the coming Shabbos.]* Pesachim, end 106a.

successor is his only son¹¹¹ my revered father-in-law the Rebbe leader of our generation], and after this and in continuation to this on (Motzei Shabbos^[111]) the 15th of Elul, the anniversary of the founding of the Yeshiva Tomchei Temimim in (the third day¹¹² of) the seven days of rejoicing the marriage of my revered father-in-law the Rebbe leader of our generation (in the year NiZRaS (5657)¹¹³), who gave the suggestion to found the Yeshivah, and was appointed by his father to be the actual administrator of the Yeshivah:

Marriage for every Jew (even a common individual) is connected to the ‘marriage’ of the Jewish people and Hashem in the Era of Moshiach,¹¹⁴ which for this reason we

¹¹¹ Who does not need a new anointing (“a king, the son of a king, is not anointed only if there is an argument... in order to remove the argument” (Rambam Hilchos Melachim 1:12)), since he receives the strength of the anointing of Dovid which is “forever” (ibid, law 7).

^[111] [Saturday night.]

¹¹² “On the third day He will stand us up and we will live before Him” – [which refers to] the third Beis Hamikdosh in the third Redemption (Hoshe’a 6, 2 and in the comm. *a.l.*).

¹¹³ 94 years ago.* – And we may say that this alludes to: 93 vessels they would take out in the Beis Hamikdosh every day (Tamid 3:4), and together with the Cohen, indeed, 94.

*) Note, the unique connection to this year – as alluded to in the wording of the verse (Yeshayah 66, 12) “**Al Tzad Tinasu,**” that in the **94th (TzaD) year (which is the year 5751, TiNaSEi) – “Tinasu (they will be exalted).”**

¹¹⁴ Note what is explained in Hemshech Samach Tesamach, which was said during the seven days of celebration, that through marriage which its purpose is birth, the infinite power of Hashem is revealed in the world (Sefer Hamaamorim 5657 pg. 176 ff.) – a foretaste and preparation for the revelation of the Infinite light of Hashem in the Days of Moshiach.*

*) And based on this we may explain why the phenomenon of birth hastens and accomplishes the coming of Moshiach (see Yevamos end 62a, and in Rashi’s comm.).

conclude the seven blessings of marriage with the phenomenon of the Redemption: “speedily... it shall be heard in the cities of Yehuda and in the streets of Jerusalem...”¹¹⁵ and most certainly marriage of the leaders of the generation, “the leader is everything”¹¹⁶ and especially the leaders of the Chabad Movement, who reveal the deeper aspects of the Torah in a way that it can be understood, including in a manner of “spread your wellsprings outward,” which through this ‘the master comes,’ referring to the King Moshiach.¹¹⁷

And with greater emphasis regarding the marriage of my revered father-in-law the Rebbe leader of our generation – which in continuation to it and together with it there was the founding of Tomchei Temimim – since:

The Students of the Yeshivah are called “*Temimim*,” since they study “the Torah of Hashem, *Temimah* (complete), both the part dealing with the revealed world as well as the esoteric aspects of the Torah,”¹¹⁸ moreover, that the study of the deeper aspects of the Torah is with true comprehension “as the study of topics in the revealed part of the Torah,”¹¹⁹ that the human intellect unites with the intellect of the deeper aspects of the Torah with an “amazing unity of which there is no unity like it nor can compare to it at all in the physical realm”¹²⁰ (including even the “they will be one

¹¹⁵ Based on Yirmiyah 33, 10.

¹¹⁶ Rashi’s comm. on Chukas 21, 21.

¹¹⁷ Iggeres Hakodesh of the Baal Shem Tov – Kesser Shem Tov, at the beg.

¹¹⁸ Talk of Simchas Torah 5659 – “Hatomim” vol. 1, pg. 25.

¹¹⁹ Talk of the 15th of Elul 5657 – “Hatomim” ibid, pg. 23.

¹²⁰ Tanya ch. 5.

flesh” in marriage [is no comparison to it]), a foretaste and preparation for the state of the Era of Moshiach when “all the Jewish people will be truly wise and know the hidden matters and comprehend the knowledge of their Creator...”⁷⁴

And also (and therefore) they are called “*the soldiers of the house of Dovid*” who are victorious over the state of “they scoff¹²¹ the advancing footsteps of Moshiach,” and accomplish the revelation and coming of Moshiach, the descendant of Dovid, in a manner of “blessed is Hashem forever, Amen and Amen,”¹²² as the wording of the verse at the culmination of Psalm 89 in Tehillim.

And note that this period of time (which is described at the conclusion of this Psalm) ended already after our efforts and Service throughout the forty years since the passing of my revered father-in-law the Rebbe leader of our generation [Rabbi Yosef Yitzchak, in 5710 (1950)], in which there was an addition in spreading of the wellsprings outward in manner of “Hashem¹²³ gave you a heart to understand eyes to see and ears to hear,”¹²⁴ and now we are in the era that is

¹²¹ And we may say, that the word “*Cherfu*” alludes to the 288 sparks of Tohu, whose purpose is (through the Service of refinement) the revelation of “the spirit of the king Moshiach” which is “*Merachefes*, hovering over the water” (as supra note 70), and especially through the addition in the study of the inner aspect of the Torah (the Torah teachings of Moshiach) in a sharp/clever way (“*Cherfu* [lit. speaking sharply]” in a good way).

¹²² As the words of the Rebbe Rashab in his known talk on Simchas Torah 5661 (appears in Likkutei Dibburim vol. 4 787b ff.).

¹²³ Savo 29, 3.

¹²⁴ Note the connection to the month of Elul of this year – a righteous accounting of the year “*Niflaos Ar’enu, I will show them wonders*” (“eyes to

related to the Psalm of Tzaddik (90), which concludes with the verse “May the pleasantness of Hashem our G-d be upon us... and the work of our hands – establish it,” that “Divine Presence shall dwell in the work of your hands,”¹²⁵ which is the reward for all our efforts and Service.

*

15. Among the Instructions from the above explained regarding practical action – “action is the main thing”¹²⁶:

1) Publicize in every place that we are now at the end of our toiling and Service [of exile] (“when you will wage war with your enemies”), and the beginning of the era of the payment of reward, “the reward of the righteous” (“when you will come to the land... and you will inherit and settle it”), and accordingly the Service must be done also in matters that are related to the Era of Moshiach, beginning with studying Torah about Moshiach, Redemption and the Beis Hamikdosh, and more and mainly – along with peace and tranquility, joy and gladness of heart, including also through arranging joyous Farbrengens, especially in connection with joy of weddings and the seven days of joy (including also strengthening “the Jewish custom” to make a ‘meal for the poor’), a foretaste and preparation for the fulfillment of the prophecy “then (in the Time to Come) our mouths will be filled with laughter,”¹²⁷ which, in our

see”), and preparation for the year “*Niflaos Binah*, wonders of *understanding*” (“ears to hear,” as known that seeing and hearing is Chochmah [a glimpse of the idea] and Binah[understanding]).

¹²⁵ Rashi’s comm. on the verse.

¹²⁶ Avos 1:17 – which we learn this Shabbos.

¹²⁷ Tehillim 126, 2. And see Berachos 31a.

generation, that the leader of the generation, my revered father-in-law the Rebbe, whose second name is “Yitzchak,” meaning laughter and joy, is the eighth leader (“Az, then” equals 8) from the Baal Shem Tov, the phenomenon of “our mouths will be filled with laughter” becomes (not something in the future, “then,” rather) in *present* tense.

2) Publicize in every place regarding the special mission of Tomchei Temimim – which is drawn and affects throughout the entire world in a manner of “lamps to illuminate”¹²⁸ – that in addition to the fact that every Jewish house must be a house of Torah, prayer and acts of kindness (as spoken many times¹²⁹), every house must [also] be similar to the Yeshivah of Tomchei Temimim, through studying the teachings of Chassidism (in addition to Torah Study in general).

3) Publicize in every place regarding the efforts in giving the Sukkos necessities for all those that need it, thirty days before the holiday, so that they will be able to prepare for “the time of our joy” with ease, joy and gladness of heart, and even before this – regarding the necessities for Rosh Hashanah, as the wording of the verse “eat fatty foods and drink sweet drinks and send portions of food to those that do not have.”¹³⁰

And may it be the will [of Hashem] that through speaking and taking good resolutions in all the above we merit immediately that Hashem give each and every

¹²⁸ See Likkutei Sichos vol. 2 pg. 484 *ff. ref. a.l.*

¹²⁹ See Likkutei Sichos vol. 26, pg. 412 *ff.* And more.

¹³⁰ Nechemyah 8, 10. And see Likkutei Sichos vol. 14 pg. 369 *ff. ref. a.l.*

Jew/Jewess all that they need, from His full, open, holy and broad hand, and most certainly in the most important matter – the true and complete Redemption through Moshiach, and in the words of the verse of the Parshah that we read in Minchah: “when you will come to the land... and you will inherit and settle in it,” and immediately¹³¹ “you will take from the first of all the fruit of the land... and you will go to the place that Hashem your G-d will choose to make His Name dwell there,”¹³² including the conclusion of the Parshah passage (read at Minchah): “look¹³³ from Your holy abode, from Heaven and bless your nation the Jewish people,”¹³⁴ beginning with the main blessing of the true and complete Redemption through Moshiach, *literally* immediately.

¹³¹ Without waiting seven years of conquering and seven years of dividing, and not even the time it usually takes for fruits to grow, for “threshing will be immediately followed by reaping” (Amos 9, 13).

¹³² And more in detail – “the group leader says ‘arise and we will ascend to Yerushalayim to Hashem our G-d’... and the flute is played before them until they reach close to Yerushalayim... when they all enter *the gates* of Yerushalayim they begin to read ‘our feet were standing in Your gates [of] Yerushalayim’... they reached the Temple Mount... they say ‘Praise Hashem, praise Hashem in His Holy Abode...’ until ‘all souls shall praise Hashem, Praise Hashem’... they reached the Azarah [courtyard] the Levis sang ‘I will exalt You Hashem for You have lifted me up...’” (Rambam Hilchos Bikkurim, end ch. 4).

¹³³ Note that “every time it uses the term Hashkafah (see) in the Torah... and in this case it is a Blessing” (Yerushalmi Maaser Sheni 5:5), “they transform the curse into blessing” (Shemos Rabbah, beg. ch. 41) – similar to what is written in our Parshah “He did not want to listen... and Hashem your G-d transformed for you the curse to blessing, for Hashem your G-d loves you” (see supra ch. 6 and in note 43).

¹³⁴ 26, 15.

From the Talks of Shabbos the Parshah of Savo, the 21st of Elul, 5751

–Translated From Yiddish –

1. In continuation to the Command in our Parshah¹ regarding the Mitzvah of bringing the first fruit to the Beis Hamikdosh, Bikkurim (and Vidui Maaser²) upon entering the Land of Israel (and with this “Moshe completed the explanation of the Torah and to dictate the Mitzvahs that Hashem commanded him...”³ which he began “on the eleventh month, on the first day of the month... on the other side of the Jordan river in the land of Moav”⁴) – Moshe begins to speak about the general fulfillment of the entire Torah and all the Mitzvahs and the covenant between Hashem and the Jewish people regarding this⁵ (“for I have already completed [telling] you all of it”³ in the book of Mishneh Torah (Deuteronomy)):

“Today⁶ Hashem your G-d commands you to do these statutes and laws and you shall guard and do them with

¹ At the beg. (26, 1 ff.).

² [*Bikkurim is giving the first fruit to Hashem (as will be discussed at length in this talk) and Vidui Maaser is a recitation said proclaiming that one gave their Bikkurim and Tithes etc. correctly.*] Ibid, 12 ff.

³ Ramban on our Parshah, on the verse “Today Hashem your G-d commands you...” (ibid, 16).

⁴ Devorim 1, 3. 5.

⁵ See Siforno on the verse ‘today...’: ‘today’ – that you are entering the covenant with Him, behold the content of the covenant is that Hashem commands you the statutes and the laws to do good for you and you accept upon yourself to keep them.

⁶ Our Parshah 26, 16.

all your heart and all your Soul..."; and after this⁷ – "guard the entire Command that I command you today, and it will be on the day that you pass over the Jordan river into the Land... and you shall erect for yourself big rocks... and you should write on them all the words of this Torah..."; and – "Jewish⁸ people, heed and hear, today you have become a nation to Hashem your G-d, and you should heed the voice of Hashem your G-d and do His Mitzvahs..." and afterwards in the continuation of the Parshah – it speaks at length about the "words⁹ of the covenant that Hashem commanded Moshe to make with the Jewish people in the land of Moav in addition to the covenant that He made with them at Mt. Sinai," including the final words of the Parshah¹⁰: "and you shall guard the words of this covenant and do them so that you will be successful in all that you do" [and this topic continues also in the following Parshahs (Nitzavim, Vayeilech, Haazinu and Vezos Haberachah), where it discusses (not specific Mitzvahs, rather) the covenant regarding the Torah and Mitzvahs in general and the general matters connected to this].

Since the command and covenant for the Torah and Mitzvahs in general is written following the Mitzvah of Bikkurim as one long passage,¹¹ we may say that they

⁷ 27, 1-3.

⁸ Ibid, 9-10.

⁹ 28, 69.

¹⁰ 29, 8.

¹¹ See Sifrei, beg. of our Parshah: do the Mitzvah that is spoken about in this passage (Bikkurim) and in its merit you will enter the Land. And based on this, the fulfillment of the covenant regarding

have a related content¹² (as known the accuracy of all aspects of Torah, also of the order of the Torah).

And especially according to the explanation of Rashi,⁶ that “(today Hashem your G-d commands you...) and you shall guard and do them” is a blessing that comes for the fulfillment of the Mitzvah of Bikkurim which is discussed before this¹³ (“a voice from Heaven blesses him ‘you brought Bikkurim today, you shall repeat this the coming year’”).¹⁴

Furthermore: the covenant for the Torah and Mitzvahs in general is written in the *same* Parshah as the Mitzvah of Bikkurim, and the *beginning* of the Parshah is

Torah and Mitzvahs in general in the Land of Israel is in merit of fulfilling the Mitzvah of Bikkurim. Yet it is still necessary to explain the connection between them, as addressed in the talk.

¹² And this is evident also in the “Bikkurim Recitation” – all-embracing matters that are pertinent *to all* the Jewish people in *all* generations – see infra in the talk, ch. 7.

¹³ And see Likkutei Torah beg. of our Parshah (s.v. Hayom Hazeh Hashem your G-d commands you – beg. 41c): “it does not say which day since the verse is connected to the clause before it which concludes ‘a land that flows with milk and honey’ [meaning] that before they entered the Land there was the making of the covenant regarding the acceptance of the Torah... and this is what [the verse says] ‘today...’namely, upon entering the Land, and therefore [the words] ‘Udvash (and honey) Hayom Hazeh (today) Havay’eh (Hashem)’ is the acronym of one of the forms of the name Havaye’h that the Vav of Udvash of the first clause is connected to the verse of the next clause since it is all one thing” (and see Likkutei Sichos cited in the following note (pg. 231), that this idea is as Rashi explains this verse, since the aspect forcing Rashi to explain that “today...” is referring to the Mitzvah of Bikkurim is (also) from what is written before this “a land that flows with milk and honey,” which honey is related specifically to the Mitzvah of Bikkurim, study there).

¹⁴ Explained in Likkutei Sichos vol. 19 Parshas Savo (pg. 227 ff.).

regarding this (Bikkurim) – which the beginning (of everything, even regarding how people talk, and most certainly in holiness and Torah) leads to and has connection to the continuation of it.

Now, we must understand, what is the relation between the Mitzvah of Bikkurim and the covenant regarding the acceptance of the Torah and Mitzvahs – all of the Torah and Mitzvahs. Seemingly Bikkurim is one specific Mitzvah among all the Mitzvahs of the Torah, and has specific conditions and limitations in time, place, person and type [specifically in the Land of Israel¹⁵ in the time that the Beis Hamikdosh stood¹⁶; specifically from the seven species with which the Land of Israel is praised and from the choicest of them¹⁷; specifically one who has land in the Land of Israel,¹⁸ and praiseworthy land¹⁹; “the passage of Bikkurim is read only in a joyous time from Shavous until Sukkos”²⁰; and more]. What is the connection of this with “today Hashem your G-d commands you...” – which refers to *all* the Mitzvahs, which Jews are obligated in every time and every place, as the commentary of Rashi on the verse⁶: “every day

¹⁵ Keilim 1:6. Chulin 136a. Rambam Hilchos Bikkurim, beg. ch. 2.

¹⁶ Bikkurim 2:3. Shekalim 8:8. Tosefta ibid ch. 3. Sifrei on our Parshah 26, 4. Rambam ibid.

¹⁷ Bikkurim 1:3. 10. Rambam ibid, law 2-3.

¹⁸ Since specifically fruits that grow in his field are obligated in Bikkurim (Bikkurim ibid, Mishnah 2. Rambam ibid, law 10).

¹⁹ Since one does not bring “from the dates on the mountains and not from the fruits in the valleys” (sources [cited] in note 17).

²⁰ Rashi’s comm. on our Parshah 26, 11. And see also Rambam ibid 4:13.

they should be new in your eyes as if that day itself you were commanded to do them.”²¹

Also we must understand regarding the name of the Parshah – “Savo”²²: we have spoken many times²³ regarding the names of the Parshahs that the name expresses the content of the thing which is called by that name. And based on this we need an explanation regarding our Parshah: “Savo” means – entering (of the Jewish people into the Land of Israel). Which this is seemingly only an introduction and preparation for the fulfillment of the Mitzvah of Bikkurim (and the other Mitzvahs) which we need to fulfill after “entering the Land...”²⁴ And nevertheless the entire Parshah – beginning with the actual Mitzvah of Bikkurim, including also the covenant regarding the acceptance of the Mitzvahs in general in our Parshah – is called by the name “Savo”, which is nothing more than a *preparation and introduction* to the fulfillment of the Mitzvahs in the Land!

²¹ See also Likkutei Sichos vol. 9 pg. 356 ff.

²² So it is called in all the Chumash Books that I saw (and not *Kee Savo*), including the discourses of the Rebbes, our Leaders of this Parshah, at their beginning. And in Tur Orach Chayim, end sect. 428: *Kee Savo*. And in Rambam “Seder Tefilos Kol Hashanah” at the end: *Ve’hayah Kee Savo*. And this is not the place to elaborate on this.

²³ See at length Likkutei Sichos vol. 5 pg. 57 ff. And more.

²⁴ Since “when you will enter the Land...” is not the command to enter the land, conquer it and divide it, and is written in the Parshahs before it.

2. We will understand this by first explaining the innovation in the Mitzvah of Bikkurim in comparison to the other forms of giving thanks to Hashem:

The content of bringing Bikkurim and the Bikkurim recitation is the recognition that “from Hashem we receive all the blessings in the world”²⁵; the *blessing* of Hashem gives a Jew the abundance of grain and fruits in his field, which therefore he gives to Hashem “from the first of all the fruit of the land,”²⁶ from the first and best fruit of the field, and thanks Hashem (and is not “ungrateful”²⁷) for the fruits that Hashem blessed him with and for all His kindnesses (“the kindnesses of Hashem”²⁸) – “and you should answer and say before Hashem your G-d,”²⁹ “he should relate the kindnesses of Hashem upon us and upon the entire Jewish nation in general.”³⁰

The feeling of gratitude to Hashem for all His kindnesses and therefore saying thanks and giving praise to Hashem is a general concept in the life of a Jew, beginning “immediately when one arises from his sleep”³¹ through recognizing and declaring “Modeh Ani

²⁵ Chinuch Mitzvah 72. Mitzvah 606.

²⁶ Our Parshah 26, 2.

²⁷ Rashi’s comm. *ibid*, 3.

²⁸ Rashi’s comm. *ibid*, 5.

²⁹ Our Parshah *ibid*.

³⁰ Chinuch Mitzvah 606. And see also Sefer Hamitzvos of the Rambam, Positive Commandment, 132.

³¹ Wording of the Alter Rebbe in Shulchan Aruch Orach Chayim, Mahadura Basra 1:6. Siddur of the Alter Rebbe, before “Modeh Ani.” And more.

Lefanecha, I am thankful before You... for returning my soul into me.”³² And this is the foundation, the gate to his Service of Hashem, which is continued in the blessings and prayers (e.g. “we thank You... for our life which is placed in Your hands... and for Your wonders and goodness at all times, evening, morning and afternoon”³³), and in the numerous “Birchos Hanehenin, Blessings for Pleasures” which a Jew blesses and thanks Hashem throughout the whole day, every day, for every good and pleasure that he receives, including – and mainly – the Blessing after Meals (which is a Biblical obligation³⁴) – “Who provides sustenance to the entire world with goodness, favor, kindness and mercy...”³⁵

Furthermore: even among the nations of the world, who believe and recognize that Hashem is the Creator and Conductor of the world – there is the custom to thank Hashem for giving them food etc.

And this is even more emphasized according to the known Torah insight of the Baal Shem Tov (explained in detail by the Alter Rebbe³⁶), that the creation of the entire world is renewed every day and every moment, which is a boundless kindness of Hashem, the Creator of the world, to every created being – which affects the created being and brings him to a deep recognition and feeling,

³² Seder Hayom, at the beginning – brought in Be’er Heitev, Orach Chayim sect. 1, by-law 5. Shulchan Aruch of the Alter Rebbe *ibid.* Mahadura Kama *ibid.*, 5.

³³ The Amidah prayer, in the blessing of Modim.

³⁴ Berachos 48b. Rambam Laws of Berachos, beg. ch. 1.

³⁵ Wording of the first Berachah of Birchas Hamazon.

³⁶ In Shaar Hayichud Ve’ha’emunah at the beg.

that he and all that is around him completely depends on the constant kindness of Hashem.³⁷

In the Mitzvah of Bikkurim we find, however, an innovation – a deeper and more concrete expression of being thankful to Hashem³⁸: the Jew expresses his feeling of gratitude for the kindness not only *in speech*, rather he expresses it in an even stronger way – in *action*: he takes “from the first of all the fruit of the field,” and brings it into the Bais Hamikdash, “bring [it] to the House of Hashem your G-d,”³⁹ “to the place that Hashem your G-d will choose to make His Name dwell there,”²⁶ and leaves it before Hashem, “and place it before Hashem your G-d.”⁴⁰

And this expresses the complete acknowledgment that “the world and all that is in it belongs to Hashem,”⁴¹ that everything belongs to Hashem: the Jew does not suffice with the acknowledgment that all his wealth comes to him by the kindness of Hashem – rather he shows with his bringing the Bikkurim that also after receiving the bounty of fruit, the fruit (and all of his possessions) still belong to Hashem (since “the world and everything that is in it belongs to Hashem”), and therefore he brings the “first of all of the fruit of the field” (the first and best)

³⁷ See also the letter of the 18th of Elul, this year, regarding all this.

³⁸ Regarding the following, see also the letter of Motzei Shabbos Kodesh Parshas Savo, the 21st of Elul, this year.

³⁹ Mishpotim 23, 19. Sisa 34, 26.

⁴⁰ Our Parshah 26, 10

⁴¹ Tehillim 24, 1.

“before Hashem your G-d,” and it *remains* in the possession of Hashem.⁴²

And this act of bringing Bikkurim “before Hashem your G-d” (in a manner that it remains there) permeates the one bringing the Bikkurim in an even deeper way – that he should realize, moreover, feel – how his entire being and all that is found in his possession belongs “before Hashem your G-d” – since bringing Bikkurim (in action) expresses this recognition not only in his thought and speech (as is through giving praise in the Blessing after Meals etc.), rather also in his action; this permeates his *entire* being, all his “garments,”^[42] to the extent that the action overtakes him in a deep way that also influences his speech – “and you shall answer and say before Hashem your G-d,” that he says it loud (““and you should answer’ meaning raising your voice”⁴³) and with joy,⁴⁴ with his thought and intention in it.⁴⁵

3. And we may say the explanation of this³⁸:

⁴² That they become like the Sacred Objects for the Beis Hamikdosh and are given to the Cohens (see Bikkurim 3:12. Rambam Hilchos Bikkurim, beg. ch. 3. And see also Rambam ibid, 2:19. And more).

^[42] [*Of his Soul – thought speech and action (see Tanya ch. 4).*]

⁴³ Rashi’s comm. on our Parshah 26, 5. From Sotah 32b.

⁴⁴ Sifrei and Rashi’s comm. ibid. 11. Pesachim 36b. Rambam ibid, 4:13.

⁴⁵ See Chinuch cited in note 30: the person arouses his thoughts and begins to feel the truth of the power in the words of his mouth, hence when Hashem, blessed be He, bestows good to him and blesses him... it is appropriate for us to arouse our hearts with the words of the mouth and to think in the mind that everything came to him from the Master of the world...

Our Sages say⁴⁶ that the Jewish People are called “Bikkurim,” as the verse says⁴⁷ “as the first fruit of a fig tree I perceived your forefathers,” “the Jewish People are sacred to Hashem, the first of His grain,”⁴⁸ for just as “Bikkurim” (an idiom of Bechor, firstborn) are “the first of the fruit of the field,” and “Bikkurim come before all [other tithes etc.]”⁴⁹ – likewise the Jewish People are the “beginning” of the world⁵⁰ – preceding and higher than all that was created – “the thought of the Jewish People preceded everything.”⁵¹ As our Sages say⁵² on the verse⁵³ “In the beginning Hashem created the heavens and the earth,” that the world was created “for the Jewish People who are called⁴⁸ ‘the beginning of His grain.’”

And this applies not only to the Souls of the Jewish People in general Above [in Heaven] or to the Jewish People in general below, rather to every single Jew below, men women and children, as our Sages say⁵⁴: “*Each and every one* is obligated to say ‘the world was

⁴⁶ Zohar III, 253a (in the Rayah Mehemnah). And see Zohar II, beg. 121a. – Brought and explained in Ohr Hatorah on our Parshah pg. 1033 ff. ibid pg. 1039 ff. And see Sefer Hamaamorim 5654, pg. 284 ff. And see also Esther Rabbah 9:2.

⁴⁷ Hosheia 9, 10.

⁴⁸ Yirmiyah 2, 3.

⁴⁹ Terumos 3:7 (and in R. A. Bartenura *a.l.* in the first explanation).

⁵⁰ See s.v. Kodesh Yisroel LaHashem in Likkutei Torah Pinchus end 79b ff. Ohr Hatorah Pinchus end pg. 1203 ff. Ibid pg. 1212 ff. Sefer Hamaamorim 5630 pg. 205 ff. Hemshech 5666 pg. 508 ff.

⁵¹ Bereishis Rabbah 1:4. And see Tana Devei Eliyahu Rabbah ch. 14.

⁵² Rashi’s comm. beg. Parshas Bereishis. And see also Tanchuma (Buber) Bereishis 3. Vayikra Rabbah 36:4.

⁵³ Bereishis 1, 1.

⁵⁴ Mishnah Sanhedrin end 37a. And see Pirush Hamishnah by the Ramabam in his intro. s.v. Da Kee Hakadmonim Chakru.

created for me,” every single Jew must say that the world was created for him.

And just as the literal Bikkurim must be brought into Jerusalem and left in the Bais Hamikdash, “before Hashem your G-d” – likewise is also regarding the Jewish People: being that they are the “Bikkurim” of the world, the true “place” of a Jew, and every Jew, is “before Hashem your G-d,” in the Bais Hamikdash. Since the main and true essence of a Jew (also as a soul in a body below) is his G-dly soul,⁵⁵ which is a “portion of Hashem from up high, literally,”⁵⁶ to the extent – in the known words⁵⁷ – that “the Jewish People and Hashem are completely one,” and therefore, every Jew, whatever state he may find himself, is connected and united with Hashem, and therefore he must be (also in a revealed way) “before Hashem your G-d,”

“Lifnei (before)” – both in its simple meaning: in the presence of – close to Hashem, as well as in its deeper meaning: an idiom of Pnimityus (the inner most)⁵⁸ – in the inner most of “Hashem your G-d,” “the Jewish People and Hashem are completely one.” For although the entire world is created by Hashem, nevertheless the world is created only as a means “for the Jewish People that are called ‘first,’” and as a result it does not reach the

⁵⁵ See Tanya beg. ch. 32. Shaar Hayichud Ve’ha’emuna ch. 6 (end 80b). Radvaz on Rambam Hilchos Mamrim 2:4.

⁵⁶ Tanya beg. ch. 2.

⁵⁷ See Zohar III 73a.

⁵⁸ Note, what is stated in Torah Ohr Mishpotim 75c. Toras Chaim ibid beg. 409a. And more.

inner (“Lifnei”) will and intention of Hashem your G-d; whereas the Jewish People who are “Bikkurim” (“first”) – the purpose is in *they themselves*,⁵⁹ and all other things are created “for the Jewish People,” since “the Jewish People and Hashem are completely one,” therefore they are connected to “*Lifnei* (the innermost of) Hashem your G-d,”⁶⁰

And as “Havaye’h” ([The name of Hashem] meaning Creator⁶¹) becomes “Elokecha (your G-d)” (speaking to an individual, not Elokeichem (your G-d (speaking to a group))), “your strength and your vitality”⁶² – since *every* Jew – even when he finds himself as a soul in a body below (that was created from the Name Havayeh as He is vested in Elokecha, ‘your strength and your vitality’) – is on the level of Bikkurim, as mentioned before that “each

⁵⁹ See Likkutei Sichos vol. 2 pg. 604. Vol. 5 pg. 246. Vol. 6, end pg. 235 *ff.* vol. 10 pg. 25.

– And also the concept of “I was created to serve my Creator” (Mishnah and Braysa, end of Kiddushin) [which would seemingly denote that they are not a purpose in themselves rather *in order to* Serve Hashem], behold, being that the Jewish people and Hashem are completely one, indeed, this itself that they were created to serve their Creator is what they are (and see Likkutei Sichos vol. 5 *ibid* and in note 40). And see (how this takes a step further) Likkutei Sichos vol. 24 pg. 163, note 44.

⁶⁰ And furthermore we may say: “before Hashem your G-d” – higher than Hashem your G-d (similar to the explanation of “before Hashem you will be purified” (Acharei 16, 30) – Ohr Hatorah Derushim for Yom Kippur pg. 2139), being that the Jewish people and Hashem are completely one, above the [mere] *Name* Havaye’h (an idiom of Mehavah, Creator) and Elokecha (the *Name* Elokim).

⁶¹ Zohar III end 257b. Pardes Shaar 1 (Shaar Eser Velo Teisha) ch. 9. Shaar Hayichud Va’he’emunah beg. ch. 4.

⁶² See Likkutei Torah Bamidbar beg. 15d. Shelach 40c. Ohr Hatorah Yisro pg. 899 *ff.* Likkutei Sichos vol. 18 pg. 191.

and every one is obligated to say ‘the world was created for me,’” and we do not differentiate between one Jew and another, rather “each and every one” literally – even a person that is on a low level (externally) is “obligated to say ‘the world was created for me.’”

From this it is also understood that the fact that a Jew is “before Hashem your G-d” must permeate the entire life of a Jew in general, and also in its details. A Jew must feel that *every detail* of his life is part of “Bikkurim” for Hashem: not only when he is occupied in G-dly matters, Torah study and fulfilment of Mitzvos, rather even when he is occupied with mundane things of livelihood and the like – indeed, being that they are the mundane matters of a *Jew*, they are also part of the phenomenon of *Bikkurim*, and as a result they must be permeated with the fullest and highest amount of loftiness and holiness,⁶³ as befits something that is done “before Hashem your G-d.”

And even regarding a mere one thought, speech or action, which seems insignificant in comparison to other thoughts, speeches or actions – nevertheless, being a thought, speech or action of a Jew, it is a part of “Bikkurim” which belong in the Bais Hamikdash, “before Hashem your G-d”!

And the explanation of this is, as mentioned before: being that it is a part of a Jew’s life – and a Jew is “completely one” with Hashem, and he is not a means

⁶³ See also Likkutei Sichos vol. 24 pg. 662. *Ref. a.l.*

for another thing, rather the intention and goal is in him himself – it is understood that likewise is true regarding the details of his life, that every detail that a Jew does, every thought, speech or action of his, and in every moment in time or point in space in which he finds himself – even a single and very minute one⁶⁴ (relatively speaking) – is a part of “Bikkurim” which are “before Hashem your G-d” in the “Bais Hamikdash” (“the Sanctuary that Your hands, O Hashem, established”⁶⁵), and also in this moment and in this place (even if it is something temporary) he has an obligation to say “for me the (entire) world was created,” since everything was created for the Service of a Jew (in thought, speech or action) in this particular time or in this particular place – as it is known that “the steps of man are *established* by Hashem”⁶⁶ (similar to “the Sanctuary that Your hands, O Hashem, *established*”), [to the extent that a Jew has the power and authority to accomplish a change and revolution in the realms of time and place – “the Jewish

⁶⁴ Based on this we can truly appreciate the law (Pei’ah beg. ch. 1. Bikkurim 2:3) that the Bikkurim offering has no minimum amount (as per the Biblical law*), “even one cluster of grapes and even one fig” (Sifrei, our Parshah 26, 2).

*) *Rambam Hilchos Bikkurim 2:17. – An there are opinions that Bikkurim essentially has no minimum amount even in the Rabbinical Law (see the Talmudic Encyclopedia under this entry (vol. 3 pg. 305), ref. a.l.).*

⁶⁵ Beshalach 15, 17.

⁶⁶ Tehillim 37, 23. And see “Hayom Yom” 10th of Tammuz. 3rd of Elul. 14th of Cheshvan. Sefer Hasichos 5748 vol. 2 pg. 529 ff. *ref. a.l.* And see “Hayom Yom” 18th of Elul, the Torah Discourse of the Baal Shem Tov on Shabbos Parshas Savo 5652 on the verse ‘Vehayah Kee Savo...’

People sanctify the times,"⁶⁷ and likewise regarding sanctifying a place (through building a Shul and the like)].

4. Based on this we can understand the innovation in the Mitzvah of Bikkurim in comparison to the other ways of thanking and praising Hashem:

The deeper content of "Bikkurim," namely, bringing out that the true existence of a Jew is one thing with Hashem, and therefore all of their details "are before Hashem your G-d" – reflects itself in the fulfilment of the Mitzvah of Bikkurim in the simple sense (through the Jewish People), that this is not only an offering of thanks in speech, rather also in action – we bring the physical fruits "before Hashem your G-d" and they remain in the possession of Hashem, the physical fruits become holiness,⁶⁸ and this overtakes the Jew who is bringing the Bikkurim, [expressed] in his thought, speech and action – that he (the Jew) becomes the "declarer" (the source) who says and sings the praise of Hashem – "and you should answer and say before Hashem your G-d," and all those around him, including the "Kohen that will be in those times,"⁶⁹ and also Hashem Himself, so to say, stand and listen to what he is saying,

Not only as the relationship of a Creator and creation, that the creation thanks Hashem for bestowing vitality

⁶⁷ Berachos 49a.

⁶⁸ See the sources cited in note 42.

⁶⁹ Our Parshah 26, 3.

and kindness, however the Creator and the creation remain two separate things, as mentioned above.

Through fulfilling the Mitzvah of Bikkurim, we reveal below in this lowest world, that the Jewish People (as souls in bodies) are “Bikkurim” (“first”) of the entire world, for whom the entire world was created.

5. From this we can understand the all-embracing concept in the Mitzvah of Bikkurim which connects it to all Torah and Mitzvos in general:

Bikkurim express the goal of the fulfilment of the entire Torah and Mitzvos – that a Jew, also as he is a soul in a body in this physical world, should be openly in a state of being “Bikkurim” (“first” of the entire world) – since he is one thing with Hashem, “before Hashem your G-d,” “the Jewish People and Hashem are completely one.”

6. Furthermore and deeper:

The fact that the Jewish People are “Bikkurim” – “the thought of the Jewish People *preceded everything*” – is even regarding *Torah*. For although “Bereishis” – “Beis Raishis (two firsts),” “[the world was created] for the Torah that is called⁷⁰ ‘the beginning of His way’ and for the Jewish People who are called ‘the first of His grain,’”⁷¹ “two things preceded the world, Torah and the Jewish People, and I do not know which one came first”

⁷⁰ Mishlei 8, 22.

⁷¹ Rashi’s comm. cited in note 52. And see also Tanchuma (Buber) Bereishis 5.

– nevertheless “when He says ‘command the Jewish People,’ ‘speak to the Jewish People,’ I know the Jewish People came first,”⁷² being that “the entire Torah is commands to the Jewish People.”⁷³

The meaning of this is, however, not that the Jewish People, as they precede and are higher than the Torah, have no connection, Heaven forbid, with the Torah – as understood from this itself that the *one word* “Bereishis” includes “two firsts,” Torah and the Jewish People. In other words, although in a revealed sense Torah and the Jewish People are two things, nevertheless in truth and in essence they are *one* thing: the Jewish People are connected to the Torah (“they [the words of the Torah] are our life and the length of our days”⁷⁴), and Torah is connected to the Jewish People (“the entire Torah is commands to the Jewish People”).

And the meaning of “the Jewish People preceded” the Torah is – *similar* to a cause and effect, so to say: Torah was given because of the Jewish People (commands to the Jewish People), and therefore⁷⁵ saving a life overrides the entire Torah,⁷⁶ and not the opposite. The fulfillment of the Torah is not possible without the Jewish People, it

⁷² See Tanna Devei Eliyahu Rabbah ch. 14 (and see Sefer Hasichos 5749, vol. 2, pg. 725, note on the margin of note 43).

⁷³ Sefer Hasichos 5705 pg. 121. And see also Sefer Hamaamorim 5700, pg. 61.

⁷⁴ Wording of the Brachah of Ahavas Olam of the Maariv Prayer – based on the wording of the verse (Nitzavim 30, 20) “for He is your life and the length of your days.”

⁷⁵ See also Sefer Hasichos 5749 vol. 1, pg. 129 note 61.

⁷⁶ See Yoma 82a. Kesubos 19a.

is necessary to have Jewish People who will accept and fulfill the Torah (which is “an inheritance for the congregation of Ya’akov” ⁷⁷). Whereas the existence of the Jewish People is possible even if a person transgresses Torah and Mitzvos, Heaven forbid – as the words of our Sages⁷⁸ “although he sinned, he is [still] a Jew,” since the Jewish People are higher than the Torah [as this expresses itself in a clear way in the phenomenon of Teshuvah (return to Hashem), that even one who transgressed – Heaven forbid – the Torah, can do Teshuvah, since his soul reaches a “place” that is higher than Torah (as known⁷⁹ regarding “they asked the Torah... they asked Hashem... He said ‘he should do Teshuvah and he will be forgiven’”⁸⁰)].

However, since Torah comes together with the Jewish People (“two firsts”) – only that within this itself – “the Jewish People preceded”⁸¹ – it is understood, that the

⁷⁷ Berachah 33, 4.

⁷⁸ Sanhedrin 44a.

⁷⁹ See Sefer Hamaamorim 5629 pg. 338 ff. 5705 pg. 124 ff. *e.p.*

⁸⁰ Yalkut Shimoni Tehillim Remez 702. And more.

["One who sinned what should he do and he will be forgiven"? the Torah answered... forgiven, they then asked Hashem and Hashem answered that he should do Teshuvah and he will be forgiven" see also Sefer Hamaamorim Melukat vol. 5 pg. 17 ff.]

⁸¹ And based on this we may possibly explain the initial thought in the Midrash “(two things preceded the world, Torah and the Jewish People) and I do not know which one came first” (although he says afterwards “when He says ‘command the Jewish People’... I know the Jewish People came first”) – that so too is true also according to the conclusion (that [still] “I do not know which one came first”), since the Jewish people and the Torah are one, only that within ‘one’ itself, the Jewish people came first.

essence of the Jewish People is connected to the Torah [since the Jewish People are connected in essence to Hashem, and therefore also to – His blessed Wisdom and Will⁸² (Torah, which is completely one with Hashem⁸³)] and therefore the existence of the Jewish People itself (being one with Hashem) brings a Jew to fulfill the Torah actually and clearly, as the ruling of the Rambam⁸⁴ that the inner desire of a Jew (even in a state that his evil inclination attacks him) is always to fulfill the Will of Hashem (“he wants to be a Jew and wants to do all the Mitzvos and distance himself from transgression”).

Only that usually – this itself (that the Jewish People preceded Torah) is revealed in a clear way through Torah, since according to the order of the Service in the usual manner as it ought to be (from the perspective of “a person goes in the straight path”) a Jew must learn Torah and fulfill its Mitzvos, and through this the virtue of the Jewish People is revealed; however, also without this it is possible that the essence of the Jewish People should be revealed as they are above the Torah (as this

And we may also explain: in the Service there are two orders, sometimes Torah precedes the Jewish people and sometimes the Jewish people precede Torah (as *infra* in the Talk), and therefore “I do not know which one came first” regarding the *actual order of the Service*. Still in both orders “the Jewish people preceded” from the perspective of their source Above.

⁸² See Tanya ch. 4.

⁸³ Tanya ch. 4 and beg. ch. 23 in the name of the Zohar. And see Maamarei Admor Ha’emtza’ee Vayira vol. 1 pg. 285. And see Zohar I, 24a. vol. 2, 60a. Tikkunei Zohar, Tikkun 6 (21b). Tikkun 22 (64a). Likkutei Torah Nitzavim 46a. And more.

⁸⁴ Hilchos Gerushin, end ch. 2.

expresses itself in the Service of Teshuvah, as mentioned above). And the explanation of this:

Regarding the wording⁵⁷ “three knots⁸⁵ are tied with each other: Hashem, the Torah and the Jewish People,” there is the known question⁸⁶: Three things connect through *two* knots. Why does it say “three knots”? And one of the explanations of this is⁸⁷: In addition to the connection of the Jewish People to Hashem which is accomplished through Torah, there is also a third connection between the Jewish People and Hashem – as the Jewish People are higher than Torah, and even more so – they connect the Torah to Hashem⁸⁸ (Who is higher than the Torah).

Meaning, within a Jew there are two levels: (a) as the souls of the Jewish People descend below in a body in this physical world, where they are a “literal created existence,”⁸⁹ which due to the concealment of the world, their connection to Hashem is not clearly evident, and

⁸⁵ “This needs investigation, for in Zohar Parshas Acharei, 73a it does not say the words ‘three knots’ rather ‘three levels are tied...’ However most certainly this wording, ‘three knots’ is found in some place in Zohar or Tikkunim, and it seems that the saintly Alter Rebbe said every time [this statement] using the words ‘three knots...’ since this is how it is stated in all the Discourses” – Sefer Hamaamorim 5657, end pg. 28.

⁸⁶ Sefer Hamaamorim 5657, *ibid*.

⁸⁷ Likkutei Sichos vol. 18 pg. 408. Vol. 19 pg. 264. Sefer Hamaamorim Melukat vol. 3 pg. 155.

⁸⁸ See Likkutei Torah Shelach beg. 47c. Sefer Hamaamorim 5705 pg. 123. And see Sefer Hamaamorim Melukat *ibid*. Sefer Hasichos 5749 vol. 2 pg. 725.

⁸⁹ Sefer Hamaamorim 5705 *ibid*.

therefore we must reveal it through the Torah – which even as it descends below it is [clearly] evident that “the Torah and Hashem are completely one”; (b) and through this (the connection of the Jewish People to the Torah) – the *essence* of the Jewish People is revealed, as “the Jewish People and Hashem are completely one,” as they precede and are higher than the Torah. And therefore the Jewish People have the power to contribute to the Torah,⁸⁸ including that they connect the Torah to Hashem, Who is above the Torah (as mentioned above).

And we may say, that since the Jewish People – even as they find themselves *below* – they are “Bikkurim,” “before Hashem your G-d” – therefore even [as they are] below, the essence of the Jewish People as they are higher than the Torah is present [and this expresses itself in a revealed way in the phenomenon of Teshuvah, as mentioned above].

And as it is understood also from the abovementioned words of our Sages that “each and every one is obligated to say ‘the world was created for me,’” which (obviously) includes every Jew, even an Am Ha’aretz (ignorant one),⁹⁰ who does not have a revealed connection to Torah. [As alluded to in the words of our Sages: even in the level of “the world was created” – which preceded the Giving of the Torah and before the command to *study* the Torah – there is the obligation to say “the world was created *for me*”].

⁹⁰ See Toras Kohanim and Rashi’s comm. on the verse, Kedoshim 20, 2 (s.v. Am Ha’aretz): “Am (a nation) for which Ha’aretz (the land) was created.”

And we may say that this expresses itself actually regarding a Jewish infant and small child (before he begins to speak and is capable of studying Torah in a revealed way), and likewise a child in knowledge who does not yet have a revealed connection to Torah (not by his own fault Heaven forbid, rather an infant that was captured [and raised] among non-Jews⁹¹) – that since Hashem placed him in this environment and it is not his fault, therefore although he does not yet have a revealed connection to Torah, also he is on the level of “Bikkurim,” who belongs “before Hashem your G-d,” who precedes and is higher than all matters of the world, and even precedes Torah, and all matters were created “for him.”

In other words, in the actual Service of Hashem there are two manners: (a) usually the connection of the Jewish people and Hashem is through the Torah,⁹² which therefore “Torah study is equal to all of them,”⁹³ and it is a constant obligation upon every Jew to study Torah in every free moment,⁹⁴ since his entire existence is dependent on it. (b) Regarding, however, one who is in a

⁹¹ See Rambam Hilchos Mamrim 3:3.

⁹² And we may say that regarding this level our Sages said (Chulin 92a) “‘the leaves of it’ refers to the ignorant ones... for without the leaves the grape clusters [the Torah scholars] would not stay good,” [implying that the ignorant ones also need Torah study and their part is in helping the Torah scholars]. And based on this we can better understand why this [what is explained in the talk regarding the *necessity* of Torah study] does not contradict the above-mentioned words of our Sages that “*every single person* is obligated to say...” which obviously includes also ignorant people.

⁹³ Pei’ah 1:1.

⁹⁴ Sanhedrin 99a.

state – not due to his fault – that he does not yet have a revealed connection to Torah – the concept of “Bikkurim” applies to him, that for him everything was created. What more – this itself brings him to Torah, as mentioned above.

7. And we may say that the all-embracing concept in the Mitzvah of Bikkurim (revealing the virtue of the Jewish people – “Bikkurim” – even in this physical world, including their virtue in preceding Torah) is expressed also in the Bikkurim Recitation, the passage that the one bringing the Bikkurim says: “and you shall answer and say before Hashem your G-d, ‘Arami [tried to] destroy my father and he went down to Egypt... and Hashem took us out of Egypt... and gave us this land...”⁹⁵ – which this (the descent of Yaakov to Egypt, the exodus from Egypt and the entry into the Land of Israel) are general matters connected to *all* the Jewish people *in all* the generations⁹⁶:

The content of this recitation is, that although “Arami [tried to] destroy my father,” i.e. Yaakov was by Lavan, and “Lavan desired to uproot everything when he ran after Yaakov...”⁹⁷ (“and also others came upon us to annihilate us”⁹⁷) “and he descended to Egypt and he settled there together with a small amount of people” (“with seventy people”⁹⁷) – which all of this was *before the Giving of the Torah* – nevertheless, not only did this not,

⁹⁵ Our Parshah 26, 5.

⁹⁶ As the words of our Sages ‘in every generation a person is obligated to see himself as if he left Egypt’ (Mishnah Pesachim 116b).

⁹⁷ Rashi’s comm. on the verse.

Heaven forbid, negatively affect Yaakov and his children, rather on the contrary: “and they became a great and strong nation there,”⁹⁸ both in quantity as well as in quality,

[Beginning already in the time of Yaakov, who merited that his “all his children were complete,”⁹⁸ to the extent that when Yaakov was uncertain about this, “his children told him: ‘hear Yisroel (Yaakov our forefather) Hashem our G-d, Hashem is one,’ just as in your heart there is only one so to we have in our heart only one, thereafter Yaakov our forefather responded and said ‘blessed is the Name of His honorable majesty forever and ever,’”⁹⁹ – that even when they were in Egypt, nevertheless “we have in our heart only one” – the truly complete union with Hashem, “before Hashem your G-d”];

And also afterwards – notwithstanding the fact that “the Egyptians placed bad upon us...”¹⁰⁰ with the limitations¹⁰¹ of the world, nevertheless “Hashem took us out of Egypt with a strong hand and outstretched arm, with true awesomeness, signs and wonders,” including “and He brought us to this place and He gave us this land, a land that flows with milk and honey”¹⁰² – he chose the Jewish people as the “Bikkurim” of the entire

⁹⁸ Vayikra Rabbah 36:5. Rashi’s comm. on Vayechi 47, 31. And see Pesachim 56a. And more.

⁹⁹ Pesachim ibid.

¹⁰⁰ Our Parshah ibid, 6.

¹⁰¹ See Torah Ohr Va’eira 57b. Beshalach 64a-b. Yisro 71c *ff. e.p.*

¹⁰² Our Parshah ibid, 8-9.

world¹⁰³; and therefore the Jewish people bring – a portion for a portion¹⁰⁴ – “the first fruit of the land that Hashem gave me and place it before Hashem your G-d.”

Which this shows that the Jewish people – also before the Giving of the Torah, before they received a revealed connection to Torah below¹⁰⁵ – are on the level of “Bikkurim,” that preceded everything, even Torah, and this is revealed through the phenomenon that “they became a great and strong nation over there,” and afterwards “Hashem took us out of Egypt with a strong hand and outstretched arm, with true awesomeness, signs and wonders,” including “and He brought us to this place and He gave us this land, a land that flows with milk and honey.”

8. Based on this we will also truly appreciate the law regarding Bikkurim, that “Bikkurim must be brought in a vessel,”¹⁰⁶ as the verse says²⁶ “and you shall place it in a basket,” more specifically, the law is that “if he brought them in a metal vessel [as was the custom of the rich

¹⁰³ And based on this we will better appreciate the continuation of the verses after this (ibid, 18-19) – “Hashem singled you out (meaning significant, ‘I will make you noble in the world’ – Berachos 6a) to be precious nation for Him... and to place you above all the nations that He made.” And so too after this, [verse] 28, 1.

¹⁰⁴ See Sotah 8b. 9b. *ref. a.l.* And more.

¹⁰⁵ For although the Forefathers fulfilled the entire Torah before it was given [to the Jewish people] (see Yoma 28b. Kiddushin 82a), this was, however, a spiritual accomplishment and it did not affect a refinement of the physical object in the world (see at length Likkutei Sichos vol. 16 pg. 212 *ff. ref. a.l.*).

¹⁰⁶ Wording of the Rambam Hilchos Bikkurim 3:7, from Sifrei on our Parshah, 26, 2.

people that “they bring their Bikkurim in baskets of silver and baskets of gold”¹⁰⁷] the Cohen takes the Bikkurim and the vessel is returned to the owner, and if he brought them in a straw basket or the like [as the custom of the poor people¹⁰⁷] the Bikkurim *and the baskets* go to the Cohen”¹⁰⁸:

The¹⁰⁹ complete revelation of the virtue of the Jewish people as “Bikkurim” is, that also when they are in a “vessel,” a soul in the vessel of the (limited) body, including even in a poor person’s vessel (poverty is only in knowledge¹¹⁰), it is evident that they are “Bikkurim.” What more – “Bikkurim must be brought in a vessel” – the Bikkurim come “before Hashem your G-d” specifically through a vessel.

To the extent that specifically a vessel made of very simple things (of this lowest world of which there is no lower than it) become one with the Bikkurim, as such that “the Bikkurim and the baskets go to the Cohens,” that also the vessel itself becomes the level of “before Hashem your G-d.”

And furthermore: through this is accomplished that there should be [the phenomenon of] “and place it in a *TeNE (basket)*,” תנא, acronym of Taamim (musical notes)

¹⁰⁷ Bikkurim 3:8.

¹⁰⁸ Rambam *ibid* 8.

¹⁰⁹ Regarding the following, see at length Likkutei Sichos vol. 29 pg. 145 *ff.*

¹¹⁰ See Nedarim 41a.

Nekudos (vowels) and Osios (letters) ¹¹¹ – that we have the completeness of Torah, not only the letters and vowels of the Torah – rather also the musical notes, and in a manner of “you shall place” the “Bikkurim” [into the Tenah] – that the Jew “puts” himself in an internalized way into (the musical notes, vowels and letters of) the Torah.

9. Based on the above, we will understand (in greater depth) the connection of the Mitzvah of Bikkurim to the continuation of the Parshah in discussing the covenant regarding Torah and Mitzvahs in general [in addition to what was explained earlier (ch. 5), that Bikkurim expresses the content of all of Torah and Mitzvos]:

“Bikkurim” – the essential quality of the Jewish people (that they preceded the Torah) – is the beginning and foundation of all of Torah and Mitzvahs; due to the fact that “the Jewish people and Hashem are completely one,” Hashem makes a covenant (in the first place) with the Jewish people that unites Hashem and the Jewish people (as the unity of ‘the two parts of the [split animal]’ in a covenant^[111]), in a clearly revealed way also below, which this is actualized and revealed through “guarding the words of this covenant,” the Jewish people accept upon themselves and fulfill the Torah and Mitzvahs of Hashem, “today Hashem your G-d commands you to do these statutes and laws and you shall guard and do them *with all your heart and all your Soul*” (in a manner that this

¹¹¹ Megaleh Amukos, Ofen 53. Ohr Torah of the Mezritcher Maggid, our Parshah (56b). And see also Sefer Hasichos 5749 vol. 2 pg. 694.

takes him over completely), as such that we see clearly in the world that “Hashem singled you out today to be a precious nation for Him... and to place you above all the nations that He made, for praise, significance and splendor.”¹¹²

10. With this we will also understand – more in detail – the connection of Bikkurim to the exposition of Rashi on the verse “Today Hashem your G-d commands you” – “every day it should be new in your eyes as if that very day you were commanded them”¹¹³:

We spoke earlier (ch. 3), that since the purpose of the Jewish people – being “Bikkurim” – is they themselves, and all was created *for them*, therefore it is understood, that every detail in the life of a Jew (even a person that as of yet does not have a revealed connection to Torah) – every moment in time, every point in space, every single thought, speech or action, has a purpose in itself (and is not at all a means to another thing), meaning that it is a completely new thing (due to the purpose that this detail has in itself), regarding which there is the obligation to say “for me (for this detail) the world was created,” meaning that everything in the world, all moments in time etc. are included in this one moment.

[111] [*“A covenant and union as if they became one flesh... and therefore it is referred to as ‘cutting’ a covenant, as the verse says ‘that they cut the calf and went between its pieces,’ in other words, that both go through one body to be united as one” (Likkutei Torah, beg. Parshas Nitzavim) – cited in Dvar Malchus Nitzavim Rosh Hashanah Vayeilach 5751-2.*]

¹¹² Our Parshah 26, 18-19

¹¹³ As supra, ch. 1.

From this it is understood that the power to accomplish that “every day (Torah and Mitzvos) should be *new* in your eyes” (although one did this Service already in the past) – comes specifically from a Jew (“Bikkurim”), since regarding all matters of the world – being that they are not a purpose for themselves, rather a means for something else (for the Jewish People and for the Torah), there can be a day (and most certainly a moment) in time that is a continuation of the Service of the day before, or a preparation and means for the following day;

Specifically the Jewish People have the power to accomplish that “every day it should be *new* in your eyes,” a true renewal [similar to the renewal every day and every moment of the creation from nothing to something through Hashem Himself¹¹⁴] moreover, every day, which includes also every moment, as such that this new moment becomes a new beginning in one’s Service in Torah and Mitzvos which includes in it all moments until the end and culmination of his Service,

Similar to how specifically the Jewish People have the power to innovate [new Torah insights] in the Torah itself (since they preceded it), including also – accomplishing an innovation in the one studying Torah himself, that he becomes like a new person literally (through his Torah study), and every day and moment – in a new way.

¹¹⁴ See Sefer Hamaamorim 5679 pg. 444. 5700 pg. 117 ff.

11. With this we will also understand the explanation of the name of the Parshah “Savo”:

Although “Savo ([enter] the land)” is a preparation and introduction to the fulfillment of the Mitzvahs upon entering into the Land of Israel – nevertheless being that it is an action and the order of Service of a *Jew*, it (“enter”) has a purpose in itself (in addition to the fact that is an introduction to what comes after it), which includes (in this detail) all aspects of the Service.

And this is also the content of the word “Savo” itself: even at the beginning of the Service of a person, when he is merely at the [stage of] “entering” (even before he fulfils the Mitzvah) – he must “enter” (Savo) into this in a *complete* way,¹¹⁵ knowing that the “Savo” itself is what his entire Service is at this moment, which includes – and gives the power – to do the Service that is after this: “and you will conquer it and settle in it,” and the Mitzvah of bringing the Bikkurim and reciting the Bikkurim Recitation, including – the fulfillment of the covenant in general in the continuation of the Parshah.

And to add, that the name of the Parshah “Savo”¹¹⁶ denotes that the “Savo (enter)” is a *certainty* (it is not speaking about the *command* to enter the Land of Israel) – and the “Kee (when)” denotes the order in which this will take place, namely, that certainly it will be fulfilled that “you will enter the land and you will conquer and settle in it,” and in a manner of “Veyahah (and it will be)

¹¹⁵ See Likkutei Sichos vol. 19 pg. 245.

¹¹⁶ See above, note 22.

when you will enter” – ‘wherever it says Vehayah it means immediately,’¹¹⁷ including that immediately we fulfill the Mitzvah of Bikkurim.

*

12. The spoken above has a special connection to the month of Elul – when we make a righteous accounting of our Service¹¹⁸ of the past year and as a preparation for the coming year:

The month of Elul – the acronym of [the Hebrew words for] “I¹¹⁹ am for my Beloved and my Beloved is for me”¹²⁰ – is a time when every Jew feels close to Hashem, and a closeness that is connected to love, as emphasized in the expression “beloved.”¹²¹ And as the known analogy of the Alter Rebbe,¹²² that in the month of Elul Hashem is Like a “king in the field,” “and at this time *whoever wants* to greet Him has permission (and can¹²³) do so and He receives *all* of them with a pleasant countenance and shows a joyous face to all of them,”

¹¹⁷ Sifrei, beg. of our Parshah.

¹¹⁸ See Sefer Hamaamorim 5696 end pg. 141 ff. 5698, end pg. 66. Sefer Hamaamorim Yiddish pg. 75. 129. And see Likkutei Maharil Hilchos Yomim Hanora'im. Likkutei Torah by the Arizal on the verse ‘and she will cry... for a month's time’ (Seitzei 21, 13). Tur Orach Chayim beg. sect. 581. Likkutei Torah Parshas Re'ei 32a.

¹¹⁹ Shir Hashirim 6, 3.

¹²⁰ Abudarham Seder Tefillas Rosh Hashanah Upeirushah ch. 1. Seder Hayom (in Seder Rosh Chodesh Elul). The sources cited in Sefer Hamaamorim Melukat vol. 2 pg. 82 note 67.

¹²¹ See Bach on the Tur cited in note 118.

¹²² Likkutei Torah ibid.

¹²³ Addition/explanation of my revered father-in-law the Rebbe, in Sefer Hamaamorim 5700, pg. 167.

moreover, every person can ask from Him all that they need.

Hence, the content of “Bikkurim” is even more emphasized, [namely] the unity of the Jewish people with Hashem including with closeness and love (“my Beloved”) because of the preciousness of the Jewish people to Hashem; and there are no conditions for this, that one must be a Torah scholar, one who studies Torah or one who fulfills the Mitzvahs etc., rather “whoever that wants” can greet Him and He “receives all of them with a pleasant countenance.” Which this emphasizes the essential quality of the Jewish people – being the “first of the produce” of Hashem – indeed, they are united with Him with a deep love (notwithstanding their state as it may seem).

And this is emphasized even more in the fact that “I am for my Beloved and my Beloved is for me” (the acronym of Elul) begins with “I” – the essential existence of a Jew, as he is in a state of “I” (his existence), in whatever state he might be in – he is drawn and connects from his own initiative (an arousal from below) to “my Beloved” (Hashem), and specifically *this* (the “I am for my Beloved”) brings afterward also the [phenomenon of] “and my Beloved is for me,” the connection and love of Hashem to the Jewish people. As the verse says¹²⁴ “as the water reflects one’s face so too is the heart of one person to another [lit. the heart of man to man]”: through the fact that “the heart of man” below yearns with love for

¹²⁴ Mishlei 27, 19.

the Supernal “Man”[Hashem] – “I am for my Beloved,” this brings afterward the [phenomenon of] “and my Beloved is for me” of the “heart of – the Supernal – Man” “to man” below.

And we may say, that the fact that a Jew (as he is an “I”) has the power to accomplish this (including to arouse the [phenomenon of] “and my Beloved is for me”) – expresses his power that he is “Bikkurim” standing “before Hashem your G-d,” “the Jewish people and Hashem are completely one”; and in order that it not be “bread of shame [i.e. unearned],”¹²⁵ it is revealed through a Jew being below in a world which conceals his open connection to Hashem, so that he – through *his Service* (“I”) – should reveal this.

Including that this brings a perfection in the fulfillment of Torah and Mitzvahs – alluded to in the five acronyms of “Elul” which correspond to Torah, prayer, acts of kindness, Teshuvah and Redemption (as spoken in the previous years¹²⁶) – as alluded to in the word “Lev (heart)”¹²⁷ (where the love of “my Beloved” (love) – “heart of one to another” – is), which has the numerical value of 22 plus 10, and we may say that this corresponds to the 22 letters of the Torah that are revealed through the ten soul-powers of a Jew, which through this they make up together – Lev – the Jewish people, the Torah and Hashem are completely one, which then there is the

¹²⁵ See Yerushalmi Arlah 1:3. Liikkutei Torah Tzav beg. 7d.

¹²⁶ Liikkutei Sichos vol. 19 pg. 272 ff. *ref. a.l.*

¹²⁷ Note that the analogy of ‘the King in the field’ is in Liikkutei Torah pg. 32.

complete revelation of the unity of “the heart of one to another,” “I am for my Beloved and my Beloved is for me.”

13. From this we take the following practical lesson – regarding the righteous accounting that every person must make in the month Elul for the Service of the year before, in order to perfect and make up for what was lacking or was not done in a complete manner; as well as the appropriate preparation for the Service of the coming year:

Contemplating on the fact that every Jew is “Bikkurim” that must be brought “before Hashem your G-d” in the Beis Hamikdosh, and this must permeate his entire life, also his mundane matters – not only Shabbos and Holidays, not only in the month of Elul and Tishrei (which is full of holidays¹²⁸), rather throughout the entire year – it is understood how much he must be careful in everything he does.

Even when it is only a single thought, speech or action, which seems insignificant in comparison to all other thoughts, speeches or actions – however, upon sufficiently contemplating on the fact that this thought, speech or action is a part of “Bikkurim” that is brought into the Bais Hamikdash, *before Hashem your G-d* – and the *Kohen that will be in those days* scrutinizes his every moment – he will certainly put effort and guarantee that

¹²⁸ See Beis Yosef Orach Chayim sect. 492 (s.v. Umah Shekasav). Shulchan Aruch of the Alter Rebbe, *ibid*, 2.

every minute thing, every small detail of his conduct should be done with the utmost care.

If this is so all days of the year, how much more so must be the responsibility and caution – together with the merit – in the month of Elul, the month of evaluation of the entire past year, and the month of preparation for the entire coming year, especially in the last twelve days of the month of Elul, which correspond to the twelve months of the year, each day corresponding to one month¹²⁹ – it is even more understood how much one must value every moment of the day (corresponding to an entire month), in making the true soul-search and preparation for the coming year!

Especially that in addition to the auspicious month of Elul – it is in the year 5751 [whose Hebrew letters are] the acronym of [the Hebrew words meaning] ‘it should be a year in which I will show them wonders,’ and a preparation for the year 5752, the acronym for ‘it should be a year of wonders in everything.’ And we may add [that it is also the acronym of ‘wonders of] understanding’ with the virtue that Binah, understanding, has over Chachmah, wisdom (seeing,^[129] ‘I will show them’), and the union of both as one – ‘understand with wisdom and become wise with understanding,’ as explained in many places.¹³⁰

¹²⁹ Sefer Hasichos 5703 pg. 177. 179.

^[129] [*Chachmah (wisdom) is compared to sight since it is the essence – general idea (a glimpse) of the concept.*]

¹³⁰ Sefer Yetzirah 1:4. And see Sefer Hamaamorim 5659 pg. 74 ff.

And in addition to one's own Service in all the above, one must see to it to influence other Jewish people around him, that they should also do their Service in a complete manner in the month of Elul, in the Days of Selichos and afterwards also in the month of Tishrei.

Furthermore and mainly – to arouse again regarding the efforts to provide the [Sukkos] holiday necessities to all those that need it, and before this, the necessities for Rosh Hashanah (“eat fatty foods, drink sweet drinks and send portions to one who does not have”¹³¹), and likewise in the days in between as well as throughout the entire month of Tishrei.

14. In all the above there is a special lesson regarding the Redemption, which must come *literally* immediately (according to all signs):

The ultimate “entering the land” (and fulfilling the Mitzvah of Bikkurim in the literal sense) will be in the true and complete Redemption, like “when we left the land of Egypt,”¹³² as is discussed in the passage of Bikkurim.

Being that this is the most important and timely matter – since according to all signs the Redemption should have come already a while ago – it is understood that the [action of] “you should answer and say before Hashem your G-d,” especially in the month of Elul when “whoever wants to greet Him have permission to do so

¹³¹ Nechemyah 8, 10. And see Likkutei Sichos vol. 14 pg. 369 ff.

¹³² Wording of the verse – Michah 7, 15.

and He receives all of them with a pleasant countenance and shows a joyous face to all of them,” there must especially be a request (in a lifted voice) “until when”?!... It should already be the Redemption in the literal sense!

And being that the “answer and say” comes from a Jew – who is “Bikkurim” for Hashem, “completely one” with Hashem, and the “answer and say” is said “before Hashem your G-d” (including also in its meaning Lifnei – Bepnimius, as mentioned above) – it is understood that the “answer and say” has in its power to bring the Redemption *in the literal sense* [just as “we screamed out to Hashem”¹³³ in the Egyptian exile “and Hashem heard our voices... and He took us out with a strong hand... and He brought us... and He gave us this land”], moreover – “before they call out and I will answer”¹³⁴: being that there is a person to do the action of calling out (a Jew), and he is in state of “they will call out,” Hashem does not wait until there is the actual outcry, rather “before they call out and I will answer.”

Although there is the known saying of our Rebbes our leaders (which was printed and publicized¹³⁵), that “not with our will did we go into exile and not with our will will we go out of exile, rather with the Will of Hashem...” – this is, however, speaking as a Jew has his own will (“our will,” which is separate, Heaven forbid, from the Will of Hashem) in this physical world in

¹³³ Our Parshah 26, 7.

¹³⁴ Yeshayah 65, 24. And see Rambam Hilchos Teshuvah 7:7.

¹³⁵ The talk of the 3rd of Tammuz 5687 – printed in Sefer Hamaamorim 5687 pg. 196. *E.p.*

worldly matters etc.; however, as a Jew is in a state of being “one” with Hashem, and especially in the month of Elul (when there is a state of “I am for my Beloved and my Beloved is for me”) he does not have his own will, rather in the words of the Mishnah¹³⁶ – “make His Will your will in order that He will make your will like His Will” – the Will of Hashem is the will of a Jew and the will of a Jew is the Will of Hashem – a Jew has in his power to (accomplish that Hashem should) nullify the exile and bring the Redemption *literally* immediately!

– The concept of exile has no connection at all to a Jew. Since the place of a Jew is – at his Father’s table,¹³⁷ “before Hashem your G-d” in the Bais Hamikdash. And the fact that Hashem made an exile is in order to bring about the Service of a Jew to reveal in the world that he is “Bikkurim” for Hashem, and that “the Jewish People and Hashem are completely one,” and through this – immediately nullify the exile, and take out all the good and lofty matters that there are in exile, including – to transform “Golah (exile)” into “Geulah (Redemption)” (through revealing the Alef of Alufo Shel Olam (Master of the universe) – the intention of Hashem – in exile¹³⁸), the virtue of Teshuvah which comes through the descent into exile.

And although [it is written] “[if a person says] ‘I will sin and I will do Teshuvah... he is not given a chance to

¹³⁶ Avos 2:4.

¹³⁷ See Berachos, end 3a.

¹³⁸ See Likkutei Torah Bahaalosecha 35c. *e.p.*

do Teshuvah”¹³⁹ – however, Hashem sent the Jewish People into exile (“not with our will did we go into exile” as mentioned above) – only it came about through “the Awesome One [Hashem] devised a plan for people,”¹⁴⁰ only in order to raise the Jewish People to a higher level; hence, through the “answer and say” of a Jew, he has the ability to nullify the temporary concealment and descent of exile (גולה), and insert the Alef – Alufo Shel Olam (Master of the world), to reveal in it – the true and complete Redemption.

And may it be the Will [of Hashem] that through the “answering and saying” of a Jew, that he begs and cries out to Hashem: ‘please have mercy and take the Jewish People out of exile already, and already bring the true and complete Redemption through Moshiach’ –

And may Hashem will it that this should accomplish its goal, and bring the Redemption literally immediately, and all the Jewish People, and every Jew, go and – “come to the Land that Hashem your G-d gives you as an inheritance and you should conquer it and settle it, and you should take from the first of the fruit of the field...”

“And you should answer and you should say” – it should be *literally* immediately.

¹³⁹ Mishnah, end Yoma.

¹⁴⁰ Tehillim 66, 5. Tanchuma Vayeishev 4.

[The fact “that sometimes evil of the Evil-Inclination overcomes a person and he commits a sin” is because “from Above the Evil-Inclination was sent to bring him to do this sin.” – See Dvar Malchus Sisa, 5752.]

Blessing of the Rebbe Shlita

After Hataras Nedarim, Erev Rosh Hashahnah 5752

– Translated from Yiddish –

Yasher Koach – thank you.*

May you be written and sealed for a good and sweet year among the whole Jewish People,

And especially in the main thing – the true and complete Redemption, literally immediately.

Especially since there are already several signs for this – starting from the words of our Sages¹ many years and generations ago: “all the appointed times have finished and it only depends on Teshuvah,” and my revered father-in-law the Rebbe the leader of the generation explained that the Teshuvah has also been done, and we are already standing “all of you are ready”² and are standing this way already for a while –

May there be immediately the true and complete Redemption, and at this moment may all the Jewish People, “with our young and with our old... with our sons and with our daughters,”³ immediately be in the Holy Land, and there itself – in Jerusalem the capitol city, on the holy mountain, and in the Bais Hamikdash,

*.) To the Ten Men Quorum.

¹ Sanhedrin 97b.

² Wording of my revered father-in-law the Rebbe in his letter from the 26th of Adar I, 5698 – his Igros Kodesh vol. 4 pg. 279. And see “Hayom Yom” 15th of Teves.

³ Bo 10, 9.

moreover, in the Holy of Holies, where there is the Foundation Stone from which the world was founded,⁴

And the holiness of the Holy of Holies and the Foundation Stone in it spreads immediately throughout the entire world – “and Hashem will be King over the entire earth,”⁵ “Hashem will rule forever.”⁶

Again – may you be inscribed and sealed for a good and sweet year.

* * *

[After the Rebbe Shlita descended from the podium he continued]:

The new year coming is “a trifold year,” which has a trifold completeness, a year in which three aspects of completeness (which are not dependent on each other and in other years there can be one without the other) come together:

(a) The completeness of a leap year,⁷ which has an additional thirteenth month, and the year is called “a perfect year.”⁸

⁴ Yoma 54b.

⁵ Zechariah 14, 9.

⁶ Beshalach 15, 18.

⁷ See at length the letters addressed to the entire Jewish nation for the date of the 6th of Tishrei: 5736 (Likkutei Sichos vol. 14 pg. 454 ff.); 5738 (Likkutei Sichos ibid pg. 478 ff.); 5744 (Likkutei Sichos vol. 24 pg. 633 ff.); 5749 (Sefer Hasichos 5749 vol. 2 pg. 767). [For the date] Rosh Chodesh Nissan: 5744 (Haggadah Shel Pesach with a collection of explanations etc. pg. 747 ff.); 5749 (Haggadah Shel Pesach ibid pg. 806 ff.). And more.

(b) The completeness⁹ in the fact that the month of Cheshvan and the month of Kislev – the two months of the year that are able to be either ‘lacking’ (only 29 days long) or ‘full’ (30 days long)¹⁰ – *are both full*, two ‘full’ months – “double for salvation,”¹¹ making the year be referred to as “complete.”¹²

(c) The first day of Pesach occurs on Shabbos, hence there is completeness in the Counting of the Omer, for it begins “the day after the Shabbos [i.e. Yom Tov]”¹³ also in its literal sense,¹⁴ making the “seven complete weeks”¹³ “complete like the six days of Creation,” beginning on Sunday and ending on Shabbos (as stated in the Midrash¹⁵).

And in the new year all three aspects of completeness come together: both the completeness of the number of months (a leap year) and the completeness of the number

⁸ Behar 25, 30. Erechin 31a (in the Mishnah). Rambam Hilchos Shemitah Veyovel 12:5. And see Ohr Hatorah by the Tzemach Tzedek (Yahal Ohr) on Tehillim 19, 8 (pg. 67 ff.).

⁹ See at length the Talk of the 2nd day of Rosh Hashanah 5752 (infra pg. 304 ff.).

¹⁰ Rambam Hilchos Kiddush HaChodesh 8:6. Tur Orach Chayim sect. 428.

¹¹ Wording of the verse – Iyov 11, 6. And see Shemos Rabbah beg. ch. 46.

¹² Tur ibid. And in Rambam ibid: its months are complete.

¹³ Emor 23, 15.

¹⁴ In addition to its meaning “the day after [the first day of the] Holiday [of Pesach]” as the exposition of our Sages (Menachos 65b ff. Toras Kohanim and Rashi’s comm. on the verse, Emor ibid).

¹⁵ Koheles Rabbah 1:3 and in Matnos Kehunah. Pesikta Derebbi Kahana ch. 8. Pesikta Rabbah, ch. 18. Rokeach Hilchos Omer sect. 295. Ravan sect. 86. Ravyah Pesachim sect. 526. And more.

And see at length the Talks of Acharon Shel Pesach 5751.

of days in the months (two ‘full’ months) – making this year have the greatest possible amount of days (being a “perfect year” and a “complete year” – a leap year in which the months of Cheshvan and Kislev are full), as well as the completeness of the “complete weeks,” connected to the bringing of the Two Loaves and the other sacrifices of the holiday of Shavuot, the time of the Giving of our Torah, which is also connected to “new Torah insights will be revealed by Me.”¹⁶

Also and mainly – the trifold completeness of the new year adds even more power that literally immediately – already at the beginning of the year – we will already merit all aspects of completeness, including the completeness of “new Torah insights will be revealed by Me,” because literally immediately the true and complete Redemption comes,

And literally immediately we merit a good inscription and sealing in a revealed way for every single Jew and Jewess among the Jewish People as a whole – for a good and sweet year.

¹⁶ Yeshayah 51, 4. Vayikra Rabbah 13:3.

Blessing of the Rebbe Shlita

After Receiving the Collective Pa"n [Request for Blessing], Erev Rosh Hashanah 5752

– Translation from Yiddish –

1. Regarding matters of judgement in the Torah – which are especially pertinent in these days, which are called the Days of *Din* (*Judgment*),¹ (starting from the Day of Judgment of Rosh Hashanah²) – there is a Psak-*Din* (ruling) from Hashem in the Torah³ that the judgment must be in a manner of “(and the jury shall judge...) and the jury shall save,”⁴ meaning that the entire judgment is only in order that there should be a greater addition in “and they shall save”⁵ [to the extent of the ultimate

¹ And therefore we say in the ‘ten days from Rosh Hashanah till Yom Kippur’ [in the Amidah] “the king of *judgment*” (Berachos 14b. Tur Shulchan Aruch and Alter Rebbe’s Shulchan Aruch, Orach Chayim beg. sect. 582) “for in these days Hashem shows His kingship to judge the world” (Alter Rebbe’s Shulchan Aruch ibid. from Rashi Berachos ibid s.v. Hamelech).

² As stated in many of the Rosh Hashanah prayers. And see Rosh Hashanah 8a. 16a-b. Vayikra Rabbah beg. ch. 29. Zohar vol. 2, 32b. 135a. vol. 3, 131a. Targum on Iyov 2, 1. Rambam Hilchos Teshuvah 3:3. Tur Orach Chayim end. Sect. 581 (quoted in part infra in the talk). And see also Likkutei Torah Naso 26a. Sefer Hallikutim – Dach Tzemach Tzedek, entry: Rosh Hashanah, pg. 330 ff., ref. a.l. And more.

³ “What He does, He commands the Jewish people to do,” as the verse says (Tehillim 147, 19) “He speaks His words to Yaakov, His laws and statutes to the Jewish people” (Shemos Rabbah 30:9).

⁴ Masei 35, 24-25. And see Mishnah beg. Sanhedrin (end 2a). Rosh Hashanah 26a. And more.

⁵ And see Vayikra Rabbah 29:3: when the Jewish people take their Shofars before Hashem, He arises from the throne of judgement and sits on the throne of mercy... and fills with mercy for them, has mercy on them and transforms the ruling of judgment to that of mercy.

perfection of “and they shall save” in the true and complete Redemption, as explained below in chapter 3].

As it is written in the Tur⁶ as a ruling (although he brings it from the Midrash⁷) on the verse⁸ “who is a great nation who has Hashem close to them”: “which nation is like this nation, who knows the character of their G-d... for the way of the world is that when a person is to be judged in court... he does not know how his judgment will come out, however the Jewish People are not like this – they wear white clothing and wrap themselves in white... and eat, drink and rejoice on Rosh Hashanah because they know that Hashem will make a miracle for them...” “and He moves⁹ their judgment to the side of merit and tears their [harsh] decree of judgment.”

Meaning that the Jewish People are such a “nation” – that their nature in their day-to-day conduct (even in the time of exile) is – that even before there is the actual ruling they already know with certainty that the judgment will be meritorious (“and the jury shall save”), to the extent that the certainty is expressed and effects a change in their clothing, foods and drinks on Rosh Hashanah (“eat fatty foods and drink sweet drinks”¹⁰).

⁶ Orach Chayim Hilchos Rosh Hashanah sect. 581.

⁷ Yerushalmi Rosh Hashanah 1:3. Yalkut Shimoni Va’eschanon Remez 825.

⁸ Va’eschanon 4, 7.

⁹ Yalkut Shimoni ibid.

¹⁰ Nechemyah 8, 10. Beis Yosef and Shulchan Aruch Admor Hazakein, Orach Chayim 583:4.

2. And in addition, this concept is also emphasized in the Parshah of the week of the Shabbos from which Rosh Hashanah is blessed – Parshas Nitzavim¹¹:

“You¹² are standing (Nitzavim) today, all of you, before Hashem your G-d” refers¹³ to the Jewish People – all ten levels within the Jewish People (as they are listed in the continuation of the verse¹⁴) and within every single Jew and Jewess individually¹⁵ (corresponding to the ten Sefiros, as they exist in a revealed way within every single Jew and Jewess¹⁶ as a soul within a body) – as they stand on the Day of Judgment of Rosh Hashanah¹⁷ (“today”¹⁸), for although it is the Day of Judgment – they stand in a manner of “Nitzavim (standing),” “existing and standing, meaning that they win in the judgment”¹⁹ – “and the jury shall save.”

And we may say that this is also connected to the explanation²⁰ of “Nitzavim (standing)” as an idiom of

¹¹ Which this Parshah is always read before Rosh Hashanah (Likkutei Torah beg. Parshas Nitzavim).

¹² Beg. Parshas Nitzavim (29, 9).

¹³ Likkutei Torah beg. Parshas Nitzavim.

¹⁴ Nitzavim ibid, 9-10.

¹⁵ Likkutei Torah ibid.

¹⁶ With his ten Soul-powers (see Likkutei Torah ibid) that descended from the ten Sefiros (Tanya beg. ch. 3).

¹⁷ Citations in note 2.

¹⁸ See Paneach Raza end Parshas Nitzavim. Likkutei Torah ibid. “Hayom Yom” 25th of Elul. And see also Zohar cited in note 2.

¹⁹ “Hayom Yom” ibid. And see s.v. Zeh Hayom 5690 (Sefer Hama’amorim Kuntresim vol. 1, 69b).

²⁰ Ohr Hatorah Nitzavim pg. 1201. And see Ohr Hatorah Va’eschanon pg. 180.

“Nitzav Melech, a king standing strong,”²¹ that every single Jew and Jewess stands (on Rosh Hashanah) like a king,²² a king over all the existence around him, to the extent of being a king over the entire Order of the Gradational Descent [of the Revelations of Hashem] – for every single Jew and Jewess, in the state that he is in – is a king, he receives from the King of all kings, Hashem, Whom we crown on Rosh Hashanah (“crown Me over you”²³); and as the abovementioned ruling of the Tur, that the Jewish People know from the outset that they will win the judgment, because they are “a great nation who have Hashem close to them” (and therefore they know the “character of their G-d”), and they are at the level of a king, and therefore they receive – through receiving from the King of all kings Hashem – all the revelations and bestowing of bounty as a king gets them without any effort on his part. And on the contrary: it is forbidden for a king to do work,²⁴ when one of the people in the kingdom can do it for him; how much more so when it is “in the presence of a vast nation,” for “with a vast nation the king is glorified.”²⁵

²¹ Melachim I, 22, 48.

²² And therefore it is in his power to crown Hashem as King on Rosh Hashanah, since he “is in some way related to Him” (Ohr Hatorah Va’eschanon ibid).

²³ Rosh Hashanah 16a. 34b.

²⁴ Most certainly this is so since even “when a person is appointed to be in charge of the welfare of the community he is prohibited to do work in front of three people [i.e. in public]” – Kiddushin 70a. Rambam Hilchos Sanhedrin 25:4. Tur Shulchan Aruch Choshen Mishpat 8:4.

²⁵ Mishlei 14, 28.

3. The main and ultimate of “the jury shall save” is the salvation from the present state of exile, in the true and complete Redemption – because even those who have – also now (in exile) – abundant spiritual livelihood and abundant physical livelihood, and even those who are in the Holy Land on the holy mountain, and there itself – in the closest place to the site of the Holy of Holies – however they too say there²⁶ “because of our sins we were exiled from our Land,” because we do not yet have “a Sanctuary that Hashem, Your hands established,”²⁷ and it is still not a state of “all its inhabitants upon it,”²⁸ that specifically then all matters exist in ultimate perfection, including – the Mitzvah of the Jubilee year,²⁹ which is especially connected to emancipation and redemption,³⁰ as it says “and each man will return to his property and each man will return to his family” (in the Jubilee year), even one who says³¹ “I loved my master” and does not go out in the seventh year.³²

And we may say that the connection of the Day of Judgment of Rosh Hashanah to the Redemption (“and the jury shall save”) is emphasized also in the fact that on Rosh Hashanah it is the Service of accepting Hashem’s kingship, to fulfill Hashem’s request “crown Me over

²⁶ In the Musaf prayer of Yom Tov.

²⁷ Beshalach 15, 17.

²⁸ Erchin end 32b. Rambam Hilchos Shemitah Veyovel 10:8.

²⁹ And note that the beginning of freeing in the Yovel year is from Rosh Hashanah – Rosh Hashanah 8b. Rambam Hilchos Shimitah Veyovel 10:14. And see Likkutei Sichos vol. 9 pg. 387.

³⁰ Behar 25, 10.

³¹ Mishpotim 21, 5-6.

³² See Rashi’s comm. on Mishpotim ibid, 6. Behar ibid.

yourselves” [as the Gemara says in the *Babylonian Talmud*,²³ which is connected to exile, “in places of darkness He placed me”³³], and Hashem’s kingship is connected to and is revealed in its ultimate perfection through the King Moshiach [the exemplifier of] King Dovid (whose primary aspect is the Sefirah of Malchus-kingship³⁴).

And from this it is understood that as we stand now in the last moments before the Redemption (according to all the signs, as mentioned above³⁵) – the judgment in these days (the Days of Judgment) must bring the ultimate of “and they shall save” – the true and complete Redemption.

And *literally* immediately – without getting into discussion on this – there is no time for this, because we already have to go to greet the true and complete Redemption and the King Moshiach [the exemplifier of] King Dovid, and my revered father-in-law the Rebbe at our head – and therefore it is understood that every moment earlier that we finish the matters that are before this, the true and complete Redemption will come a moment earlier.

4. And to add, that the connection of “and they shall save” on Rosh Hashanah to the Redemption is emphasized also in the Parshah of the week – Parshas

³³ Eichah 3, 6. Sanhedrin 24a.

³⁴ See Sefer Hamitzvos by the Tzemach Tzedek, the Mitzvah of appointing a king.

³⁵ In the Berachah after Hataras Nedarim (supra pg. 277).

Vayeilech, which comes in continuation to Parshas Nitzavim:

When we stand “standing [strong]... before Hashem your G-d,” in a way of “a king standing strong” (as mentioned above, chapter 2) – the Jewish People have the power that immediately afterward they will have “*Vayeilech, and he went*” – first and foremost the going from the exile to the Redemption, which includes the going from the lands of the exile to the land of the Redemption (the Land of Israel), and especially as it immediately becomes in a state of “all its inhabitants upon it,” and afterwards in the Redemption itself – “and he went,” “they shall go from strength to strength,” to the extent of “appearing before Hashem in Tzion.”³⁶

And “today my days and years were filled” (as Moshe’s words in continuation to “and Moshe went”³⁷) is accomplished for every single Jew and Jewess – that every single Jew and Jewess has days and years filled with Torah and Mitzvos, and he receives the power for this from the fact that Moshe had it like this, and from this it is drawn into every single Jew and Jewess through the aspect of Moshe within him that affects him, including in action (as the Alter Rebbe explains in Tanya,³⁸ and with additional explanations on this from the Tzemach Tzedek).

³⁶ Tehillim 84, 8.

³⁷ Rashi’s comm. Vayeilech 31, 2.

³⁸ Chapter 42.

5. The abovementioned connection of the Day of Judgment, Rosh Hashanah, to “and the jury shall save,” including and mainly the Redemption – begins already on *Erev* (the day ushering in) Rosh Hashanah, for an ‘Erev’ and preparation is similar to the thing that is being prepared for, and how much more so regarding Erev Rosh Hashanah, when there is already “and the jury shall save” of Rosh Hashanah – as the abovementioned ruling of the Tur, that already on *Erev* Rosh Hashanah the Jewish People know that they will win the judgment, and then they already begin the preparations for Rosh Hashanah³⁹ - and as it is known that Shabbos and Yom Tov need a special preparation,⁴⁰ and how much more so the preparation of Erev Rosh Hashanah for Rosh Hashanah, which affects *all* the days of the year (like a head, which influences all parts of the body).⁴¹

6. And we may say that the connection of Erev Rosh Hashanah to the Redemption (winning the judgment) was revealed more in the recent generations – through the birthday of the Tzemach Tzedek on this day (in the year 5549):

The name of the Tzemach Tzedek [as he was called by the name of his Torah book] is the name of Moshiach, who is called “Tzemach” and is called “Tzedek”.⁴²

³⁹ See Tur ibid: therefore the custom is to take a hair-cut and wash the clothes on *Erev* Rosh Hashanah.

⁴⁰ Beitzah 2b.

⁴¹ See Likkutei Torah Discourses for Rosh Hashanah 57a ff. *e.p.*

⁴² “Tzemach” – “a person, his name is Tzemach (flourish)” (Wording of the Hoshanos of Hoshanah Rabbah. From Zechariah 6,

And to add regarding the connection of Tzemach Tzedek to Moshiach: the Tzemach Tzedek – the third leader of the leaders of Chabad⁴³ – includes within him all the leaders, as we see in his Torah teachings, which include the Torah teachings of all the leaders before him, and also of the leaders after him, including my revered father-in-law the Rebbe, leader of our generation. And being that our Rebbe is our leader, and the whole concept of the revelation of the inner part of the Torah and spreading the wellsprings outward through our Rebbe, are connected to the revelation of Moshiach, and especially my revered father-in-law the Rebbe, leader of our generation as is alluded to in his name “Yosef Yitzchok” an idiom of “Hashem will ‘Yosef’ (add) His hand again”⁴⁴ – therefore it is understood that this (the connection of the Rebbe to Moshiach) is emphasized in the Tzemach Tzedek, who includes all the leaders.

And from this it is understood that on the birthday of the Tzemach Tzedek (on Erev Rosh Hashanah), when “his Mazal is the strongest”⁴⁵ – the concept of name of Moshiach is the strongest, that the one whose birthday it

12 (and in the comm. *a.l.*). and see *ibid* 3, 8). “Tzedek” – “and his loins will be girdled with Tzedek (justice)” (Yeshayah 11, 5). And see Yirmiyah 23, 5 and in Rashi’s comm. *ibid* 33, 15.

⁴³ Corresponding to the Sefirah of Da’as (Sefer Hasichos 5696 pg. 141. 5702 pg. 19. 5705 pg. 60. Igros Kodesh of the Rebbe Rayatz vol. 9 pg. 416).

⁴⁴ Yeshayah 11, 11.

[This may allude to the fact that the Rebbe Rayatz [Yosef Yitzchok], is Moshiach Ben Yosef (who precedes Moshiach Ben Dovid, the Rebbe King Moshiach Shlita (see the talk of Balak 5750)), hence the emphasis on the connection of specifically the name Yosef to the Redemption.]

⁴⁵ See Yerushalmi Rosh Hashanah 3:8 and in Korbon Ha’eidah.

is does everything that depends on him – and automatically it certainly accomplishes its effect – that there should be the revelation of the name of Moshiach, and moreover – the revelation of Moshiach himself (as he is higher than his name).

Similar to how it is regarding the soul, which “is called by five names”⁴⁶ (Nefesh, Ruach, Neshamah, Chayah), including the fifth name – Yechidah, including the essence of the soul (“it is called by five names”⁴⁷),

Similarly we may say regarding Moshiach – that in addition to the revelation of the name of Moshiach, including how it is connected to Yechidah ([since Moshiach is] the collective Yechidah⁴⁸), there is also the essence of Moshiach, which is one thing with the Essence of the Infinite [aspect of Hashem, namely the *transcendent* aspect of Hashem, *Kingship*],⁴⁹ and therefore the

⁴⁶ Bereishis Rabbah 14:9. Devorim Rabbah 2:37. In several places and prints it is written in a different order. However so is how it is listed in Eitz Chaim Shaar Derushei Abia ch. 1. Shaar Hagilgulim at the beg. *e.p.*

⁴⁷ See Sefer Hama’amorim 5688 pg. 117. And more.

⁴⁸ Ramaz on Zohar II, 40b. On Zohar III 260b. Likkutei Torah by the Arizal Bereishis, on the verse Vayis’halech Chanoach. Sefer Arba Me’ah Shekel by the Arizal (pg. 241 – Jerusalem print 5745). And more. And see the sources cited in Likkutei Sichos vol. 29 pg. 360 note 27.

⁴⁹ See Sefer Hamitzvos by the Tzemach Tzedek, Mitzvas Minui Melech, at the end: regarding Moshiach it is written ‘[life] You have given [to Moshiach]’ ‘You’ [referring to] the Infinite by Himself [gave Moshiach life, not through His revelations]. [The level of Moshiach is connected to the level of Hashem that completely transcends (characteristic of Kingship) the world, referred to as Infinite, not to His *revelation* (of Kingship) that has relation to the world (as was regarding King Dovid). With this the Rebbe King Moshiach Shlita gives a clear explanation of what is written in Derech Mitzvosecha (see what

revelation of Moshiach (on Erev Rosh Hashanah) is connected to accepting Hashem's kingship on Rosh Hashanah⁵⁰ as mentioned above, and to the revelation of the concept of kingship ("a king standing strong") within every single Jew and Jewess,^[50] as understood also from the ruling of the Tur regarding Erev Rosh Hashanah, as mentioned above.

[And note that the Tur is the basis of the Beis Yosef, which is the basis of the Shulchan Aruch of the Beis Yosef, which is the basis of the Shulchan Aruch of the Alter Rebbe, on which there are several responsa and explanations of the Tzemach Tzedek.]

7. And we may connect this to the concept of "and Moshe went" (the going from the exile to the Redemption as mentioned above, chapter 4) – according to what has been spoken recently⁵¹ about the acronym [which is especially relevant to Chabad Chassidim, and through them – to the whole Jewish People in all the generations] of "Miyad (immediately)" – "immediately they are redeemed"⁵² – Moshe, Yisrael (the Baal Shem Tov), Dovid ([ancestor of] the King Moshiach)^[52]:

is stated there in more detail, however needing explanation). See also infra pg. 314 and note 44, Hemshech 5666 pg. 166 ff.]

⁵⁰ Based on this the connection of the birth of the Tzemach Tzedek to Erev Rosh Hashanah is understood.

^[50] [See supra note 22.]

⁵¹ The talk of Bamidbar and the 2nd Day of the Shavuot Holiday, 5751. And more.

⁵² Wording of the Rambam Hilchos Teshuvah 7:5.

^[52] [Moshiach sometimes is referred to as Dovid and Moshe since Moshiach has their Soul etc., see Dvar Malchus Chay Sarah 5752, e.p.]

All three (Moshe, Yisrael the Baal Shem Tov and the King Moshiach [the exemplifier of] Dovid) are connected to “immediately they are redeemed”: Moshe is the first redeemer and [his soul is in] the last redeemer.⁵³ Yisrael the Baal Shem Tov – as the answer of Moshiach to his question “when is the master [Moshiach] coming” – “when your wellsprings (of the Baal Shem Tov) will spread outward.”⁵⁴ And the King Moshiach [the exemplifier of King] Dovid – through whom the true and complete Redemption actually comes.

And in the word “Miyad (immediately)” all three are together in one single word, and in a word which means “immediately,” in one single moment – this shows that all three are one single point: the point of *Redemption immediately*.

And this point is divided into three details, and specifically in the order of Moshe, Yisrael the Baal Shem Tov and Dovid [the ancestor of the] King Moshiach: the power for the Redemption comes from Moshe the first redeemer [whose soul is in] the last redeemer, and ‘Moshe received the Torah and passed it down...,’⁵⁵ which includes all of the entire Torah, everything that a wise student will innovate,⁵⁶ including – also the revelation of the inner part of the Torah in a way of

⁵³ See Shemos Rabbah 2:4. Zohar vol. 1, 253a. Shaar Hapesukim Parshas Vayechi. Torah Ohr beg. Parshas Mishpotim. And more.

⁵⁴ The known holy letter of the Baal Shem Tov – printed in Kesser Shem Tov at the beg. *e.p.*

⁵⁵ Avos beg. ch. 1.

⁵⁶ See Megillah 19b. Yerushalmi Peiah 2:4. And more – cited in Likkutei Sichos vol. 19 pg. 252 in the notes.

spreading the wellsprings outward through the Baal Shem Tov, through which “the master comes,” the King Moshiach [the exemplifier of] Dovid.

And in more detail: Moshe and Dovid ([the ancestor of] the King Moshiach) are the first and the last – the first redeemer [whose soul is in] the last redeemer, and between them there is the letter Yud, which stands for Yisrael (the Baal Shem Tov), which alludes to the essential point of Jewishness (“Pintele Yid”),⁵⁷ as it exists in a revealed way to the extent that it receives the shape of a letter (Yud), and even more so: specifically the ך Yud is what connects the two letters ם Mem and ך Dalet, which are wide and extended incomparably more than the Yud – because the essential point of Jewishness connects to Hashem Himself, and therefore the Jew stands in a state of “a king standing strong” (as mentioned above) and “Veyeilech (going),” and specifically he has the power to bring the first redeemer [whose soul is in] the last redeemer (Moshe and the King Moshiach [the exemplifier of] Dovid).

And the power for the revelation of the Yud (the essential point of Jewishness) – [the level of] Yechidah in the soul (the spark of Moshiach that is within every single Jew⁵⁸) to the extent of the essence of the soul – in a Jew, comes especially through Yisroel the Baal Shem Tov, through the revelation of Chassidic teachings – which refers in general to all the Chassidic teachings of all our

⁵⁷ See “Hayom Yom” 8th of Adar I.

⁵⁸ Me’or Einayim end Parshas Pinchas.

Rebbes our leaders (which is connected to Moshiach), and especially – this is in a revealed way in the Tzemach Tzedek, who includes all our Rebbes our leaders, as mentioned above (chapter 6).

8. The abovementioned connection of Erev Rosh Hashanah to the Redemption is more emphasized on Erev Rosh Hashanah in the calendar setup of this year – both in the days of the week, that it is on the first day of the week [Sunday], as well as in the year in general – the year 5752:

When Erev Rosh Hashanah occurs on the first day of the week, then it is between two auspicious days – between the day of Shabbos and Rosh Hashanah. And according to the known fact that all matters of holiness are precise, it is understood that the day of Erev Rosh Hashanah has the power to connect the two extremes of Shabbos and Rosh Hashanah: Shabbos is “Shabbos was sanctified [by Hashem] and endures as so”⁵⁹ from Above, whereas Rosh Hashanah is sanctified by the Jewish People (the Jewish People, who sanctify the times⁶⁰). And through the day of Erev Rosh Hashanah between them the two aspects are connected, that the holiness of Shabbos which transcends all the worlds (“[Shabbos] was sanctified and endures as so’ from Above) is drawn down as it is [on its high level] into Rosh Hashanah; and similarly the other way, it is revealed how every single Jew is a “master” (being that he is on the level of a king,

⁵⁹ Beitza 17a.

⁶⁰ Berachos 49a.

as mentioned above) over the Shabbos, affecting the Shabbos [sanctifying it with Kiddush etc.], and even – how every single Jew and Jewess becomes a master over (the bringing of) “the day that is all Shabbos and rest for everlasting life.”⁶¹

And in more detail: in the calendar setup of this year there is the advantage that Rosh Hashanah occurs within a consecutive sequence of three special days one after the other⁶²: (a) the holy Shabbos day is connected to “the day that is all Shabbos and rest for everlasting life.” (b) Erev Rosh Hashanah – on the first day of the week, which is called in the Torah⁶³ “one day,” because Hashem was alone in His world.⁶⁴ And this idea of the first day of Creation repeats itself on every Sunday,⁶⁵ as we see in the song of the day that we say then “the earth and all that fills it belongs to Hashem.”⁶⁶ And with a special emphasis when Sunday is the day ushering in Rosh Hashanah, “this⁶⁷ day [Rosh Hashanah] is the beginning of Your work, a remembrance of the first day.”⁶⁸ (c) Rosh Hashanah is on the second day of the week [Monday], on which disagreement was created⁶⁹ – disagreement in a

⁶¹ Tamid at the end.

⁶² See at length the Talk of the day of Shabbos – Shabbos Parshas Nitzavim, 28th Elul 5751.

⁶³ Bereishis 1, 5.

⁶⁴ Bereishis Rabbah 3:8. Rashi’s comm. on Bereishis 1:5.

⁶⁵ See Likkutei Torah Shir Hashirim 25a. *e.p.*

⁶⁶ Tehillim 24, 1.

⁶⁷ Musaf prayer of Rosh Hashanah, Rosh Hashanah 27a.

⁶⁸ See the Talk of the 2nd day of Rosh Hashanah 5752 (*infra* pg. 308 *ff.*).

⁶⁹ Bereishis Rabbah 4:6. Zohar I, 17a.

positive sense, a disagreement for the sake of Heaven (like the disagreement of Shammai and Hillel) which “will ultimately endure,”⁷⁰ both the advantage of Shammai (Gevurah-severity⁷¹) as well as the advantage of Hillel (Chessed-kindness⁷¹) – “and the jury shall judge (judgment [Gevurah])... and the jury shall save” (Chessed-kindness), through a power that transcends both, which unites them⁷² – the power of Moshe, an acronym for Moshe Shammai Hillel, who is the first redeemer [and his soul is in] the last redeemer.

Which is in addition to the trifold advantage of the new year – a perfect year (a leap year), a complete year (Cheshvan and Kislev ‘full months’), and “perfection” in the completeness of “seven complete weeks,” as spoken about above.⁷³

9. The acronym of the [Hebrew letters representing] the number of the year 5752 was set by the Jewish People to be – ‘It will surely be a year of wonders in everything’:

“Wonders in everything” means simply, that there will be (It will surely be – denoting a promise, command and empowerment) wonders *in everything*, in everything of the year. And this is accomplished through the true and complete Redemption coming literally immediately, which then there will be “wonders in everything.”

⁷⁰ Avos 5:17.

⁷¹ See Zohar III, 245a. Tanya Igerress Hakodesh sect. 13. And more.

⁷² See the Talk of the 2nd day of Rosh Hashanah 5752 (infra pg. 321 ff. 367 ff.).

⁷³ After Hataras Nedarim (supra pg. 278 ff.). And see at length – the Talk of the 2nd day of Rosh Hashanah (infra pg. 304 ff.).

And the explanation of this: “Bakol, in everything” denotes the ultimate perfection of blessing, including the perfection of the true and complete Redemption – as our Sages say⁷⁴ “three Hashem gave them to taste in this world a foretaste of *the World to Come*, they are, Avraham Yitzchok and Yaakov, Avraham, as it says regarding him⁷⁵ Bakol, Yitzchok⁷⁶ as it says regarding⁷⁷ him Mikol, Yaakov as it says regarding him⁷⁸ Kol.” In other words “BaKol” is connected to the perfection of the World to Come,⁷⁹ the true and complete Redemption, which then we will have “everything” – everything in perfection.

And in the source of things: “everything” denotes the five Sefiros (which include all the Sefiros) from Chessed-kindness to Hod-glory, as they are complete (each one including ten) – and this is the numerical value of “Kol (everything)” (fifty). And “with everything, from everything, everything” this is as the completeness of “Kol (everything)” (Redemption) is drawn down into all three realms (corresponding to the three forefathers), which include all the details.

And because every single Jew – men women and children – is an heir of each of the three forefathers and all of them together, and every Jew has within him

⁷⁴ Bava Basra, end 16b ff.

⁷⁵ Chaye Sarah 24, 1.

⁷⁶ Note that in the Time to Come Yitzchak will be called ‘for you are our father’ (Shabbos 89b).

⁷⁷ Toldos 27, 33.

⁷⁸ Vayishlach 33, 11.

⁷⁹ See Ohr Hatorah Chaye Sarah 125b. And see Sefer Halikkutim Dach Tzemach Tzedek under the entry ‘Kol’ pg. 132 ff. *ref. a.l.*

[aspects of] all the three forefathers,⁸⁰ it is understood that every single Jew receives literally “in everything, from everything, everything,” as everyone says at the end of the Blessing after Meals: “as He blessed our forefathers Avraham, Yitzchak and Yaakov in everything, from everything, everything, so may He bless all of us together with a complete blessing,”

And literally – that every single Jew and Jewess receives “in everything, from everything, everything” spiritually, and “in everything, from everything, everything” physically, with all the meanings of it, starting from the main meaning – that already in the last moments of the exile every single Jew will have “in everything, from everything, everything,” that all his matters will be in the best and most perfect way (“they did not lack anything good”⁸¹),

And also and mainly – that this brings immediately the ultimate perfection of “in everything, from everything, everything” – the true and complete Redemption, and literally and physically – fitting the Blessing after Meals of the Jewish People⁸² (in which we request “in everything, from everything, everything”): “and you shall eat and be satisfied and bless Hashem

⁸⁰ See Torah Ohr, beg. Parshas Va'eira. And more.

⁸¹ Rashi's comm. on Bava Basra ibid.

⁸² Which is the only Berachah that is a Biblical obligation (Berachos 48b. Rambam beg. Hilchos Berachos. Seder Birkas Hanehenin of the Alter Rebbe, at the beg.). And even according to the opinions that the Blessing for Torah [study] is a Biblical obligation – it is not connected to the physicality of the world and the Land of Israel as much as Birkas Hamazon (“and you will eat and be satiated...”).

Your G-d for the good land that He gave you”⁸³ – that we receive the Land of Israel literally, and immediately in a way of inheriting and conquering and dividing the land, and all the Jewish People are there “everyone under his vine and under his fig tree,”⁸⁴ in the true and complete Redemption.

And in a way that this also affects the past, that although this actual moment Moshiach still has not come, [however] when he comes in the next moment – he will change (through bringing in the Alef of the Aluf-Master of the world⁸⁵) also the moments before this (of “Golah-exile”) into a part of the Geulah.

10. And in conclusion:

As we stand on the auspicious day of Erev Rosh Hashanah 5752, ‘it will surely be a year of wonders in everything’ – which is also the birthday of the Tzemach Tzedek – and at the end and conclusion of the month of Elul, acronym for “I am for my Beloved and my Beloved is for me,”⁸⁶ and all five acronyms of Elul, corresponding

⁸³ Eikev 8, 10.

⁸⁴ Wording of the verse – Melachim I, 5, 5.

⁸⁵ See Likkutei Torah Bahalosecha 33c. e.p.

[Golah (exile) is the same letters and word as Geulah (Redemption), only with the addition of an Alef, representing the fact that the adding the Alef makes Golah itself into Geulah (see the Talk of Acharei-Kedoshim, 5751, at length).]

⁸⁶ Shir Hashirim 6, 3. And see Abudarham Seder Rosh Hashanah Upeirushah ch. 1. Reishis Chochmah Shaar Hateshuvah ch. 4 (115b). Pri Eitz Chayim Shaar Rosh Hashanah ch. 1. Bach on Tur Orach Chayim sect. 581 (s.v. V’he’eviru). Shelah in his Meseches Rosh Hashanah (213a). Likkutei Torah Re’ei (32a). And more.

to the three realms and pillars of Torah, Service and acts of kindness, and Teshuvah and Redemption⁸⁷ – it is a certainty that since we stand in a state of “my Beloved is for me” Hashem blesses every single Jew and the whole Jewish People already in the month of Elul “in everything, from everything, everything,” “from His full, open, holy and wide Hand,”⁸⁸ both spiritually and physically, as well as in both of them together, to the extent of it being in a manner that they become one existence.

And according to the abovementioned ruling of the Tur that already on Erev Rosh Hashanah the Jewish People “wear white and wrap themselves in white” – it is understood that already on Erev Rosh Hashanah we receive already the beginning of all the revelations and lights, and most certainly – all the powers, both spiritually and physically.

And also and mainly – that *literally* immediately *Miyad* on this Erev Rosh Hashanah, the birthday of the Tzemach Tzedek – Moshiach is revealed, in a way of “pointing with one’s finger and saying ‘this’”⁸⁹: here is Moshiach as he is called “Tzemach,” here is Moshiach as he is called “Tzedek,” here is Moshiach as he is called “Yosef Yitzchok” (the name of my revered father-in-law

⁸⁷ See Likkutei Sichos vol. 29 pg. 272 ff., *ref. a.l.*

⁸⁸ The third Berachah of Birchas Hamazon.

⁸⁹ Wording of our Sages – Shemos Rabbah end ch. 23. And see Taanis at the end.

[⁸⁹] [See *supra trans. note*, in note 44.]

[^{89*}] [*i.e. in our domain/realm, down here on earth – See Sukkah 5a and more.*]

the Rebbe, leader of our generation^[89]), and also and mainly – here is Moshiach as he is called “the King Moshiach [the exemplifier of] Dovid,” together with Moshe our leader – “the first redeemer [whose soul is in] the last redeemer,” together with Yisroel the Baal Shem Tov and all our Rebbes our leaders – and in a manner of “Miyad-immediately” (as mentioned above, ch. 7), *literally* immediately.

And simply – that every single Jew will “go (Vayeilech)” from the exile into the true and complete Redemption through Moshiach, below ten handbreadths,^[89*]

And all the Jewish People will “go (Vayeilech)” – “with our young and with our old... with our sons and with our daughters”⁹⁰ – immediately – “they will fly with the clouds of the sky”⁹¹ to the Holy Land, and celebrate Rosh Hashanah there,

And there itself – in Jerusalem the holy city, on the holy mountain, in the third and trifold Bais Hamikdash, “a sanctuary that Hashem, Your hands established,” and there itself – in the Holy of Holies, in which there is the Foundation Stone from which the world was founded⁹²

– the Foundation Stone that exists in completeness and in a revealed way also in this time without changes in the place of the Holy of Holies in the Bais Hamikdash

⁹⁰ Bo 10, 9.

⁹¹ Daniel 7, 13. Sanhedrin 98a.

⁹² Yoma 54b.

– and therefore it strengthens the claim and demand of the Jewish People about the Redemption, claiming that we already see the Foundation Stone now in a revealed way in this physical world, [the Foundation Stone] which is the foundation of this entire world even now – because it has remained complete with no changes in its place.

And together with the third Bais Hamikdash there is the fulfillment of “on the third day He will raise us up and we will live before Him,”⁹³ true and eternal life, starting with life in its literal sense – a good inscription and sealing for every single Jew and Jewess, with literal life – a healthy body and a healthy soul, both physically and spiritually.

And *literally* immediately all this moves to the Holy Land, to Jerusalem the holy city, to the holy mountain, to the third Bais Hamikdash, in the third Redemption, which also includes the tenth^[93] Redemption, a Redemption with no exile after it⁹⁴ (as we say this also in the Pesach Seder,^[94] for “as the days when you left Egypt I will show them wonders [in the future Redemption]”⁹⁵).

⁹³ Hoshe’a 6, 2. And see the comm. *a.l.*

^[93] *[See Dvar Malchus Beis Rabbeinu Shebibavel (and more) that Lubavitch was exiled ten times. Maybe this is the meaning of the Tenth Redemption (from all these exiles).]*

⁹⁴ Mechilta Beshalach 15, 1. Tosfos s.v. Hachi Garsinan Venomar – Pesachim 116b.

^[94] *[See the Tosafos cited in note 94 that “the Shir Chadash, new song” in male terms that we will sing in the future (mentioned in the Brachah of “Asher Ge’alanu”) alludes to the true and complete Redemption which has no exile after it, see infra pg. 339.]*

⁹⁵ Michah 7, 15.

Moreover and mainly – *literally* immediately, and especially since we are standing on an auspicious day of Erev Rosh Hashanah with all its advantages,

And especially since every single person will certainly utilize this day to add in matters of Tzedakah and several good matters, and especially – in the relevant matter of the time – the birthday of the Tzemach Tzedek – through learning from his Torah teachings and fulfilling his directives.

And as said above – on this day itself the true and complete Redemption through Moshiach should come, *literally* immediately.

**From the Talks of Shabbos the Parshah of Nitzavim
5751, the 2nd day of Rosh Hashanah, and Shabbos the
Parshah of Vayeilech the 6th of Tishrei, 5752**

–Translated From Hebrew –

1. The uniqueness of this New Year¹ (5752) – is emphasized first and foremost in the calendar layout of the year, and especially in the main aspects [of the calendar layout] which the great Rabbis set symbols for. Among them:

A) The occurrence of Rosh Hashanah on the second day of the week – as the symbol “PaSBaG Hamelech,”² “Bog Hamelech Pas Vayeilech,”³ [meaning] that when Rosh Hashanah (whose concept is “make Me king over you,”⁴ “*Hamelech*”) occurs on [BoG] *Beis*, the second day of the week or Gimmel, the third day of the week, [then] “*Pas Vayeilech*, ‘Pas’ and idiom of ‘Pasos Oso Pitim (break it into pieces),’⁵ meaning that we divide Nitzavim and Vayeilech into two [separate Parshahs],”⁶ namely that we read the Parshah of Nitzavim on the Shabbos before

¹ In addition to the fact that “every year descends and is revealed a much higher new renewed light... which never before shined a light as its height” (Tanya Igeress Hakodesh, sect. 14).

² Wording of the verse – Daniel 1, 5. And more.

³ Tur Shulchan Aruch Orach Chaim 428:4. Machzor Vitri, sect. 350. Abudarham in Seder Parshiyos Vahaftoros. Baal Haturim beg. Parshas Vayeilech.

⁴ Rosh Hashanah end 16a. *ref. a.l.*

⁵ Vayikra 2, 6.

⁶ Magen Avraham *a.l.* Pri Chadash *a.l.* Machzor Vitri *ibid* (“Pas and divide Parshas Vayeilech, an idiom of Pasos Oso Pitim”). Abudarham *ibid*.

Rosh Hashanah – the 2nd Shabbos Selichos,⁷ and the Parshah of Vayeilech on the Shabbos after Rosh Hashanah – Shabbos Shuvah.

And a special advantage when Rosh Hashanah occurs on the second day of the week even in comparison to when Rosh Hashanah occurs on the third day of the week (which both are included in the symbol “PaSBaG Hamelech”) – in two aspects: (1) in the symbol “PaSBaG Hamelech” – for we may say, that the Beis, second and Gimmel, third (BoG) allude also to the two days of Rosh Hashanah (the first day of Rosh Hashanah – Beis, and the second day of Rosh Hashanah – Gimmel), (2) regarding the Torah Reading (“Pas Vayeilech... that we divide Nitzavim and Vayeilech into two”) – that we read “you are standing [Nitzavim] here today...” (“today” referring to Rosh Hashanah⁸) within three days of Rosh Hashanah (Shabbos, Sunday [which is] Erev Rosh Hashanah, and Rosh Hashanah [Monday]), which is considered one entity regarding many matters⁹ [whereas when the first day of Rosh Hashanah is Tuesday].

⁷ In addition to the first Shabbos Selichos, Shabbos Parshas Savo, which in this calendar layout (BoG Hamelech) we begin the recitation of Selichos “Bemotzei Menuchah (upon leaving Shabbos)” Parshas Savo (whereas when Rosh Hashanah occurs on Thursday or Shabbos, which then there are 4 days of the recitation of Selichos from “Motzei Menuchah” of Parshas Nitzavim), and we recite the Selichos for a long duration of more than a full week (see Ateres Zekeinim on Shulchan Aruch Orach Chaim, beg. sect. 581. Levush *a.l.*).

⁸ Ramaz on Zohar II, 32b (brought in Likkutei Torah Savo, 41c). And see also Zohar III, 231a. Paaneach Raza, end Parshas Nitzavim. Likkutei Torah, beg. Parshas Nitzavim.

⁹ See (for example) Pesachim, end 106a. *And more.*

B) The symbol for the calendar layout of the year (as printed in the calendars) is Beis Shin Zain: *Beis* – the second day of the week, the [first] day of Rosh Hashanah, *Shin* – Shleimah (complete), namely, that the months Cheshvan and Kislev are both full months containing 30 days each,¹⁰ *Zayin* – the 7th day of the week [Shabbos], the day that Rosh Chodesh Nissan will occur.

And this is connected to the fact that it is a leap year – for, when Rosh Hashanah occurs on Monday (*Beis*), and Cheshvan and Kislev are both 30 day months [namely] a complete year (*Shin*), Rosh Chodesh Nissan can only occur on Shabbos (*Zayin*) when it is a leap year.

Hence, this year has three aspects of perfection – a triple perfection: (1) the perfection of the months Cheshvan and Kislev being both 30 day months, (2) the perfection connected to a leap year – for, through the addition of the extra month (the 13th month) the entire year becomes “a perfect year,” as the exposition of our Sages¹¹ “[the verse saying] ‘a perfect year,’ is to include

¹⁰ “The order of the months of 30 days and 29 days... one 30 and then one 29 and so forth... Marcheshvan and Kislev* [are different] sometimes both are 30, sometimes both are 29 and sometimes Marcheshvan is 29 and Kislev 30 [as the order of 30 then 29 then 30...]. And a year in which both months have 30 days is called ‘its months are complete’” (Rambam Hilchos Kiddush Hachodesh 8:5-6).

*) *The reason for the difference being specifically in the months of Marcheshvan and Kislev – see Sefer Ha’ibur (by the R. Avraham Bar Chiyah, the Nasi of the early middle ages) sect. 8. Yesod Olam (by Rabeinu Yitzchok Ben Yosef, student of the Rosh) 4:9. And more.*

¹¹ Erchin 31a – in the Mishnah. Rambam Hilchos Shemitah Veyoveh 12:5.

the additional month in a leap year,” (3) and the perfection connected to the occurrence of Rosh Chodesh Nissan on Shabbos – for then also the first day of Pesach occurs on Shabbos, and the beginning of the Counting of the Omer (the day following the [first day of] Pesach) is on Motzei Shabbos, “the day after Shabbos” also in the literal sense,^[11] which then there are “seven complete weeks” at the height of perfection, weeks that begin with Sunday and end on Shabbos, as the Week of Creation,¹² ‘complete’ at the height of perfection.¹³

And it is appropriate to explain the special virtue of this calendar layout, both regarding the occurrence of Rosh Hashanah on Beis and Gimmel (Bog Hamelech), as well as the calendar layout of the rest of the year, and in the order of the year: Cheshvan and Kislev being both 30 day months, [it has a second Adar, hence] a leap year, and Rosh Chodesh Nissan (and [the first day of] the Pesach Holiday) occurring on Shabbos (Beis Shin Zain); and in addition to the uniqueness of the calendar layout we shall explain also the special quality of the year 5752 in comparison to all other years that have this calendar

[11] *[Our Sages say that we begin to count the Sefirah the day after the first day of Pesach and “the day after Shabbos” in the verse means the day after (the first day of) Pesach no matter what day of the week it occurs, rather what is significant is the day of the month (see a great elaboration on this topic in the Talk cited in note 13). Notwithstanding this, when the first day of Pesach occurs on Shabbos the verse can also be understood in the literal sense.]*

¹² Pesikta DeRav Kahana, sect. 8. Pesikta Rabbah ch. 18. Raavan, end ch. 6. Raavyah, Pesachim, sect. 526. And more.

¹³ See at length the talk of Acharon Shel Pesach 5751.

layout, as well as an explanation of the connection of all the above matters [to one another], as we shall explain.

2. BoG Hamelech:

The special advantage when Rosh Hashanah occurs on the second day of the week – being that it is the closest possible to the *first day of the week*¹⁴:

The first day of the week is similar to the first day of the week at the beginning of creation – [as known] that therefore Sunday is called “Yom Rishon, the first day” notwithstanding the fact that tens of thousands of days have passed since the six days of creation,¹⁵ as emphasized also in the ‘song of the day,’ “on the first day of the week what would they say, ‘[Mizmor Ledovid] the world and all that is in it is Hashem’s,’ for [on this day] He acquired [the world] and [thereby] gave it over [to the creations that live there] and ruled over His world.”¹⁶

And this is also the concept of Rosh Hashanah – as we say¹⁷ “this day is the beginning of Your creation, a remembrance *of the first day*,” as emphasized also in the recitation of the Psalm ‘Ledovid Mizmor the world and all that is in it is Hashem’s’ (the ‘song of the day’ of Yom

¹⁴ For, Rosh Hashanah cannot begin on the first day of the week, as the rule “Rosh Hashanah cannot begin on the 1st, 4th or 6th day of the week” (Tur Shulchan Aruch Orach Chayim beg. sect. 428). And see *infra* ch. 5.

¹⁵ Likkutei Torah Shir Hashirim, end 25a. *e.p.*

¹⁶ Rosh Hashanah, beg. 31a.

¹⁷ *Ibid*, 27a.

Rishon) in the Maariv prayer of the night of Rosh Hashanah,¹⁸ the first prayer of Rosh Hashanah.¹⁹

And more specifically:

It is known²⁰ the explanation as for why [we say] “*this day is the beginning of Your creation* a remembrance of the first day,” referring to Rosh Hashanah (the 1st of Tishrei), notwithstanding the fact that on the 25th of Elul the world was created²¹ and the 1st of Tishrei is *the sixth* day of the creation of the world – being that it [Rosh Hashanah] is the day that Adam was created, the main purpose of the entire creation, and through him perfection is accomplished in the entire creation, as explained in the expositions of our Sages²² that Adam called to all the creations of the world “come let us bow and kneel before Hashem our Creator,”²³ and crowned Hashem as king over the entire earth, through the announcement “Hashem²⁴ reigned, vested in glory,”²⁵

¹⁸ Mateh Aharon 582:23. Siddur of the Arizal and the Alter Rebbe *a.l.*

¹⁹ Note, what is known regarding the truly awesome Service of the Rebbes our Leaders in the Maariv prayer of the 1st night of Rosh Hashanah (as we saw by my revered father in law the Rebbe Leader of our generation, the successor of his father, the Rebbe Rashab, and all the Rebbes our Leaders before him), and from this is understood that every Chassid must also do the same, at least in a minor way.

²⁰ Likkutei Torah Nitzavim, 47c. And see Sefer Hamaamorim Melukat vol. 3 at the beg. *ref. a.l.*

²¹ Vayikra Rabbah, beg. ch. 29. And more.

²² Zohar I, 221b. Vol. 3, 107b. And see Pirkei DeRebbi Eliezer, ch. 11.

²³ Tehillim 95, 6.

²⁴ Ibid 93, 1.

and similarly every Rosh Hashanah, as the words of our Sages⁴ “Said Hashem... say before Me on Rosh Hashanah [verses of] Sovereignty... in order to make Me king over yourselves,” and through the Jewish people He also becomes “king over the entire earth.”

And based on this we may say, that Rosh Hashanah occurring the closest possible to Sunday emphasizes the perfection of the entire creation (all six days of creation) [namely] that it is in a state of the first day of the week, called “one day,”²⁶ “since Hashem was the and only [existence] in His world,”²⁷ meaning, that even after all the creations in the world were created, it is thereafter openly revealed *in the world* that “Hashem is the one and only [existence] in His world.”

Furthermore and mainly, the occurrence of Rosh Hashanah *after* Sunday (on Monday, the day *close* to it, however not on Sunday itself), emphasizes that Rosh Hashanah has a *higher* virtue that comes after Sunday (“one day,” “Hashem is the one and only [existence] in His world”) – the innovation through the efforts of man²⁸

²⁵ Note, the statement in Rosh Hashanah 31a: “on the sixth day they would say ‘Hashem reigned, vested in glory,’ for on it He completed His work and ruled over them.”

²⁶ Bereishis 1, 5.

²⁷ Rashi’s Comm. *a.l.* (from Bereishis Rabbah 3:8).

²⁸ As known that the creation of Adam (the first Rosh Hashanah) was due to the fact that ‘He favors kindness,’ and now (on Rosh Hashanah of every year [when the world is renewed in its complete sense]) it is dependent on *the arousal from below* (the Service of man) (Likkutei Torah Nitzavim 47b. And see Sefer Hamaamorim Melukat *ibid. ref. a.l.*).

in addition to the complete creation (including the creation of Adam) by Hashem, as we shall explain.

3. And by way of preface – the day of the Creation of Adam is [considered] Rosh Hashanah (“the beginning of your creation... the first day”) not only because of the perfection *with the creation* of man (the choicest of the creations, Hand-created by Hashem²⁹) for itself, rather also (and (possibly) mainly) due to the completeness that is accomplished in the entire creation through *the Service* of Adam/man, by saying “come let us bow...” “Hashem reigned...” which this is a higher level of perfection than the complete creation by Hashem.

And the explanation of this:

After the culmination of the entire creation with the creation of man on the sixth day of the week the verse says³⁰ “which Hashem created *to make*,” which means “to be fixed,”³¹ meaning to say, that after the complete creation of Hashem, “which Hashem created,” there must be [the phenomenon of] “to make,” to be fixed and added to through the *Service of man* (“you are called Adam, man,”³² named so since they are similar (“Adame”) to Above³³) in fulfilling Torah and Mitzvos, as emphasized also regarding the giving of the Torah on

²⁹ See Bereishis Rabbah 24:5. Koheles Rabbah 3:11 (2) [in some prints – 3:14].

³⁰ Bereishis 2, 3.

³¹ See Bereishis Rabbah 11:6. And in Rashi’s comm.

³² Yevamos, beg. 61a.

³³ See Asarah Maamaros (by the Rameh of Pano) Maamar Eim Kol Chai, ch. 33. Sheloh 3a. 20b. 268b. 308b. And more.

the 6th of Sivan, alluded to in “Yom Hashishi, the sixth day” of the creation, “Hashishi” with an excess Hei, denoting “the famous sixth day,”³⁴ “the sixth of Sivan which is destined to be the day of the giving of the Torah”³⁵ for “the sixth of Sivan upon which the Jewish people received the Torah... it is considered as if the world was created then,”³⁶ and we emphasize the phenomenon of the Giving of the Torah in the ‘verses regarding Shofar’ in Rosh Hashanah [Musaf], since the creation of the world on Rosh Hashanah is for the Service of the Jewish people in fulfilling the Torah.

And the content of the fixing and addition through the Service of man (“to make”) in addition to the complete world as “Hashem created it” (including even once man was created in it) – since the completeness it has as it was created is only the level of G-dliness *that is on a similar level to that of the world*, and through the Service of man in fulfilling the Torah and Mitzvos the level of G-dliness *that is beyond the level of the world* is drawn forth and revealed, to the extent of the drawing forth and revelation of His Blessed Essence in the world,³⁷ which

³⁴ Rashi’s comm. on Shabbos 88a.

³⁵ Rashi’s comm. on Bereishis 1, 31.

³⁶ Rashi’s comm. ibid (in parenthesis – from other versions).

³⁷ Adding to the phenomenon that the creation of the world from truly nothing is by the power of the Essence of Hashem (Tanya Iggeress Hakodesh sect. 20) – for, the power of the Essence of Hashem in the creation is ‘removed’ from the world [since the great power of Hashem’s essence of creating something from nothing emphasizes how great and “removed” Hashem is from our finite world] (see at length s.v. Pasach Eliyahu 5715, ch. 6 (Sefer Hamaamorim Melukat vol. 5 pg. 105 ff.). *ref a.l.*

this is the content of 'Hashem desired to have a dwelling in the lowest realms,'³⁸ that the world *itself* (the lowest realms) becomes a dwelling in which His Blessed Essence is revealed.

And we may say, that this concept is alluded to in the creation of Adam in a manner of "and Hashem the G-d created the person [from] earth of the ground and He blew into his nostrils a Soul of life"³⁹ – that through the "*Soul of life*" that Hashem blew⁴⁰ into the body of Adam which was made of "*earth from the ground*," [earth,] the essence of the entire creation – "everything was [created] from the earth,"⁴¹ the ability was given to draw forth and reveal the "Soul of life" in the entire creation: first and foremost – the revelation of the "*Soul of life of the creation itself*," that the G-dly power which creates and enlivens the world should be evident in the world (the level of G-dliness that is on a similar level to that of the world), moreover and mainly – drawing forth and revealing the "Soul of life" *of the person*, "a portion from Hashem from up-high, literally,"⁴² a part of the Essence of "Hashem"[into the world as well so] that also the level of G-dliness that is beyond the level of the world, including the Essence of Hashem, shall be revealed in the world.

³⁸ See Tanchuma Naso 16. And more. Tanya, beg. ch. 36. *E.p.*

³⁹ Bereishis 2, 7.

⁴⁰ "Blew" specifically – "one who blows, blows from his innards," meaning from His deep innards" (Tanya beg. ch. 2).

⁴¹ Koheles 3, 20.

⁴² Tanya *ibid.*

And this phenomenon is accomplished through the Service of Adam who announced to the entire creation, “come let us bow and kneel before Hashem our Creator,” “Hashem reigned, vested in glory” – that in addition to the announcement that “Hashem [is] *our Creator*” (the level of G-dliness that is on a similar level to that of the world, through which the world is created, exists and enlivened), Adam accomplished throughout the creation the kneeling in connection with (and which accomplishes the) *crowning of the King*, “Hashem reigned, vested in glory,”⁴³ [namely,] that the *Kingship of Hashem* is revealed in the world, the level of G-dliness that is (truly) beyond the level of the world,⁴⁴ especially based on the known fact⁴⁵ that the level of Kesser, the source of Malchus (Kingship), transcends all the Sefiros, including the innermost of Kesser, including the Essence of Hashem.

⁴³ And in the words of our Sages (Pirkei DeRebbi Eliezer cited in note 22): “He said to them ‘you have come to bow down to me?! Come, I and you will go and garb glory and might and crown over us the One who created us,’ Adam went himself first and crowned Him *and all the creations after him* and said ‘Hashem reigned, vested in glory...”

⁴⁴ And even the revelation of Kingship in the world is (not resulting from the world having significance, as regarding the revelation of [the phenomenon of] “for He favors kindness” at the beginning of the creation, which is the will of Hashem to grace kindness *to the world*) in a manner that the world does not have significance, for the content of kingship is exaltedness and the world exists only because “there is no king without a nation.” This still needs further analysis and this is not the place for this.

[In this note the Rebbe King Moshiach Shlita explains why Kingship (which seems to be related to the world) is a level that transcends relation to the world (**similar to its source**, Kesser the highest in the Sefiros).]

⁴⁵ See Sefer Hamamaarim Melukat vol. 2 pg. 107. *Ref. a.l.*

4. And we may add, that these two aspects (the perfection of the world as it was created and the additional perfection accomplished through the Service of man) are alluded to also in the Pirkei Avos that we study on the Shabbos before (which blesses⁴⁶) Rosh Hashanah, namely, the fifth and sixth chapter⁴⁷:

The beginning of the fifth chapter, “with ten utterances the world was created” – the original perfection as it was created, the level of G-dliness that is on a similar level to that of the world; and the sixth chapter,⁴⁸ which begins “*the Sages* wrote in Mishnah terminology,” that the Service of “the Sages” (“all your children study from Hashem”⁴⁹) in studying “Mishnah”⁵⁰ which is connected

⁴⁶ For, in addition to the fact that Shabbos blesses all the days [of the coming] week (see Zohar II, 63b. 88a), the Shabbos before Rosh Hashanah has a special blessing – being that it is also Shabbos which blesses the entire month of Tishrei, and [this month is] blessed by Hashem [Himself], which this empowers the Jewish people to bless the months [the other] eleven* times of the year (“Hayom Yom” 25th of Elul. E.p.).

^{*}) *And based on what is explained infra in the talk that the Service of man is connected to the level of “Achad Asar” (eleven), we can better appreciate the precise wording that “the Jewish people bless the months **eleven** times a year” (although in a leap year the Jewish people bless 12 months).*

⁴⁷ In order to complete the study of Pirkei Avos (also) throughout the Shabosses of the summer.

⁴⁸ Corresponding to the sixth day of the creation and the sixth day of Sivan which is connected to Rosh Hashanah (as supra ch. 3).

⁴⁹ Yeshayah 54, 13.

⁵⁰ Including also Beraisos, for although in essence they are not Mishnah, they also become part of Mishnah through “the Sages (with their own initiative) taught [this] in the terminology of the Mishnah.”

to the phenomenon of the Redemption,⁵¹ accomplishes a redemption from the confines of the created world⁵² [which was created] “with ten utterances,” through the Revelation of the honor and kingship of Hashem, as the culmination of the sixth chapter “everything that Hashem created is his world, He created only for His honor, as the verse says⁵³ ‘all that is called by My name and for My Honor, I have created it formed it and even made it,’ and it says⁵⁴ ‘Hashem shall reign forever and ever’” – the intent of the creation for the addition that is accomplished through the Service of man revealing in the world the honor and kingship of Hashem that is beyond the level of the world.

And – possibly – note the allusion in the combining of the chapters *five and six* together – when their numbers are added together it equals *eleven*, as known⁵⁵ that

⁵¹ As the words of our Sages “all the exiles are gathered only in the merit of Mishnah, for it says ‘also when they will *Yisnu* among the nations now I will gather them” (Vayikra Rabbah 7:3). [Mishnah in the Talmud is referred to as *Masnisin*, similar to *Yisnu*.]

⁵² And alluded to also in the concept of “Halachos (Laws)” (the content and concept of Mishnah) – as the exposition of the Sages of the verse “Halichos (the ‘goings’) of the world are His,” “Don’t read it ‘Halichos’ rather ‘Halachos’” (Megillah, 28b. *ref. a.l.*), that through “Halachos” the world gets “going,” [namely] that the world ascends, including an ascent incomparably higher than its original state (Halichah) beyond the limitation that [the world] has innately.

[**Halichah** is a journey, which a journey in its true sense is one without limits, see *infra* ch. 6.]

⁵³ Yeshayah 43, 7.

⁵⁴ Beshalach 15, 18.

⁵⁵ See the writings of the Tzemach Tzedek on Tehillim (Yahal Ohr) pg. 48. Ohr Hatorah Devorim, pg. 19. Sefer Hamaamorim 5679, pg. 587. And more.

eleven alludes to the level of “You are one, however, not in the tally of ten,”⁵⁶ above the ten Sefiros,⁵⁷ and even above the Ten Commandments of the Torah that are connected to the Ten Utterances,⁵⁸ which this level is drawn forth and revealed through the *Service of the Jewish people* in (studying and fulfilling the) Torah, as alluded to in the verse⁵⁹ “eleven days from Chorev,” that at the Giving of the Torah at “Chorev” *Ten* Commandments were given (the level of the Torah that is related to the world which was created with Ten Utterances), and “*from Chorev*” (when they go from Chorev⁶⁰) begins the Service of the Jewish people with Torah, to draw forth and reveal (in the Torah that descended into the world, and through it also into the world) the level of “Eleven,”

⁵⁶ Tikkunei Zohar in the intro. (17a).

⁵⁷ See Midrash Shmuel *a.l.* (s.v. Vahachasid Zal – at the end).

⁵⁸ As the exposition of our Sages of the verse “ten, indeed ten, each spoon in Holy Shekels” (Zohar III, end 11b).

⁵⁹ Devorim 1, 2.

⁶⁰ And a beginning of this was at Chorev itself – as the words of our Sages (Shabbos, 88b) “their Souls flew [out of their bodies] upon each and every command that was uttered from the mouth of Hashem,” meaning, that after the revelation of the *Ten* Commandments (which is connected to the Ten Utterances with which the world was created) through Hashem, began *the Service of the Jewish people* in a manner *that transcends* (the limitations of) *ten* – “their Souls flew [out of their bodies]” (only that Hashem returned it to them with the dew that He is destined to resurrect the dead with (Shabbos *ibid*), since the ultimate Service is as Souls in bodies specifically, as emphasized in the command of “after the passing of the two sons of Aharon” (which we Read on Yom Kippur) that entering into the Holy Chamber must be in a manner of “entering in peace and leaving in peace” specifically).

[“*Entering in peace and leaving in peace*” means entering a spiritual ecstasy and leaving it as a soul in a body and not expiring do to the great Revelation.]

the level of the Torah as it transcends the world, including as it is in the Essence of Hashem ("You are one, however, not in the tally of ten").⁶¹

⁶¹ And based on this we may explain what is written in Parshas Nitzavim (30, 11-14) "it is not beyond you and it is not far away, it is not in the heaven... and on the other side of the sea... rather it is close to you..." – for seemingly it is not understood: what does this mean to tell us – after the giving of the Torah, and it being studied by the Jewish people for forty years – that "it is not in the heaven"?! And we may say, that the innovation is (not regarding the level of the Torah that is related to the level the world, rather) regarding the level of the Torah *that completely transcends the level of the world*,* that although on its own "it is beyond" and "it is far away," "it is in the heaven" and "on the other side of the sea,"** nevertheless "it is not beyond you... since it is close to you..." due to the great virtue of the Jewish people who are "standing... before Hashem your G-d..."***

**) Moreover, this refers to the Mitzvah of Teshuvah (Return) which transcends the Torah (therefore it is in its power to correct and complete a deficiency in Torah and Mitzvah [fulfillment]), extending from the essential quality which the Jewish people have, that they transcend the Torah [in essence].*

***) The specific levels of "beyond" "far" "in the heaven" and "on the other side of the sea," – see Likkutei Torah Nitzavim, end 45d ff. End of s.v. Ki Hamitzvah Hazos 5674 (Sefer Hamaamorim 5672-5676) pg. 298 ff. And more.*

And note, that in Likkutei Torah ibid it explains that this refers to the concealed aspects of the Torah, which through it the union of the concealed aspects of the Jewish people with the concealed aspects of Hashem is accomplished (in addition to the connection of the revealed aspects of the Jewish people with the revealed aspects of Hashem through the revealed aspects of the Torah). And based on this we can truly appreciate the fact that the book of Tanya the fundamental work of the Chassidic teachings is "based on the verse 'for it is very close to you...'" (as the Alter Rebbe writes on the cover page), which comes in continuation to what was written before, "it is not beyond or far," which the main innovation of this is regarding the deeper concealed aspects of the Torah, that [even it] (especially through the teachings of Chassidus) becomes "very close to you in your mouth and in your heart, to do it."

5. And we may say, that this concept (the addition that is accomplished through the Service of man) is with great emphasis when Rosh Hashanah occurs on the second day of the week (and its continuation on) the third day of the week – “Bog Hamelech”:

The occurrence of Rosh Hashanah as close as possible *to the first day of the week*, in which is emphasized the completeness of the entire creation (all the six days of creation^[61]) as it is in [the state of] “one day,” “Hashem is one and only in His world” (as supra ch. 2) – emphasizes the perfection of the world as it was created *by Hashem* (prior to the Service of man); and also the virtue that is added through the *Service of man* – alluded to in the fact that Rosh Hashanah cannot begin on the first day of the week itself (“Rosh Hashanah cannot occur on Sunday, Wednesday or Friday,”^[62]) rather only on the *following* days, and especially on the second and third day of the week, “BoG Hamelech.”

And the explanation of this:

***) *“Although for the orderly descent of the G-dly revelations it is beyond and far away, however, for the Jewish Souls this is not beyond and far,” since “they are sourced in the Essence of Hashem’s holy Infinite Light...” (Sefer Hamaamorim 5672-5676 , ibid).*

^[61] *[Due to the creation of Adam on it.]*

^[62] And we can appreciate this even more – since the postponing of Rosh Hashanah after Sunday (Rosh Hashanah cannot begin on the 1st 4th or 6th [day of the week]) is in the time in which we do not sanctify the new months based on seeing [the new moon] rather based on a *pre-calculated calendar*, which is calculated through *the efforts of man*, whereas (regarding the sanctification based on) seeing [the new moon], that one sees the birth of the new moon by Hashem.

It is brought in the expositions of our Sages⁶³ that on the second day of the week quarrel was created, and on the third day the quarrel was resolved and peace was made.

And the concept of this in the Service of man:

The “quarrel” of the second day of the week is because of the concealment that the world (Olam (world) an idiom of He’elem (concealment)⁶⁴) has over G-dliness, since, the state of “one day,” when “Hashem was one and only in His world,” is from the perspective of the *Creator* of the world (“Hashem is one and only in *His* world,”), however *the* (created) *world from its perspective* is in a state of “quarrel/division” (second/two); and the innovation of the third day – that the quarrel was resolved and peace was made between the world and G-dliness as such that *the world also from its perspective* “agrees” (so-to-say) to [have] G-dliness [which brings unity].

And this phenomenon is accomplished through the Service of the Jewish people in fulfilling the Torah – which both of them (the Jewish people and the Torah) are called “three,” “a triple instruction... for a triple nation,”⁶⁵ third which mediates among the quarrelers, through the fact that “he includes the two opinions and both agree to the opinion of the mediator”⁶⁶ – As the

⁶³ Bereishis Rabbah 4:6. Zohar I, 17a. 18a. And more.

⁶⁴ Likkutei Torah Shelach 37d. *e.p.*

⁶⁵ Shabbos 88a.

⁶⁶ Hemshech 5666, pg. 435. And see Likkutei Sichos vol. 21, pg. 111 *ff. Ref. a.l.*

words of our Sages that the Jewish people are called “Shulamis, a nation that makes peace between Me and My world,”⁶⁷ through their Service in fulfilling the Torah which “was given to make peace in the world.”⁶⁸

And in greater depth:

The intention in “quarrel” (of Monday) is also (and mainly) in reference to “quarrel” in the realm of Holiness, and in the wording of the Mishnah (in the fifth chapter of Avos⁶⁹ which we learn the Shabbos before Rosh Hashanah) “a quarrel that is for the sake of heaven (which) will ultimately endure... this is the quarrel of Hillel and Shammai” – a quarrel *in Torah*, due to the division (quarrel meaning division) of the two trends of right and left, kindness and severity, to be lenient and to be severe⁷⁰;

And the peace (of the third day of the week) – is accomplished through drawing forth and revealing a higher level in the Torah that transcends the division into the two trends, and therefore includes them as one, namely, that the Service of the Jewish people in the study and fulfillment of the Torah reveals and draws forth (in the Torah that descended into the world, and through it also into the world) not only the level of the Torah that is on the level of the world, rather also the level of the Torah as it transcends the world, including the level of

⁶⁷ Shir Hashirim Rabbah beg. ch. 7.

⁶⁸ Rambam, end of Hilchos Chanukah (and see Likkutei Sichos vol. 8, pg. 349 ff. *ref. a.l.*).

⁶⁹ Mishnah 17.

⁷⁰ See Tanya in the intro. Ibid Igeress Hakodesh sect. 13. *E.p.*

the Torah as it is in the Essence of Hashem, Simplicity Unity that transcends the entire concept of division.⁷¹

And based on this it is understood that in the occurrence of Rosh Hashanah (in close proximity to the first day of the week, “the beginning of Your creation... the first day,” however not on the first day itself, rather) on the second and third day of the week (BoG), there is emphasis on the main concept of Rosh Hashanah (Hamelech, Kingship) – the innovation accomplished through the *Service of man* in addition to the complete creation through Hashem – that also the world from its own perspective (not only from the perspective of Hashem as He is “one and only in His world”) which is in a manner of division “agrees” with G-dliness, and not only G-dliness that is on a similar level to that of the world (“one and only *in His world*,” similar to “the Only One of the world”^[71]), rather also the Level of G-dliness that is completely beyond the level of the world, including that transcends the entire concept of division (the level of “You are one, however, not in the tally of ten”).

⁷¹ And we may say, that this phenomenon will be revealed in “the Torah insights that will be revealed *by Me* (specifically)” (Yeshayah 51, 4. Vayikra Rabbah 13:3) in the Time to Come, and then there will be fulfilled the difference of opinion of Hillel and Shammai as such that the Law is according to both of them (after the first era of the Days of Moshiach in which the Law will be according to the School of Shammai), as a result of the revelation of the Level of the Torah as it is in the Essence of Hashem, Who can do the impossible (explained at length in the Farbrengen).

^[71] [*The world is a “private property” of Hashem.*]

6. This concept is alluded to in the symbolic acronym “PaSBaG Hamelech” in reference to the reading of the Torah – “BoG [2nd and 3rd day of the week] Hamelech *Pas* [*divide*] *Vayeilech*,” “that we divide Nitzavim Vayeilech into two,” the Parshah of Nitzavim on the Shabbos before Rosh Hashanah, and the Parshah of Vayeilech on Shabbos Shuvah:

The Parshah of Nitzavim, “you are standing... before Hashem your G-d... to bring you into the covenant⁷² of Hashem your G-d...” – speaks of the state of the Jewish people from the perspective of *their essential quality* (being that they are the children of Avraham, Yitzchok and Yaakov⁷³) as they were created by Hashem (prior to the Service⁷⁴), as emphasized also in the beginning and ‘head’ of the Parshah with the word “*you*,” that we emphasize, first and foremost, *the essential existence of the*

⁷² “A covenant and union as if they became one flesh... and therefore it is referred to as ‘cutting’ a covenant, as the verse says ‘they cut the calf and went between its pieces,’ in other words, that both go through one body to be united as one” (Likkutei Torah, beg. Parshas Nitzavim).

⁷³ As the continuation of the Parshah “in order to establish you as a nation for Him... and as He swore to your forefathers Avraham Yitzchok and Yaakov,” including the culmination of the Parshah, “to reside on the land that Hashem swore to your forefathers Avraham Yitzchok and Yaakov, to give to them.”

⁷⁴ And *therefore* there is a covenant regarding the Service of fulfilling Torah and Mitzvos [to *reveal* this quality] (as explained in detail in the continuation of the Parshah) including also letting us know that “it is not beyond... it is not in the heaven... for it is very close to you...” (30, 11-14), and emphasis on the concept of free-choice, “see I have placed before you... and you should choose life” (ibid, 15-19).

Jewish people, and after this comes the specific aspects of “standing today, all of you...”

And the Parshah of Vayeilech, “and Moshe went... I am 120 years old today” – is about the state of Moshe at the culmination of his Service, and similarly regarding the *complete Service* of each and every Jew/Jewess from the perspective of the spark of Moshe in them.⁷⁵

And the virtue that is added through the Service in addition to the state prior to their Service is emphasized in the name of the Parshah (which expresses its content⁷⁶) – “*Vayeilech (and he went)*” – that through this a *true* journey is accomplished which is immeasurably higher⁷⁷ than the state of “Nitzavim (standing).”⁷⁸

⁷⁵ See Tanya, beg. ch. 42.

⁷⁶ See Likkutei Sichos vol. 5 pg. 57 ff. *ref. a.l.*

⁷⁷ And we may say, that the virtue of “Vayeilech” (through the Service of man) is also in relation to the state of the Jewish people as they are divided into *ten* groups, [mentioned in the beginning of Parshas *Nitzavim*] “you are standing... your heads, your tribes... from your wood-choppers to your water carriers,” corresponding to the Ten Sefiros the source of the Ten Utterances, the Level of G-dliness on a level similar to that of the world – since, through their Service they go (“Vayeilech”) to the level of “Eleven” that is above the Ten Sefiros, “You are one, however not in the tally of Ten” (as *supra* ch. 4), and likewise regarding the Jewish people that they unite as such that they transcend division into ten groups, as emphasized in the Mitzvah of Hakhel which is in the Parshah of Vayeilech.

⁷⁸ And note, that “Nitzavim” alludes also to the state of the Soul prior to its descent below, as the verse says (Melchahim I, 17, 1) “[I swear by] the life of Hashem the G-d of the Jewish people which *I stood* before Him” (“standing... before Hashem your G-d”), and through its descent and Service below it becomes a “goer” (“Vayeilech Moshe, and Moshe went”), as the verse says (Zecharyah 3, 7) “and I shall give you

And all this is emphasized even more when the Parshah of Nitzavim is read on its own and the Parshah of Vayeilech on its own (when Rosh Hashanah occurs on Monday and Tuesday), since, the more the virtue of the Jewish people prior to the Service is emphasized (through the Reading of the Parshah of Nitzavim by itself), the more the virtue and completeness of the Service is emphasized (through the Reading of the Parshah of Vayeilech by itself).

And this will give us more appreciation of the precision of the wording of the symbolic acronym “Bog (2/3) Hamelech [Rosh Hashanah] Pas [divide] Vayeilech... that we divide Nitzavim Vayeilech into two” *that the division into two*⁷⁹ (the content of the second day of the week (the Beis of “Bog”) upon which division was created), opposite of the unity of “Hashem is one and only in His world,” is, in order to emphasize the *true unification* of them (the peace of the third day of the week, the Gimmel of “Bog”) through the Service of Man, which through this an immeasurably greater virtue is accomplished, “*Pas Vayeilech*,” – a journey (“Vayeilech”) which is beyond (“Pas (divided from/beyond)”) the state before the Service (“Nitzavim”).

goers [among these that stand]” (see Torah Ohr, end Parshas Vayeishev. E.p.).

[Through the Soul descending into a body it leaves its stationary state of level of connection too Hashem and instead raises higher and higher levels through its Service in this physical world.]

⁷⁹ Note that Nitzavim and Vayeilech is [really] *one Parshah* that is divided into two [in some years], not like the other Parshahs that are combined of two [Parshahs in some years], and in essence are two different Parshahs (see Likkutei Sichos vol. 19 pg. 298. Ref. a.l.).

7. And we may add, that the emphasis on the virtue and completeness through the Service of man ("Vayeilech") in reading the Parshah of Vayeilech on its own Shabbos ("Pas Vayeilech") is also (and mainly) due to it being the Shabbos *after* Rosh Hashanah ("Pas Vayeilech," divided from the Parshah of Nitzavim – Read on the Shabbos *before* Rosh Hashanah), namely, *Shabbos Shuvah*, the Shabbos of the "ten Days between Rosh Hashanah and Yom Kippur"⁸⁰:

Between Rosh Hashanah and Yom Kippur (without counting Rosh Hashanah and Yom Kippur themselves) there are seven consecutive days, all seven days of the week, corresponding to the seven days of the week throughout the year,⁸¹ which in these seven days we accomplish the correction and perfection of the seven days of the week of the previous year, as well as the preparation for the complete Service of the seven days of the week of the new year – the Sunday of the Ten Days of Repentance corresponding to all the first days of the week throughout the year, the Monday corresponding to all the second days of the week throughout the year, and likewise regarding the other days of the week in the Ten Days of Repentance, including Shabbos Shuvah, corresponding to all the Shabboses of the weeks throughout the year.⁸²

⁸⁰ Rosh Hashanah 18a. *ref a.l.*

⁸¹ See Siddur Ha'arizal *a.l.*

⁸² And exceedingly emphasized when Shabbos Shuvah coincides with Parshas Vayeilech – for we may say, that "Vayeilech" alludes to

And since Shabbos Shuvah includes all the Shabboses of the entire year, the concept of Shabbos is exceedingly emphasized in it, namely, *the completion of the Service* – as the verse says⁸³ “and He completed the heavens and the earth... and He rested on the seventh day...” that “the vitality that was drawn down in the six days of creation through the Ten Utterances with which the world is created (the aspect of speech) ascends to the aspect of thought⁸⁴... and therefore Shabbos is the same letters of Teishev,⁸⁵ since the concept of Shabbos and the concept

the journey and drawing forth from the Shabbos day since from it all the days of the week are blessed of the entire year.

And from this it is understood that on Shabbos Shuvah (and especially when it coincides with Parshas Vayeilech) we must take good resolutions regarding the Shabboses of the entire year – both regarding gathering groups on Shabbos [to study Torah], as well as regarding giving Shabbos needs (as well as [needs of] the entire week) to anyone that needs it in great bounty and pleasurable fashion, fatty meat and old wine (as emphasized regarding Rosh Hashanah: “eat fatty food and drink sweet drinks”), a foretaste and preparation for the feast of the Leviathan, Wild Ox and Guarded Wine of the Time to Come.

⁸³ Bereishis 2, 1-2.

⁸⁴ *[The aspect of Thought is the hidden revelation of Hashem the source of the aspect of Speech, the revealed aspect of Hashem, with which Hashem creates the world.]*

And we may say, that the ascent is also from the Level of “Ten Utterances” to the level of “eleven” (“You are one, however, not in the tally of ten”), as emphasized also in the fact that Shabbos Shuvah is over and above all the “Ten days between Rosh Hashanah and Yom Kippur” (including Rosh Hashanah and Yom Kippur), since on it there is the elevation and perfection (“Vayechulu (and He completed)”) of Rosh Hashanah, and from it Yom Kippur is blessed. This still needs further research.

⁸⁵ And with additional emphasis on “Shabbos Shuvah” (which corresponds to the Shabboses of entire year) – which is called by the

of Teshuvah (Return) is one and the same, namely, *the return of everything to their source*,⁸⁶ and in the wording of the verse⁸⁷ “and the Soul shall return to Hashem that gave it,” namely, that we are found in this physical world, souls in bodies (with a full strength, healthy body⁸⁸) for good long days and years including eternal life, [and at the same time] in a most lofty state, just as before the Soul descended below (“return to Hashem that gave it”), and on an immeasurably higher level (“Vayeilech”) even than [the lofty state before the Soul descended below], since there is [also] the virtue of complete Service.

And based on this we may say, that the Shabbos before Rosh Hashanah (the Parshah of Nitzavim) is similar to the Shabbos *before* the beginning of the creation,⁸⁹ and is related to the creation as the creation is in the state of thought *prior* to action, “what ends up in action was first in thought,”⁹⁰ and the Shabbos after Rosh Hashanah, Shabbos Shuvah (the Parshah of Vayeilech), is similar to the Shabbos *after* the completion of the creation in the six

name “Shabbos *Shuvah*” (and with additional emphasis in the calendar layout of this year – that it comes after two Shabboses of Selichos).

⁸⁶ Likkutei Torah, Discourses for Shabbos Shuvah 66c.

⁸⁷ Koheles 12, 7. And see Likkutei Torah beg. Parshas Haazinu.

⁸⁸ And in the words of Rashi’s Comm. on the beg. of Parshas Vayeilech: “you might think that his strength was dwindled, therefore the verse says ‘his eyesight did not get weak and he did not lose his moistness.’”

⁸⁹ Pardes Shaar Dalet (Shaar Atzmus Vekeilem) ch. 7. Toras Ha’olah (by the Rama) vol. 3, ch. 59. Comm. Of Chachmuni (by R. Shabsai Dunulo) on Sefer Yetzirah 4:4.

⁹⁰ Hymn of “Lecho Dodi.”

days of creation, the ascent to the level of thought *after* the completion of the action.

8. And we may explain also the allusion in the symbolic acronym of “PaSBaG Hamelech” (a symbolic acronym to remember the division of the Parshahs in accordance with the calendar layout of the year, “Bag Hamelech Pas Vayeilech”) – for all aspects of Torah are with the height of precision, it is therefore understood, that the symbolic acronyms that were established by the Greats of the Jewish people to assist in remembering, must also have a content for themselves⁹¹:

“PaSBaG⁹² Hamelech” – “is the name of the *food of the king* in Kasdim language,”⁹³ and in the wording of the verse² “and the king apportioned to them their daily portion of food from the PaSBaG of the king and from the wine he drinks” (from the wine that he drinks himself⁹⁴), namely, that on Rosh Hashanah (which is called “Hamelech”) Hashem (the King of the world) provides all the Jewish people all their needs (which are called⁹⁵ “food”⁹⁶) for the entire year (“their daily portion”) with utmost bounty, *from the table of the king!*

⁹¹ For example: the explanation of the symbolic acronym YAaL KaGaM – see Toras Levi Yitzchok pg. 139. And more.

⁹² For the explanation of “Pasbog” in the Kabbalistic exposition – see Likkutei Levi Yitzchok on Zohar II pg. 89 (and we may connect it to what is explained here. This is, however, not the place for this).

⁹³ Rashi’s Comm. on Daniel 1, 5.

⁹⁴ Metzudas Dovid on the verse.

⁹⁵ See Sanhedrin 38a and in Rashi’s Comm.

⁹⁶ And possibly we may say more specifically: bread – necessities, and wine – items of pleasure.

And this phenomenon has greater emphasis in the calendar layout of Rosh Hashanah occurring on the second and third day of the week, “Bog Hamelech Pas Vayeilech... that we divide Nitzavim and Vayeilech into two” (the symbol of the acronym “PaSBaG Hamelech”) – which this alludes to the fact that “the king apportioned to them their daily portion of food from the PaSBaG of the king” must be and is, due to the *essential existence* of the Jewish people (Nitzavim) even *without taking into consideration* their Service (Pas Vayeilech, that we divide Vayeilech from Nitzavim), as the ruling of the Mishnah⁹⁷ regarding the obligation an employer has to his workers: “even if you make for them a feast like that of Shlomoh when he was king you would not fulfill your obligation to them for they are the children of Avraham Yitzchok and Yaakov,” and “He speaks His words to Yaakov, His laws and statutes to the Jewish people,”⁹⁸ “what He does, He commands the Jewish people to do,”⁹⁹ that Hashem must give and gives each and every Jew/Jewess “a feast like that of Shlomoh when he was king,” not only “filling the lack that he is lacking,”¹⁰⁰ which includes also “a¹⁰¹ horse to ride and a servant to run before him,”¹⁰² rather also “to make him wealthy,” including the wealth of Shlomoh when he was king!

⁹⁷ Bava Metzia, beg. ch. 7.

⁹⁸ Tehillim 147, 19.

⁹⁹ Shemos Rabbah 30:9.

¹⁰⁰ Parshas Re’ei 15, 8.

¹⁰¹ Kesubos 67b. Brought in Rashi’s Comm. on the verse.

¹⁰² To the extent of royal conduct in a manner of “fifty people running before him” (Shmuel II, 15, 1. Melachim I, 1, 5).

And from this is understood also regarding the judgement of Rosh Hashanah that there is no place for the objection of the “prosecutors”¹⁰³ – since, the discussion between “those that find merit” and “the prosecutors” is only regarding the aspect of Service, however, from the perspective of the essential existence of the Jewish people most certainly *all opinions would agree* that the ruling is that the conduct must be in a manner of “the king apportioned to them their daily portion of food from the PaSBaG of the king,” and especially that also regarding the aspect of Service most certainly ‘those that find merit’ are the majority, since “all the Jewish people are assumed to be good,”¹⁰⁴ and especially after the Service of Teshuvah in the Month of Elul and Selichos days as such that “intentional sins become like merits,”¹⁰⁵ including literal merits, and certainly “they are written and signed (in the book of complete Tzaddikim) immediately for life,”¹⁰⁶ for a good and sweet year physically and spiritually as one.

9. Based on this we may also explain the connection to the calendar layout – Beis Shin Zayin¹⁰⁷:

¹⁰³ See Tanchuma Shemos 18. Mishpotim 15. And more.

¹⁰⁴ Rambam Hilchos Kiddush Hachodesh 2:2.

¹⁰⁵ Yoma 86b.

¹⁰⁶ Rosh Hashanah 16b.

¹⁰⁷ And possibly we may explain in a clever fashion: Beis Shin are like Beis Gimmel (BoG Hamelech), division (Beis) and Shalom, peace (Gimmel), the innovation through the Service of man, and Zayin represents the elevation after the complete Service, the concept of the Shabbos day (as supra ch. 7).

[¹⁰⁷] [*Every hour is divided into 1080 Chalakim (parts, like minutes).*]

The virtue of the perfection accomplished through the Service of man in addition to the perfection the creation has as it was created, emphasized in the calendar layout of Rosh Hashanah on Monday (Beis), [is] also emphasized in the calendar layout of Cheshvan and Kislev being both complete (Shin), and in the calendar layout of Rosh Chodesh Nissan and Passover on the day of Shabbos (Zayin), hence, the perfection of “seven complete weeks” – since, the two aspects of perfection in the calendar layout correspond to the perfection from the perspective of the creation on its own and the additional perfection through the Service of man: the completeness of Cheshvan and Kislev (due to the accumulation of hours and days resulting from the Chalakim^[107] (793 Chalakim) that every month has in addition to a half a day¹⁰⁸) – perfection *as it was created*, and the completeness of “seven complete weeks” (perfection in *the fulfillment of the Mitzvah* of Sefiras Haomer) – perfection *in the Service of man* (which is connected to and brings about a greater perfection in comparison to the completeness of the creation, complete as the week of Creation¹³).

And we may say, that this phenomenon is emphasized also in the perfection of a leap year, “a perfect year” – for even though *from the perspective of the creation* “the solar year is about eleven days longer than the lunar year,”¹⁰⁹ nevertheless, “we add one month and we make the year

¹⁰⁸ Rambam ibid 8:3.

¹⁰⁹ And we can truly appreciate the precision of the wording “close to eleven days” that this alludes to the fact that through the Service of the Jewish people (emphasized in the leap year) we draw forth and reveal the level of “eleven” (as supra ch. 4).

thirteen months, called a leap year,"¹¹⁰ an addition that is added through *the court of below*,¹¹¹ and as a necessity for *the Service of the Jewish people*, "due to the spring season, so that Passover will be at that time, for the verse says 'guard the month of the spring [and make the Holiday of Passover]' that this month should be in the spring season."¹¹²

10. And all this appreciates additional emphasis this year – the year 5752:

The acronym that the Jewish people established for the number of this year continues to be more and more accepted by people – the 4 first letters (Hei Tav Shin Nun) are the acronym of "*Heyeh Tehei (it will be) Shnas (a year of) Niflaos (wonders)*" (in addition to 'Shnas Nissim (a year of miracles)'), and the fifth letter¹¹³ (Beis) is the acronym of "*Bah (in it)*," that the wonders are not a detail of the year, rather they are the essence of the year, and also the acronym of "*Bakol*," that "the wonders" are truly

¹¹⁰ Rambam ibid 1:2.

¹¹¹ And through them it is set also in the Heavenly Court, as the words of our Sages that Hashem says to the Ministering Angels "Me and you, let us go to the court below..." (Devorim Rabbah 2:14. And see Shemos Rabbah 15:2).

¹¹² Rambam ibid beg. ch. 4.

¹¹³ Note the virtue of "the fifth for Pharaoh," [an idiom of "Ispari'u" (burst forth), meaning] "that all the [G-dly] lights burst forth and are revealed from Him [Hashem]," 'the fifth level that transcends the orderly descent of the Revelations of Hashem which is divided in general into four worlds (see Likkutei Torah, end Parshas Pinchus. E.p.) – similar to the virtue of "eleven" that transcends the orderly descent of the Revelations of Hashem of the Ten Sefiros.

in everything,¹¹⁴ “Bakol Mikol Kol,”¹¹⁵ and also the acronym of *Binah* (understanding), that “the wonders” are in a manner of “broadness of the river.”¹¹⁶

And the meaning of this:

“Wonders” – refers (mainly) to the true and complete Redemption through Moshiach, as the wording of the verse¹¹⁷ “as the days you left the land of Egypt I shall show them wonders,” in which will be seen (“I will show them”) actually and clearly the perfection that was accomplished through our deeds and Service throughout the six thousand years that the world exists in addition to the perfection at the beginning of the creation, that in addition to the perfection of “the world was created complete,”¹¹⁸ “these are the Toldos (complete^[118]) of the

¹¹⁴ And note that the letter Beis is the *prefix* for everything possible, and alludes to the fact that the year is blessed with everything possible which begin with one of the letters of the Alef Beis: with light, with blessing, with greatness, with joy, with splendor, with good company, with great merits, with good long life, with clearly open good, with good destiny, with everything “Bakol Mikol Kol,” etc. – in all matters till the letter Tav, with praises for the wonders of the true and complete Redemption.

¹¹⁵ As the wording at the end of Birchas Hamazon* - “as he blessed our forefathers Avraham Yitzchok and Yaakov Bakol Mikol Kol [the different words meaning “everything” in reference to each one of the forefathers] so shall he bless us all as one.”

*) *In the fourth Berachah, which alludes to the fourth Redemption.*

¹¹⁶ See Likkutei Torah, Derushei Shmini Atzeres 88d. e.p.

¹¹⁷ Michah 7, 15.

¹¹⁸ See Bereishis Rabbah 12:6. 13:3. 14:7.

^[118] *[Written with all the Vavs possible (complete) although Cholam can be a mere dot on top, in this case both Choloms are of Vavs.]*

heaven and the earth when they were created,"¹¹⁹ there will be the perfection of "there are the Toldos (complete^[118]) of Peretz,"¹²⁰ in a manner of breaking through the limitations, "Peretz, why are you breaking through,"¹²¹ "this is Moshiach, as the verse says¹²² 'the one who breaches rose up before them.'"¹²³

"In everything"¹²⁴ (and especially "Bakol Mikol Kol") – includes all possible aspects of good and perfection, as understood from the words of our Sages¹²⁵ "three Hashem gave them to taste in this world a foretaste of the World to Come, they are, Avraham Yitzchok and Yaakov, Avraham, for it says regarding him Bakol ("And Hashem blessed Avraham Bakol (with everything)"¹²⁶), Yitzchok for it says regarding him Mikol ("and I ate Mikol (from everything)"¹²⁷), Yaakov for it says regarding him Kol" ("indeed I have Kol (everything)"¹²⁸), meaning that "Kol" denotes that "there is no good that they lacked,"¹²⁹ both the perfection as it was created, and also and mainly the additional perfection through the

¹¹⁹ Bereishis 2, 4.

¹²⁰ Rus 4, 18.

¹²¹ Vayeishev 38, 29.

¹²² Michah 2, 13.

¹²³ Agadas Bereishis, end ch. 63. And see Bereishis Rabbah end ch. 85 and in Rashi's Comm.

¹²⁴ Note, cleverly speaking that "Bakol" is the numerical value of Nun Beis (52), which includes all the mentioned acronyms Nifla'os Bah, Niflaos Bakol, Niflaos Binah.

¹²⁵ Bava Basra end 16b ff.

¹²⁶ Chayeh Sarah 24, 1.

¹²⁷ Toldos 27, 33.

¹²⁸ Vayishlach 33, 11.

¹²⁹ Rashi's Comm. On Bava Basra ibid.

Service of man, including the [perfection attained through] completing the entire Service (“a foretaste of the world to come”) [yet at the same time] ‘in this world,’¹³⁰ and this phenomenon is drawn from Avraham Yitzchok and Yaakov to each and every Jew and Jewess.

“Binah,” and especially in reference to “wonders” (“wonders of understanding”), Nun Pla’os (50 wonders)¹³¹ – alludes to the revelation of the 50th gate of understanding at the culmination and completion of the Service [of the time exile] at the height of perfection [in the true and complete Redemption^[131]], as we find regarding Moshe Rabeinu that at the completion of his Service (when “Moshe went... I am one hundred and twenty years old today”¹³²) he ascended to “Mt. NeVo,” “Nun¹³³ Bo (it has the fiftieth),”¹³⁴ immeasurably higher than the completeness of the creation in a manner of “fifty... minus one.”¹³⁵

¹³⁰ Similar to what was explained earlier (ch. 7) regarding Shabbos Parshas Vayeilech, Shabbos Shuvah.

¹³¹ Zohar I, 261b.

[131] *[See the Dvar Malchus of Acharon Shel Pesach 5751 and more.]*

¹³² Beg. of Parshas Vayeilech.

¹³³ Sefer Halikkutim by the Arizal, Va’eschanon (3, 26) – brought in Shelah, Chelek Torah Shebichsav Parshas Va’eschanon (369a) in the name of R. Chaim Vital. Shach on the Torah on the verse (in the name of ‘I found written’). And see at length Likkutei Torah Bamidbar 12a ff. (in the name of the Maggid). And more.

¹³⁴ And we may say that this is also the acronym of the year Hei (Tav Shin) Nun Beis – Nun Bo.

¹³⁵ And likewise at the end of the Service of the “seven weeks, they shall be complete,” the 49 days of Sefiras Ha’omer – that on the fiftieth we reach the virtue of the 50th Gate (see Likkutei Torah ibid *e.p.*).

11. And we may add, that the perfection of the Redemption is also emphasized in the calendar layout of this year:

[1] The occurrence of Rosh Hashanah on Monday (and Tuesday), “Bag Hamelech Pas Vayeilech” – hence, the complete Service of Shabbos Shuvah¹³⁶ is in the Parshah of Vayeilech, which includes also and mainly the ‘journey’ at the completion of the entire Service [of the time of exile], that all the Jewish people return to our Holy Land, to the holy city of Jerusalem and the Beis Hamikdosh, as the verse says¹³⁷ “*they will go from strength¹³⁸ to strength appearing before Hashem in*

¹³⁶ Note, in this calendar layout (BoG Hamelech) Shabbos Shuvah comes after *two Shabboses of Selichos*, in which is exceedingly emphasized the phenomenon of the Redemption – both due to the general concept of *Shabbos*, which is a foretaste of “the day that is all Shabbos and rest for life everlasting” (Tamid at the end), as well as due to it being *two Shabboses*,* that “had the Jewish people kept two Shabboses as the law prescribes immediately they are Redeemed” (Shabbos 118b), including due to *Shabboses of Selichos*, the concept of Teshuvah (and especially Supernal Teshuvah [not concentrating on correcting mistakes rather on *ascending* to a loftier Level]), which “the Torah promised that the Jewish people are destined to do Teshuvah at the end of the their exile and immediately they are Redeemed” (Rambam Hilchos Teshuvah 7:5).

*) *In addition to the connection of **double (two Shabboses)** to the Redemption (see Yalkut Shimoni beg. Parshas Lech Lecha), and most certainly double related to Shabbos (which all the activities of Shabbos are double), which on its own is connected to Redemption.*

¹³⁷ Tehillim 84, 8.

¹³⁸ Note, “Chayil (strength)” has the numerical of 48, which we may say that that this alludes to the amount of hours of the two days of Rosh Hashanah (“[its 2 days are considered] one long day”), the numerical value of Kadkod – see Likkutei Torah s.v. Vesamti Kodkod (Parshas Re’ei, 24d ff.). And more.

Jerusalem,” and in the words of the verse in the Parshah of Vayeilech “when¹³⁹ all the Jewish people come (“gather the nation, the men, women and children...”¹⁴⁰) to appear before Hashem your G-d...”¹⁴¹ including the culmination of the Parshah with “the words of this song until the Tumom (end/completion)” which alludes to the completeness of song (an idiom of Tomim (complete)) of the Time to Come (the tenth song¹⁴²), “sing to Hashem a

¹³⁹ 31, 11.

¹⁴⁰ Ibid, 12.

¹⁴¹ And emphasized also in the Haftorah of Shabbos Shuvah – “Return Jewish people to Hashem your G-d,” and there is the known explanation of this, that the Teshuvah is until Havaye’h becomes Elokim (see Likkutei Torah Discourses for Shabbos Shuvah, 65a. *e.p.* [Havaye’h the Revealing aspect of Hashem is clearly seen also in Elokim, the hiding aspect of Hashem]), and this phenomenon is truly complete in the Beis Hamikdosh, when all the Jewish people will come to appear before Havaye’h Elokecha, your G-d,” and ‘just as he comes to be seen so too he comes to see,’ that he openly sees “the countenance of Havaye’h your G-d,” that Havaye’h becomes Elokim and the continuation of the Haftorah “our lips will compensate for bulls,” which, the true perfection of this is through offering bulls (the choicest of sacrifices) on the Altar in the Beis Hamikdosh,

¹⁴² Note the connection to the custom on Rosh Hashanah to sing the songs of the Rebbes our Leaders with mentioning their names [beginning with the closest to us – the Leader of our generation, my revered father-in-law the Rebbe, the Rebbe Rashab, the Rebbe Maharash, the Rebbe the Tzemach Tzedek,* the Mitler Rebbe, the Alter Rebbe, the Maggid and the Baal Shem Tov], which we may say, that these songs are a preparation for the tenth song.

*) Note that Erev Rosh Hashanah is his birthday, and his Mazal is strong, including and especially regarding the Redemption which is emphasized in his 2 names, “Tzemach” and “Tzedek”, the names of Moshiach.

new Shir (song),”¹⁴³ masculine,^[143] in the true and complete Redemption with no exile after it.¹⁴⁴

[2] The calendar layout of Cheshvan and Kislev being both complete, “complete months” (Shin) – which the completeness of the months alludes to the completeness of the Jewish people¹⁴⁵ who are “similar to the moon,” “count by the moon,”¹⁴⁶ and “are destined to be renewed like it,”¹⁴⁷ in the true and complete Redemption through “Dovid the King of the Jewish people lives and endures,”¹⁴⁸ the King Moshiach [the exemplifier of] Dovid.

[And we may add, that also the perfection of a leap year is connected with the Redemption – making the lunar year correspond to the solar year, which alludes to the state of the Time to Come when “the light of the

¹⁴³ Yeshayah 42, 10. And more.

^[143] [*“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).”*]

¹⁴⁴ Mechilta Beshalach 15, 1. And more.

¹⁴⁵ And note that when Cheshvan and Kislev are both 30 days there are *three 30 day* months one after another (Tishrei (which is always 30 days) Cheshvan and Kislev) – “Chazakah” of completeness of the Jewish people who are similar to the moon.

[*“Chazakah” is strength showing that so it will continue, once it happened three times, one after another.*]

¹⁴⁶ See Sukkah 29a. Bereishis Rabbah 6:3. Ohr Hatorah Bereishis end 4b ff. And more.

¹⁴⁷ The Blessing of Kiddush Levanah (from Sanhedrin 42a).

¹⁴⁸ Ibid (from Rosh Hashanah 25a).

moon will be like the light of the sun, as the light of the seven days of creation”¹⁴⁹].

[3] And the occurrence of the Passover Holiday on the day of Shabbos (Zayin), that the weeks (of Sefiras Haomer) are complete [in being] like the week of the creation – which the ultimate perfection of “seven complete weeks they shall be” is through the sacrificing of the Omer and Two Loaves in the third Beis Hamikdosh.

12. And may it be the will [of Hashem] that coming from the end of the year of ‘Wonders I shall show them,’ and entering the year of ‘wonders in it,’ ‘wonders in everything,’ ‘wonders of understanding,’ the true and complete Redemption should come in the literal sense, “as the days you left Egypt I shall show them wonders,” *literally* immediately.

And in the wording of the verse in the Parshah of Nitzavim which we always read on the Shabbos before Rosh Hashanah: “And Hashem will return with your captives and have mercy upon you and He will return *and gather you*,”¹⁵⁰ as emphasized especially in the acronym of “wonders in everything,” “Bakol Mikol Kol,” which “Bakol Mikol Kol” has the numerical value of “*kabetz (gather)*”¹⁵¹ – in the true and complete Redemption through Moshiach, about whom it says in the Prayer of

¹⁴⁹ Ibid (based on Yeshayah 30, 26).

¹⁵⁰ 30, 3.

¹⁵¹ See Chiddushei Chasam Sofer on Bava Basra ibid.

Chanah¹⁵² (which we read as the Maftir on the 1st day of Rosh Hashanah) “And He will give strength to His king and He will exalt the glory of His Moshiach.”¹⁵³

And in the wording of the Prayers at the culmination of the blessing of Shofars (with which we conclude the three Blessings of Kingships, Remembrances and Shofars¹⁵⁴): “blow the great Shofar for our freedom and

¹⁵² Note the connection to the one whose Yahrtzeit is on the 6th of Tishrei (which was on Shabbos Shuvah*), for her name is *Chanah*, acronym of *Challah Niddah Hadlakas Haner*** (Megaleh Amukos on the Torah, Parshas Shelach (17d) – in the name of Hagahos Maymonios), the three Mitzvos (the foundation of all Jewish homes) that were given to Jewish women, which in their merit the Jewish people were redeemed from Egypt and in their merit they are destined to be Redeemed (Sotah 11b. Yalkut Shimoni Rus Remez 606 (at the end)).

*) *As the calendar layout of the year of her passing (5725) that the 6th of Tishrei occurred on Shabbos Shuvah, Parshas Vayeilech. – And note the connection, (1) to Shabbos Shuvah – “and the spirit will return to Hashem Who has given it,” (2) and to Parshas Vayeilech – “I am a hundred and twenty years old today,” “today my days and years are full.”*

) *Note, the connection to Rosh Hashanah, the day of the creation of Adam – who is the **Challah (choicest part), Blood (life force), and Lamp of the world, which the correction and completeness of these three (after the deficiency in them caused by the sin of the Tree of Knowledge) is brought about through the Service of the Jewish women in fulfilling these three Mitzvos (Yerushalmi Shabbos 2:6. And more).*

¹⁵³ Shmuel I, 2, 10.

¹⁵⁴ As emphasized also in the wording of our Sages “say before Me on Rosh Hashanah Kingships, Remembrances and Shofars – Kingships... Remembrances... and how? With a Shofar,” which one of the explanations of this is that “and how? With a Shofar” refers (not only to the *blowing* of the Shofar, rather) also to the *verses of Shofar*, meaning that the phenomenon of Kingships and Remembrances is accomplished (also) through the verses of Shofars [in the Blessing of Shofars] (see at length Likkutei Sichos vol. 35, 6th of Tishrei (5750). Ref. a.l.).

lift up the banner to gather our exiles,” which, after the Service of the Jewish people in blowing the Shofar¹⁵⁵ (and especially in the two days of Rosh Hashanah) Hashem fulfills His promise “and it shall be on that day the great Shofar will be blown,”¹⁵⁶ and not only in future tense, rather in present tense, including in past tense, that there already was the blowing of the great Shofar, and literally immediately “they go home to peace,”¹⁵⁷ to the true house of each and every Jew and Jewess – the third Beis Hamikdosh in the third Redemption (“He shall give us life from ‘two days’ [and] on the third day He will stand us up and we will live before Him”¹⁵⁸), and in the Beis Hamikdosh itself – in all the three [levels of] Holiness in it,¹⁵⁹ and especially in the Holy of Holies.¹⁶⁰

¹⁵⁵ Note the Chassidic discourse conclusion (which seemingly the connection [to the discourse] is not clear and especially as a conclusion) of the Shaar Hatekios in the Siddur (with Da”ch): “and the era of the refinements of the world will not last very long and Moshiach will come very soon in our days Amen, sufficient for those that understand.”

¹⁵⁶ Yeshayah 27, 13.

¹⁵⁷ Siddur of the Alter Rebbe *a.l.*

¹⁵⁸ Hoshe’a 6, 2. – And this refers to the third Beis Hamikdosh (in the third Redemption) which follows (and includes) the two Beis Hamikdoshes before it (Rashi’s Comm. *a.l.*). And note that “enliven us from two days” alludes to the two days of Rosh Hashanah, and “on the third day” alludes to Tzom (fast of) Gedlayah* (Chidushei Aggados Maharsha on Rosh Hashanah 18b), and based on what is known that two explanations of one verse are related to one another, there is additional emphasis on the connection of Rosh Hashanah two the third Beis Hamikdosh and third Redemption.

*) And also Yom Kippur (*Likkutei Torah Discourses for Rosh Hashanah, end 63b. And see at length, the Talk of Tzom Gedalyah 5751.*

¹⁵⁹ Rambam Hilchos Beis Habechirah 1:5.

And furthermore and mainly – so shall it be for us in the literal sense, moreover, it was already for us, in past tense, especially in accordance with the know saying of our Rebbes our Leaders regarding publicizing the coming of Moshiach in the newspapers,¹⁶¹ as was fulfilled in the literal sense recently in many newspapers throughout the world (and there should be an addition in this and publicize even more) that “*here he (the King Moshiach) comes,*”¹⁶² and immediately – has already come – in the literal sense, below ten handbreadths,^[162] and clearly revealed to the eyes of all the world, and most certainly “to the eyes of all the Jewish people,”¹⁶³ and *literally* immediately.

¹⁶⁰ Which includes 3 [levels of] holiness: Holies (in plural) – two levels, and Holy (of Holies) – a third level (see Likkutei Torah Pekudei 5a. *e.p.*).

¹⁶¹ See Sefer Hasichos Toras Shalom pg. 12: “the Rebbe (the Alter Rebbe) said that Moshiach will be written in the newspapers... all Jews will be ready for the coming of Moshiach at the time it says in the newspapers that he is arriving.”

¹⁶² Shir Hashirim 2, 8. And in Shir Hashirim Rabbah *a.l.*

^[162] [*i.e. in our domain/realm, down here on earth – See Sukkah 5a and more.*]

¹⁶³ Conclusion of Parshas Berachah.

“Laws of the Oral Torah, Which Will Never Be Nullified”

– In connection with the completion of the [study of the] book of Rambam –

From the talks of the second day of Rosh Hashanah, the night of Shabbos Chol Hamoed Sukkos, and the night and day of Simchas Torah, 5752 (1991)

– Translated from Hebrew –

1. In the Rambam's introduction to his [Halachic] work, he writes: "All the Commandments which were given to Moshe at Sinai were given along with their elucidation, as it says¹, 'And I gave you the stone Tablets and the Torah and the Mitzvah,' 'Torah' refers to the Written Torah, and 'the Mitzvah' refers to its elucidation... [namely, the] Oral Torah," and he explains at length the history of the transferring of the Oral Torah and its explanations from generation to generation by the great Torah scholars until his time, and he concludes, "and I have decided to compile the rulings... regarding the forbidden and the permitted, the impure and the pure along with the rest of the Torah laws... so that the entire Oral Torah should be clearly known by all without any [need for an analysis of] questions and answers ([rather,] "a codification of laws")... so that one should not need any other book [to know] any Jewish law, rather this book will gather all of the Oral Torah... therefore I called this work Mishneh Torah, since one [who] reads

¹ Mishpatim 24, 12.

the Written Torah first and then reads this [book] will know the entire Oral Torah and does not need to read any other book along with them”.

And although the Rambam’s compilation is [a work of] “Oral Torah”, “Mishneh Torah” (“Mishneh” [secondary] to the Written Torah), nevertheless, being “clear-cut rulings... without any [need for an analysis of] questions and answers”, “*laws* of the Oral Torah”, it has a special significance (not only relative to the other parts of the Oral Torah [the discussions and debates in the Talmud, etc.], but also relative to the books of Prophets and Holy Writings [which are part of the Written Torah]) similar to the significance of the Written Torah (“The Torah and the Mitzvah”, the Written Torah and its elucidation in the Torah laws which are in Mishneh Torah) – as is understood from the words of our Sages² (which are brought as a law in the Rambam’s book³) that “all the books of the Prophets and all the Holy Writings will be nullified in the days of Moshiach”⁴, whereas “the Laws⁵ of the Oral Torah will never be nullified”, like the “five books of the Torah [Pentateuch]”.

[In other words: included in the eternity of the Torah – “It is clearly and explicitly stated in the Torah that it [the

² Yerushalmi, Megillah 1:5.

³ End of the Laws of Megillah.

⁴ “Except for Megillas Esther.”

⁵ ‘Laws’ specifically, and not the *discussion and debate* which is in the Oral Torah [which will be nullified], a fortiori from all the books of the Prophets and all the Holy Writings.

Torah] is an eternal command; it can never change, and nothing can be added to it or deducted from it..."⁶ – is the "laws of the Oral Torah", [which are] the elucidation of the Commandments, through which we know how to fulfill the Commandments of the Torah⁷, whereas the books of the Prophets⁸ and the Holy Writings, since they are not an addition or an innovation to the words of the Torah (for a prophet is not permitted to innovate anything), but rather "to command the people to keep the Torah and warn them against transgressing it, as the last of them [the Prophets] said, 'Remember⁹ the Torah of Moshe My [G-d's] servant"¹⁰, and most certainly *the discussions and debates* in the Oral Torah regarding the method of learning and inferring the laws of the Torah [from the Torah] which is only an "intermediary" to deduce the laws of the Torah, indeed there will be no need for them [the *discussion and debate* in the Oral Torah] and therefore they will be nullified in the Days of

⁶ Rambam, Hilchos Yesodei Hatorah, beg. ch. 89.

⁷ Since "all the Commandments in the Torah, whether they are positive Commandments or negative Commandments, are not clearly described and understood except by the Oral Torah", [namely] the Laws of the Torah, in which Hashem's will is revealed, and therefore the Laws are called 'Taga' and 'Kisra' [words meaning 'crown' (a name for Hashem's Will)] of the Torah (see at length Tanya, Iggeres Hakodesh, sect. 29).

⁸ Note also the differences in Jewish Law between the categories of Prophecy and Torah (see at length Likkutei Sichos, vol. 19, pg. 177 ff. *The references are cited there*).

⁹ Malachi 3, 22.

¹⁰ Rambam *ibid.*, Law 2.

Moshiach¹¹ (and then the [hidden] reasons for the Torah[’s Commandments] will be revealed, “its secret reasons and most hidden [treasures]”¹², “new Torah insights shall be revealed by Me”¹³).

And we may say that this idea is alluded to in the [the fact that the] end and culmination¹⁴ of the Rambam’s book of laws (the last two chapters, on “Laws of Kings and [their] Wars and the King Moshiach”¹⁵) [speaks specifically] regarding the coming of Moshiach and the Days of Moshiach¹⁶ – since in the Days of Moshiach, the

¹¹ See also the commentary Mar’eh Hapanim on the Yerushalmi ibid.: “The truth of the matter is indeed as such... there is nothing written in the Prophets and Holy Writings which is not alluded to in the [Five Books of the] Torah... however great wisdom is needed in order to understand the allusion from the Torah as well as to know, understand and comprehend the place in the Torah in which each matter in the Holy Writings is alluded to... and this is all in the present time, but in the Future, about which it says ‘and the earth will be filled with the knowledge [of Hashem]...’ and there will be no need for people to teach each other, everyone will know and understand all the allusions in the Torah to [what is written in] the Prophets and the Holy Writings, etc.”

¹²Rashi’s commentary on Shir Hashirim 1, 2.

¹³ Yeshaya 51, 4. Vayikra Rabbah 13:3.

¹⁴ “The essential point is the conclusion [of the matter]” (Brachos 12a).

¹⁵ So is the wording of the title in the Venetian Edition [of Mishneh Torah], 5284 (1523), 5310 (1549).

¹⁶ In addition to the simple reason [as for why the Rambam concludes his work specifically with the laws of Moshiach] – since in the Days of Moshiach (which “all the Laws are restored to as they were in aforesaid, in his [King Moshiach’s] time, sacrifices are offered, and the Sabbatical and Jubilee years are kept, with all their

ultimate perfection of the [phenomena that] ‘laws of the Oral Torah which will never be nullified’ (like the Five Books of the Torah) will be clearly evident, and this is the essence of the Rambam’s book which gathers together all the laws of the Oral Torah (Mishneh Torah [a supplement to the Torah], in continuation to the study of the Five Books of the Torah)¹⁷.

2. And we must explain the concept of the ‘eternity of the laws of the Torah in the Time to Come’ (“laws of the Oral Torah which will never be nullified”) – for seemingly we must understand:

It is known¹⁸ that the general rule that “the law is as [the ruling of] the school of Hillel”, to the extent that “The view of the school of Shammai where it is in contradiction to that of the school of Hillel is of no significance”¹⁹, only applies to the present time, whereas in the Time to Come the law will be according to the [the rulings of] the school of Shammai (as is explained

details as is stated in the Torah” – beg. of ch. 11 of Laws of Kings) there will be the fulfillment of all the laws of the Torah (the contents of the Rambam’s work) at the height of perfection.

¹⁷ And according to this we may say, that through studying the Rambam[’s work] (final rulings) we hasten and accelerate the era of the Days of Moshiach (similar to the saying of our sages (Vayikra Rabbah 7:3) all of these exiles are ingathered only in the merit of the Mishnayos”, [namely] final rulings), which then the virtue of the Laws that they will never be nullified, will be clearly evident.

¹⁸Mikdash Melech on Zohar I, 17b. Brought in Likkutei Torah, Korach beg. 54c.

¹⁹ Brachos, beg. 36b. *ref. a.l.*

elsewhere²⁰ that the transition of the law [to the rulings of the school of Shammai] will be through the Supreme Rabbinical Court which will return to Jerusalem and vote [on which school's rulings to follow], and the majority opinion *then* will be as the school of Shammai).

And according to this, in the Time to Come *many* of the laws of the Oral Torah *will be nullified* – all the laws which were ruled on in the [Oral] Torah (including [those that appear] in the Rambam's book) according to the school of Hillel's opinion. These laws will be nullified, and instead new laws will be issued, according to the school of Shammai's opinion?

And furthermore – and this is the main [question]²¹:

It is known²² that according to some opinions “[the] Commandments will be nullified in the Time to Come” – in [the era of] the Resurrection of the Dead²³ (in the second era of the Days of Moshiach, unlike in the first era of the Days of Moshiach, before the Resurrection of the

²⁰ See the Talk of the 2nd day of Shavuot 5751, ch. 7.

²¹ Since we may resolve [the difficulty] in regard to the Laws [according to the opinion] of the School of Hillel (at least in a substandard way), that this is not considered *nullifying* the laws of the Torah, since the law in the Torah *regarding the subject matter* remains, only that [now] the law is according [to the opinion of] the School of Shammai.

²² See the Books cited in S'dei Chemed Klalim Mem, clause 218 (vol. 3 pg. 561c *ff.*). Divrei Chachomim sect. 53 (vol. 9 end of pg. 1962b *ff.*).

²³ Hagahos Ya'abe"tz on Rosh Hashanah 30a. Tanya Igeress Hakodesh sect. 26 (end 145a).

Dead²⁴, at which time the fulfillment of the Commandments will be at its ultimate perfection), and therefore, “a garment [which is known to contain “Shatnez”, a mixture of wool and linen, which is prohibited, but] it is not known where [in the garment] the Shatnez is [making it impossible to remove the Shatnez]... should be made into shrouds for a dead person; Rav Yosef said, ‘this indicates that the Commandments will be nullified in the Time to Come’”²⁵, “one should make shrouds for him [the dead person] out of Shatnez even though when he will arise in the Time to Come he will be wearing the garments in which he was buried – from this we can infer that the Commandments will be nullified in the Time to Come”²⁶.

And according to this, *all the laws of the Oral Torah will be nullified* in the Time to Come (in the second era of

²⁴ I.e., before the resurrection of *all the Jewish People*, whereas the Righteous Ones, whom are resurrected at the beginning of the Days of Moshiach (see Zohar I, 140a), at which time the fulfillment of the Commandments will be at its ultimate perfection; as is stated in the in the Talmud (Yoma 5b) “how will he [Moses] clothe them [Aharon the Cohen and his children] in the Time to Come... when Aharon and his children will come together with Moses [we will figure out what to do]”.

²⁵ Niddah 61b. - And see Rambam Hilchos Kilayim 10:25: “it is permissible to use Shatnez to make shrouds for a dead person, since the dead are not subject to the commandments” (as in the continuation of the Talmudic discussion, “What does the verse mean when it says ‘free amongst the dead’, once a person passes away he becomes free from the Commandments”), and he doesn’t make mention of the Era of Resurrection (and see infra note 43).

²⁶ Tosfos s.v. ‘Amar Rav Yosef’, Niddah ibid.

the Days of Moshiach, when the dead will be resurrected), for being that “*the Commandments will be nullified*”, automatically all the laws will be nullified, since they are all *instructions for [how to perform] these Commandments*?

3. [For this to be understood] we must first explain the concept of “the *nullification* of the Commandments in the Time to Come” - for seemingly, this contradicts the *eternity of the Torah*, “it is clearly and explicitly stated in the Torah that it [the Torah] is an eternal command... that we are commanded to fulfill all that the Torah says forever”?

Seemingly one might explain that the concept of “the nullification of the Commandments in the Time to Come” does not contradict the Torah’s eternity, since the rule that the Torah is eternal (“that we are commanded to fulfill all that the Torah says forever”) originally applies to the entire era of “today [i.e. before the Resurrection of the Dead, is the time] to toil in them [the Commandments]”²⁷, and does not apply to the era of “tomorrow (in the World to Come²⁸) [is the time] to receive their reward,”²⁹ after all the Torah’s Commandments have been fulfilled with ultimate

²⁷ End of Parshas Vaeschanan.

²⁸ [Namely] the World of Resurrection, which is the main reward ([see the sources] cited in note 70).

²⁹ Eruvin 22a. *ref. a.l.* Brought in Rashi’s commentary *a.l.* (See also Likkutei Sichos vol. 29, pg. 41 *ff.* [where this is explained] at length.

perfection, at which time the Commandments will be nullified.

However, this explanation does not suffice, since:

The reason that the Commandments of the Torah are eternal (“the Commandments which were given to Moshe at Sinai”) [namely] that they will not be replaced [with others], “an everlasting Command”, is that they are the *will* of Hashem³⁰, meaning that [His] desire for the [fulfillment of the] Commandments is not for a side reason, [i.e.] to refine and purify man and the world and bring them to perfection [for had that been true there would be room to say that when man and the world ascend to a higher level they will need different Commandments,³¹ or that they will not need Commandments at all], rather an essential will³², and

³⁰ “An essential will, which His whole Essence, so-to-say, is in this will... according to the entailment of the Essence” (Hemshech 5666 end pg. 521 *ff.* And see at length Sefer Hasichos Toras Shalom end pg. 190 *ff.*).

³¹ As the view of the Ikrim (sect. 3 ch. 14) “what is the hindrance for the possibility that He, blessed be He will add or deduct [from the commandments], when His Wisdom concludes to [do so]... the relative appropriateness can certainly change according to the readiness of the recipients, indeed the food appropriate for the child is milk, while [the food] appropriate for the adolescent is bread, meat and wine; so too the G-dly Commandments are subject to change... in accordance with the change in the readiness of the recipients” (and see the following note).

³² And as for what our sages say “the Commandments were only given in order to refine the creations through them” (Bereishis Rabbah beg. Ch. 44) - this is [not the essence of the Will which

therefore it is not subject to change, deduction or addition.

[And this is the difference between the Commandments of the Torah and the commands [of Hashem] through the Prophets³³ - the commands through the Prophets are for a side purpose, needless to say commands “dealing with worldly matters, such as ‘go to a such-and-such a place’ or ‘do not go’”¹⁰ [which their intent and purpose is obviously not the command itself] but also commands dealing with Torah matters, that their intent and purpose (is not the command itself, but rather) “to command the people to keep the Torah and warn them against transgressing it”¹⁰, and therefore these commands are only for a certain period of time³⁴, whereas the Commandments of the Torah are eternal, “an eternal command”, being that they are the will of Hashem].

And from this it is understood that we may not say that the eternity of the Commandments of the Torah is

transcends logical reasoning, rather] the external aspect of the Will, as it is vested in Wisdom [it has logical reasoning]. And we may say that in the books of [Jewish] Philosophy (as in the Ikrim brought in the previous note) is explained the level of Will which vested in Wisdom (and in this itself, several levels), whereas in the work of the Rambam, a book of Laws - Will in a manner that is unable to be changed.

³³ Regarding the following - see at length Likkutei Sichos vol. 19 pg. 182 ff. and [the sources] cited there.

³⁴ To the extent that also Prophecies that were needed for [future] generations which are written in the books of the Prophets, will be nullified in the Days of Moshiach.

only throughout the era of “Today to toil in them”, when there is a need for the work of the Jewish People to refine the world, and afterwards (“Tomorrow to receive their reward”), the Commandments cease to exist - because *the abovementioned will of Hashem* is eternal, not dependent [on anything] and does not change in accordance with the changes [which take place] in the state of man and the world.

And according to this: Since “it is clearly and explicitly stated in the Torah that it [the Torah] is an eternal command”, how can it be that “the Commandments will be nullified in the Time to Come”³⁵?

4. This will be understood by first [explaining] the nuance in the Talmudic discussion of “the nullification of

³⁵ To note from what is explained in Hemshech Te’erav (vol. 1 ch. 193) that “the will of the Commandments is an essential will which does not change etc., and as for what it says that ‘the commandments will be nullified in the Future’, this doesn’t mean that they will be nullified Heaven forbid, rather they will seem nullified due to a loss of significance in comparison to the Essential Light of the Future... like [the insignificance of] a candle in broad daylight etc.”. However, this explanation is (seemingly) not relevant to the simple understanding of the Talmudic Discussion in Niddah (in accordance with the opinion of Tosafos) regarding the law of burial in Shatnez even though in the Future he will arise in his clothes with which he was buried, since the commandments will be nullified, which denotes, that the Commandment of Shatnez will be nullified in its simple meaning* (and see infra note 46)

*) And also in Igeress Hakodesh (mentioned in note 23) it seems that in the World of Resurrection the commandments will be nullified in its simple meaning.

the Commandments in the Time to Come” - “a garment [which is known to contain “Shatnez”, but] it is not known where [in the garment] the Shatnez is... should be made into shrouds for a dead person; Rav Yosef said, ‘this indicates that the Commandments will be nullified in the Time to Come’, Abbaye and some say Rav Dimi, said to him: ‘Didn’t R’ Mani in the name of R’ Yannai say that this [that the dead person may wear Shatnez] was only taught regarding [while they are] eulogizing him, however, it is forbidden to bury him [while he is wearing it]’, he [R’ Yosef] answered him: ‘Did we not learn about this that R’ Yochanan said [it is permitted] even to bury him in it, and R’ Yochanan is going according to his reasoning, for R’ Yochanan said: What does the verse mean when it says³⁶ ‘free amongst the dead’, once a person passes away he becomes free from the Commandments” - for seemingly this is puzzling:

R’ Yochanan’s reasoning - “once a person passes away he becomes free from the Commandments”, helps that as long as he is dead the prohibition of Shatnez is not incumbent upon him, however, it doesn’t help for the time after the Resurrection, when he will stand up wearing the garments in which he was buried, at which time the prohibition of Shatnez will be incumbent on him, and being that this is so, the time-period of R’ Yochanan’s reasoning of “amongst the dead” [before the resurrection] is not pertinent to the era [after the Resurrection] when R’ Yosef’s reasoning that ‘the

³⁶ Tehillim 88, 6.

Commandments will be nullified in the Time to Come' is needed [to permit the wearing of Shatnez, and therefore how does R' Yochanan's reasoning support Rav Yosef's statement].

Furthermore, and this is the main [difficulty]:

In the Talmudic discussion regarding the Resurrection of the Dead in [Tractate] Sanhedrin³⁷ "R' Yochanan said 'from where in the Torah do we know that the dead will be resurrected? For it is stated³⁸ 'and you shall give from it the heave-offering of Hashem to Aharon the Cohen, and does Aharon live forever? And he didn't even enter the Land of Israel, where they would [be able to] give him the heave-offering! Rather, this teaches us that eventually he will live again and the Jewish People will give him the heave-offering"; this proves that R' Yochanan is of the opinion that the Commandments will not be nullified in the Time to Come (that the Commandment of giving the heave-offering will be fulfilled after the Resurrection of the Dead). And if so, how did R' Yochanan say [that we are permitted] even to bury him, knowing that when he will arise in his clothes he will be wearing Shatnez³⁹?

³⁷ 90b.

³⁸ Korach 18, 28.

³⁹ As the question of the Sidrei Taharah on Niddah ibid (and look into what he writes there, that his answer stands only according to the Ro"sh's version [of the text of the Talmud] which doesn't say R' Yannai, whereas according to our books which say R' Yannai).

5. And we may say that “R’ Yochanan is going according to his reasoning... once a person passes away he becomes free from the Commandments” is (also) an explanation of Rav Yosef’s opinion that “the Commandments will be nullified in the Time to Come”:

The meaning of “the Commandments will be nullified in the Time to Come” only applies to the *command to the person* (specifically [using the term] “Commandments”, which denotes a command to a person), that “once a person passes away (after his service in the fulfillment of the Commandments is completed) he (the person) becomes *free* from the Commandments”, meaning that even in the era of the Resurrection (after the completion of our actions and service in the fulfillment of the Commandments throughout the era of “Today to toil in them”) *he no longer has a command* to fulfill the Commandments, however, the *intrinsic existence* of the Commandments themselves remains forever, “an everlasting command”, not as a command to man, but rather as Hashem’s will.

And the explanation of this is:

The definition of “Commandments”, a command to man - applies only when the person is a *separate existence*, for then he falls under the category of [needing] the Commandments of Hashem [in order] to act according to Hashem’s will. However, once a person has completed his service in the fulfillment of the Commandments, when his entire existence (with all its details) is permeated with Hashem’s will, and he reaches a state of

“Tzavsa [unification]” (Mitzvah [Commandment] is an idiom of ‘Tzavsa’ [unification]⁴⁰) and bonding with Hashem, until they become *one entity*, “the Jewish People (through the Torah) and Hashem are all one”⁴¹, as will actually be and in a revealed manner in the Time to Come - there can no longer be a *command* to a person (because he is not a separate existence), but rather, that he himself is Hashem’s will, which is certainly carried out (automatically [without having to be commanded]) due to the *intrinsic existence* of the Commandments⁴². [An analogy for this may be: When a person wants to move his leg, he doesn’t need to tell it to move. Rather, at the moment that he wishes to move it, it automatically moves. This is because it is not a separate existence but a part of his own body.]

And this resolves the contradiction between the two statements of R’ Yochanan, who opines that it is permissible to bury someone wearing Shatnez, because ‘the Commandments will be nullified in the Time to Come’, even though he infers that there will be a Resurrection of the Dead from the fact that the heave-offering will be given to Aharon after his resurrection - since the *intrinsic existence* of the giving of the heave-offering will remain even after the Resurrection of the

⁴⁰ See Likkutei Torah, Bechukosai 45c. 47b. *e.p.*

⁴¹ See Zohar vol. 3, 73a.

⁴² A phenomena similar to this concept, regarding matters in the world with which the Commandments are fulfilled - that “in the Time to Come... a fig... cries out and says ‘today is Shabbos’” (Midrash Tehillim, Psalm 73 at the end).

Dead, but not as a *command to the person*, who has become free from the Commandments (free in a good sense, that he does not need to be commanded, because he is not a separate existence, but rather one entity with Hashem), and therefore it is permissible to bury him in Shatnez, since when he will arise in the Future he will not have *the command* forbidding [the wearing of] Shatnez [and therefore he on his part does not have to be cautious about this prohibition]⁴³, even though he certainly will not remain dressed in Shatnez⁴⁴ (after the moment of the Resurrection⁴⁵), however not resulting from a command, but rather (automatically [he will take it off]) due to

⁴³ And we can possibly say, that when the Rambam writes “it is permissible to use Shatnez to make shrouds for a dead person, *since the dead are not subject to the commandments*” he is referring also to the time after the Resurrection, that there will not be the *command* of the Shatnez prohibition, even though he certainly will not remain dressed in Shatnez, for certainly “the laws of the Torah (including the Law of Shatnez) will never be nullified”, as explained in the address.

⁴⁴ *Similar* to what the Maharatz Chayus writes [in his commentary] on Niddah *ibid*, that even according to the view of Tosafos that ‘the Commandments will be nullified in the Time to Come’ refers (not to the World [of Truth] following death [i.e. when the soul ascends to Heaven], rather) to the World of Resurrection, “this is [applies] only at the moment of the resurrection, however afterwards it is obvious that the prohibition will be restored”. [The Maharatz Chayus explains that the permitting of the Shatnez prohibition at the moment of the resurrection, is only a one time exception as per the instruction of Hashem, referred to as a Hora’as Sha’ah].

⁴⁵ And it makes sense to say, that also at the moment of the resurrection he will not be clothed in Shatnez - automatically (in miraculous way), due to the Will of Hashem which is in the Shatnez prohibition, as explained in the address.

Hashem's will negating Shatnez (which is revealed and expressed through the prohibition of [Shatnez]) ⁴⁶.

6. [The following will] further explain [the above] – indeed this [concept] is emphasized in the precise wording of the two statements which seem to contradict each other – “the *Commandments* will be nullified in the Time to Come”, and “*Laws of the Torah*... will never be nullified”:

The difference between Commandments and Torah is that *Commandments* are a command to Man as to how to act in the world, meaning that there is an existence of man and the world, and the Commandments are an instruction as to how man and the world should be [meaning that although [the purpose of] the Commandments is not to benefit man and the world (being that they are the [intrinsic] will of Hashem [which transcends all reason and purpose, as explained in ch. 3]), nevertheless, they relate to man and the world, [meaning] that the will is about man and the world].

⁴⁶ And according to this we can explain the words of his revered holiness the Rebbe Rasha”b regarding the meaning of “the Commandments will be nullified in the Time to Come” that “this doesn’t mean that they will be nullified Heaven forbid, rather they will seem nullified due to a loss of significance in comparison to the Essential Light of the Future... like [the insignificance of] a candle in broad daylight etc.” even in accordance with the simple understanding of the words of the Talmud regarding burial in Shatnez (as supra note 35) - that the command to Man regarding the prohibition of Shatnez will seem nullified due to a loss of significance in comparison to the Essential Light which extends from the Essential Will of Hashem, which is in the prohibition of Shatnez .

However, *Torah* is “a precious hidden treasure... [from] before the world was created”⁴⁷, and “Laws of the Torah” are not instructions to man and the world (since this level is “before the world was created” [i.e. transcends the created world]), but rather Hashem’s will as it exists in His true Essence, “I [*Hashem*] have inscribed and placed *My Essence* [in the Torah]”⁴⁸, which does not have any relation to something else besides for Him⁴⁹.

In other words: From the perspective of the Commandments - the Commandments are for the world, meaning that the world should act according to His Will. However, from the perspective of the Torah - it [the Torah] preceded the world, and the creation of the world is “for the Torah”⁵⁰, so that this Will (which transcends relation to the world) should also be actualized [in the world].

⁴⁷ Shabbos 88b.

⁴⁸ Shabbos 105a (according to the Ein Yaakov’s version [of the text]).

⁴⁹ And in the words of the Alter Rebbe in the Book of Tanya (ch. 5) “and even if this matter never was nor will ever be etc.” (and see also Tanya, Kuntres Acharon (159b) about “details of the Laws which apply to very uncommon situations and possibly have never existed”). To note also from the saying of our Sages (Sanhedrin 71a) “Ear Hanidachas (a Jewish city which all its inhabitants were seduced to worship idols) never was and never will be”. And we may say, that in these laws is expressed the true concept of the laws of the Torah as they are above relation to the world, and through them is revealed that so it is by all the Laws of the Torah.

⁵⁰ Rashi’s commentary, beg. Parshas Bereishis.

And according to this it is understood that “the *Commandments* will be nullified in the Time to Come”, and [together with this] “the *Laws of the Torah*... will never be nullified” - because in the Time to Come, man and the world will ascend to a level which transcends the world, and therefore, the Commandments, which relate to the world, will be nullified in the Time to Come, whereas the Laws of the Torah, which do not relate to the world, will never be nullified⁵¹.

And we may say, that the explanation of “Tomorrow – to receive their reward”, is that there will be the revelation in the person (the Jew) who fulfills the Commandments (and through him [it will be revealed] also in the world) the true concept of the Commandments (“the reward for a Commandment is the Commandment itself”⁵²), as they are in the Torah which transcends the world, and the whole existence of the world is [only] that in it this [Supernal] Will is actualized. [I.e. the reward is the pleasure we receive from being engulfed in the revelation of the splendor of the Essential Will of Hashem (see also the end of this address).]

7. And we may add, that this idea is also emphasized in the exposition of our Sages [from which they conclude] that “the Laws of the Torah... will never

⁵¹ And according to this we can appreciate the precision of the words of the Rambam “It is clearly and explicitly stated *in the Torah* that it is an eternal *command*” - that the eternity *of the Commandments* is because they are Commandments *of the Torah*.

⁵² See Tanya ch. 39 (52b).

be nullified” - “also⁵³... the Laws will not be nullified... [as it says] ‘Halichos [lit. the ways, an idiom of Halachos (laws)]⁵⁴ of the world are His’”, “Do not⁵⁵ read ‘Halichos’ but rather ‘Halachos’ (will always be)”:

There is a well-known⁵⁶ rule that the method of study that “do not read... but rather...”, does not negate the simple meaning, but rather adds another explanation, and both are true. And similarly in our case, that the exposition of “do not read ‘Halichos’ but rather ‘Halachos’” is in addition to the idea of “The ways of the world are His”, and from this it is understood that in the Halachos (Laws) of the Torah there are two aspects-levels: (1) “The ways of the world are His”, (2) “Do not read it as ‘Halichos’ but rather as ‘Halachos’”.

And the difference between them is:

“The ways of the world are His” means that there is the existence and conduct (Halichos) of the world, and the effect of the Laws of the Torah is that it should be “the ways of the world are His”, that the world should run according to Hashem’s will, [namely] that it should be clearly and tangibly evident “that all the workings of the world are His (Hashem’s)”⁵⁷.

⁵³ Yerushalmi in note 2.

⁵⁴ Chavakuk 3, 6.

⁵⁵ Korban Ha’edah and P’nei Moshe on Yerushalmi ibid.

⁵⁶ See Sefer Halichos Eli, ch. 3. [See the sources] cited in Likkutei Sichos vol. 21, pg. 24, note 27.

⁵⁷ Rashi’s commentary on the verse.

And a higher level than this is, “Do not read it as ‘Halichos’ but rather as ‘Halachos’” - that from the perspective of the level ‘the Torah preceded the world’ “the ways of the world” do not exist (“do not read it as ‘Halichos’”), but only the Torah exists (“but rather as ‘Halachos’”), and the creation of the world is for the purpose of the fulfillment of Hashem’s will as it is [expressed] in the Laws of the Torah.

And according to this we may explain the content of the expounding “do not read it as ‘Halichos’ but rather as ‘Halachos’ (and therefore) they will always exist” - that from the perspective of the level that “the ways of the world are His”, that there is the existence of the world, and the purpose of the Laws is to affect the world, behold, when the effect of the Laws on the world is completed, they [the laws] will be *nullified*; however, from the perspective of the level that “do not read it as ‘Halichos’ but rather as ‘Halachos’”, that their true concept is Hashem’s will - “*they will always exist*”, that the existence of the Laws of the Torah remains in the world⁵⁸, not in a way of affecting (a command) the world, but rather (automatically [the world will conduct itself according to them]) as a result of Hashem’s will, which is expressed through the Laws of the Torah, which are present in the world.

⁵⁸ And we may say that the precise wording “they will exist *’olam*’ [*forever (lit. world)*]” alludes to the fact that the Laws exist (not only in the Torah, but also) in the existence of the world.

8. And according to the above, that the fulfillment of the Laws of the Torah in the Time to Come (which “will never be nullified”) is (not as a command to man, but rather) as they are from the perspective of the Torah, the will of Hashem - we may explain that also *the Laws according to [the opinion of] the school of Hillel* (in the matters in which the schools of Shammai and Hillel disagreed, and the Law was decided according to the school of Hillel, and in the Time to Come they [the Sanhedrin] which will return [to Jerusalem and vote on which school’s rulings to follow], and the ruling will be according to [the opinion of] the school of Shammai [nevertheless, indeed they]) will never be nullified:

And [this will be understood] by prefacing the explanation of the words of the Mishnah⁵⁹ “every dispute which is for the sake of Heaven will ultimately endure... this refers to the dispute of Shammai and Hillel” - that “the question is asked about this: how can we say that a dispute will endure, behold it is only possible for one of the opinions to endure, and the word ‘dispute’ includes both sides? And the answer was given, since ‘both of these are the words of the living G-d’⁶⁰ and the words of the school of Shammai also have a source Above in [the spiritual world of] Atzilus, just that the ruling is not according to their opinion... and this is not a sufficient answer as to why it says that [the dispute] ‘will ultimately endure’, yet the Arizal explained that in the future, in the time of Moshiach, the Law will be

⁵⁹ Avos 5:17.

⁶⁰ Eiruvim 13b. *ref. a.l.*

according to the school of Shammai... and this is '[it] will ultimately endure' in the fullest sense"⁶¹.

And we must understand:

Even according to the explanation of the Arizal "that in the future, in the time of Moshiach, the Law will be according to the school of Shammai... and this is '[it] will ultimately endure' in the fullest sense" - behold, the explanation of "[it] will ultimately endure" refers to *the opinion of the school of Shammai* (that in the Future, the Law will be according to them), and not to "*the dispute of Shammai and Hillel*", since, when the opinion of the school of Shammai will endure as a result of the Law being decided according to them, the Law according to the school of Hillel will be nullified.

And furthermore, and this is the main [difficulty]: How is it possible that the Law according to the school of Hillel will be nullified, after the Jewish People have followed the opinion of the school of Hillel throughout all the generations (since the Law was decided according to them) - behold, this is the greatest descent for the opinion of the school of Hillel, the complete opposite of the general rule⁶² of "holiness is always on the ascend", and specifically in the time of Moshiach?!

And we may possibly explain, that when the Arizal said that in the Future, in the time of Moshiach, the Law will be according to the school of Shammai, this refers to

⁶¹ Likkutei Torah Korach, end pg. 54b ff.

⁶² Brachos 28a. *ref. a.l.*

the first era of the Days of Moshiach, but in the second era of the Days of Moshiach, when the dead will be resurrected, and 'the Commandments will be nullified in the Time to Come', then the "dispute of Shammai and Hillel" will endure, that the Law will be according to both Shammai and Hillel at the same time, as will be further explained.

9. And the explanation of this is:

The dispute between the schools of Shammai and Hillel, "these [Sages] rule it impure and these rule it pure, these prohibit while these permit, these rule it unfit and these rule it fit"⁶³, to the extent that "the Torah becomes like two Torahs"⁶⁴ - is only relevant to the Laws of the Torah as they come in the form of *a command to man in order to improve the world* ("the ways of the world are His"), for since at this level the existence of man and the world is recognized and significant, and the nature of the world is such that there are two opposite approaches: Chesed (kindness) and Gevurah (severity); therefore, also in Hashem's will (at this level) there are two manners [of conduct].

However, as the Laws of the Torah are in their true essence, [at which level] their purpose is not to improve the world, but rather they are *Hashem's will* as it is for itself ("do not read it as 'Halichos' but rather as 'Halachos'") - also the different opinions on the rulings of

⁶³ Chagigah 3b.

⁶⁴ Sanhedrin 88b.

the Laws of the Torah (which “both of these are the words of the living G-d”) are “one Torah”, “they were all given by one Shepherd”⁶³, that being that He is All-Inclusive, He possesses both opinions, of performing and of negating, and the unification of both, similar to what it says⁶⁵ “Hashem spoke one utterance and I heard two”, and from Hashem’s perspective they can be manifested in the existence of the world as they are in Hashem’s Essence, performing and negating at the same time, being that He is “not limited in any way”⁶⁶.

And this is the basis for the difference in the decision of the Law regarding the disputes of Shammai and Hillel - in this era (the Law is according to the school of Hillel), in the Days of Moshiach (the Law according to the school of Shammai), and in the Era of the Resurrection (the Law according to both the school of Shammai and the school of Hillel together):

During the era of “Today - to toil in them”, which includes the present time, and also the first era of the Days of Moshiach (before the Resurrection of the Dead) - when there will be the fulfillment of the Torah and its Commandments at the height of perfection - since the main emphasis is on the effect on the world (“the ways of the world are His”), behold, the nature of the world obligates, that ‘the Law as to how to act’ must be according to one opinion, and the other opinion exists

⁶⁵ Tehillim 62, 12.

⁶⁶ See Responsa of the Rashba, vol. 1, sect. 418. Brought and explained in Sefer Hachakirah by the Tzemach Tzedek, 34b ff. *e.p.*

only in the Supernal Realms [but not that we are to act according to this opinion]: during the present era, the Law is according to the school of Hillel, and the opinion of the school of Shammai exists in the Supernal Realms, and in the Days of Moshiach - the Law is according to the school of Shammai, and the opinion of the school of Hillel exists in the Supernal Realms.

However, after the era of “Today - to toil in them”, [at the time of] “Tomorrow - to receive their reward”, in the World of Resurrection”, in which “the Commandments will be nullified in the Time to Come”, [meaning] that the concept of ‘command to man’ is nullified, and all that remains is their true essence, that they are Hashem’s will, “Laws of the Torah... which will never be nullified” - the Law will be according to both the school of Shammai and the school of Hillel together, since in the world there will be the revelation of Hashem’s will as it exists in His Essence, Blessed Be He, “[the One Who] can do the impossible”.

10. And we may connect this idea to what the Rambam says about the Days of Moshiach, at the end and culmination of the ‘Book of Laws’:

And by way of preface, we will [first] mention the reason behind the order and division of the Laws in the last chapter, that after the Rambam describes the details of the description of the Days of Moshiach (in the first three Laws), and he concludes the topic (in the fourth Law) by saying that “the Sages and the Prophets did not desire the Days of Moshiach [for any other reason]... but

in order that they would be free to devote themselves to the Torah and its wisdom... so that they would merit the life of the World to Come”, he introduces (in the final Law) a new concept: “And in that era there will not be hunger nor war, as well as no jealousy and competition, for the good will flow in great abundance and all delicacies will be found as dust, furthermore, the entire world will be occupied only with knowing Hashem, as it is said⁶⁷ ‘for the earth will be filled with the knowledge of Hashem as the water covers the sea” - and we may say, that in the final Law he adds (briefly and by way of allusion) also regarding the second era of the Days of Moshiach, that there will be a change in the regular conduct of the world, beginning with the main change of the Resurrection of the Dead, as is explained at length elsewhere⁶⁸.

And according to the explained above regarding the difference between the Days of Moshiach and the [era of the] Resurrection of the Dead, that in the Days of Moshiach the Service of the fulfillment of the Commandments, ‘a command to man’, will reach perfection, and in the [era of the] Resurrection of the Dead the ‘command to man’ will be nullified (“the Commandments will be nullified”), and there will be the revelation of their true concept, [namely] that they are Hashem’s will (“Laws of the Torah”) - we may say, that this idea is also alluded to in the difference in the wording of the Rambam in the last two Laws:

⁶⁷ Yeshaya 11, 9.

⁶⁸ Hadran on the Rambam - 5751.

In the fourth Law he writes, “the Sages and the Prophets did not desire the Days of Moshiach [for any other reason]... but in order that they would be free to devote themselves to the Torah and its wisdom... *so that they would merit the life of the World to Come* as we have explained in the Laws of Teshuvah”, which there [in the Laws of Teshuvah] he explains at length that the [abundance of] good in this world, including its perfection in the Days of Moshiach, is a means for the perfect Service of the fulfillment of the Torah and its Commandments, in order to merit the reward of the Commandments in the World to Come⁶⁹; whereas in the fifth Law, where he adds a new concept regarding “that time [in the Redemption]” which will be in the second era, he does not write that this state [of utopia] is a means for any objective or purpose, “in order to...”.

And we may say that the explanation of this is:

During the first era of the Days of Moshiach, at the time of “Today - to toil in them” at its ultimate perfection (about which he [the Rambam] speaks in the fourth Law) - since there is a ‘command to man’, the main emphasis is on the benefit to the person from fulfilling the Commandments, the reward of the Commandments, “so that they would merit the World to Come”.

⁶⁹ According to his opinion - that “the World to Come has no corporeal bodies, only the souls of the righteous without bodies” (Hilchos Teshuvah 8:2), “the life (which) man attains after the life of this world, in which we exist as a body and a soul” (ibid. Law 8), and he does not discuss the reward after this, in the World of Resurrection (and see *infra* in the address).

Whereas in the second era of the Days of Moshiach, when the dead will be resurrected - since the 'command to man' will be nullified, and there will be the revelation of their [the Commandments'] true concept, that they are Hashem's will, and as a result of His will, Blessed Be He, man and the world will be (automatically) at the height of perfection, [namely, that] "the entire world will be occupied only with knowing Hashem... 'for the earth will be filled with the knowledge of Hashem..."; it is understood that this state [of utopia] is not for any objective or purpose, "in order to..." [since there is no Service of man involved], but rather it itself is the objective and purpose.

And according to this we may say that also according to the Rambam, the main and ultimate reward is in the World of Resurrection (as is the ruling in the Chassidic Doctrine⁷⁰), only that he did not write this explicitly, just like he did not write explicitly about the second era of the Days of Moshiach, when the dead will be resurrected, since the purpose and objective of compiling the 'book of Laws' is "that all the bylaws should be clear to young and old regarding the Laws of each and every Commandment", is completed at the end of the era of "Today - to toil in them"; and nevertheless, since the true concept of his compilation is "Laws of the Torah", as they are part of Hashem's will - therefore, in the final Law, which is the end and culmination of the

⁷⁰ See Likkutei Torah Tzav, 15c. Drushei Shabbos Shuvah, end pg. 65d. Sefer Hamitzvos by the Tzemach Tzedek, Mitzvas Tzitzis ch. 1 (Derech Mitzvosecha 14b). *e.p.*

‘book of Laws’, the Rambam alludes to the state of [the world as it will be in] the World of Resurrection, when there will be the revelation of the true concept of the “Laws of the Torah”, [namely] that they are not for the [benefit of] the person (“so that they would merit the World to Come”), but rather “[the] knowledge of their Creator”, “the knowledge of Hashem”, which is indeed the main and ultimate reward - that the existence of man and the world is completely engulfed and covered by “the knowledge of Hashem”, “as the waters cover the sea”⁷¹.

⁷¹ And in the terminology of the Chassidic Doctrine - that the main and ultimate reward is the pleasure of the Creator [similar to a child who wishes to please his father, and feels that his father’s pleasure is his reward] (see Hemshech Vekachah 5637, ch. 12 *ff.*).

From the Talks of the Night of Simchas Torah Before Hakafos, 5752

– Translation from Yiddish –

1. Simchas Torah has a special connection to the true and complete Redemption¹ through Moshiach² – as we say in the hymn (“Sisu Visimchu Besimchas Torah^[2]”) on Simchas Torah after Torah Reading: “I will rejoice and be happy on Simchas Torah, Tzemach [Moshiach]³ will surely come on Simchas Torah.”⁴

¹ Note the words of our sages (Taanis 8b) “the day it rains is great as the day of the ingathering of the exiles” (explained in s.v. Gadol Yom Hageshamim of Simchas Torah 5673 (Sefer Hamaamorim 5672-6 pg. 188 ff.)), and Simchas Torah is the Second day of the Holiday of Shmini Atzeres (the day we begin mentioning rain [in the Amidah]), to the extent that in Eretz Yisroel Simchas Torah is on Shmini Atzeres [itself].

As alluded to also in its name “Shmini (Atzeres)” – which Shmini (eighth) denotes the concept of Redemption, as the words of our Sages (Erechin 13b) that the harp “of the era of Moshiach has eight [strings].” And see Kli Yakar, beg. Parshas Shmini. Likkutei Sichos vol. 17 pg. 93 ff. e.p.

^[2] [*“Rejoice and be happy on Simchas Torah”*]

² See the Talk of Simchas Torah 5652 (Sefer Hasichos Toras Shalom pg. 2) – a hundred years ago: “on Simchas Torah the Yechidah of the Soul is revealed, a foretaste of the Tome to Come when no person will [need to] teach his friend.” And see infra, end ch. 3.

³ The name of Moshiach (Yerushalmi Berachos 2:4 [“the numerical value of Menachem”]. And see Zechariah 3, 8, 6, 12 [“a person, his name is Tzemach.” As we say also in the wording of Hoshaanos of Hoshaanah Rabah]).

⁴ “Moshiach will come in the merit of the joy with the Torah (Siddur Yaabetz).

And this is alluded to also in the verses that we say before Hakafof ("mentioning reasons for the joy"⁵) – beginning with "You have shown Yourself" until "for from Tzion": the culmination – the last verse – of all 17 verses (17 is the numerical value of Tov-good, "there is no good besides for Torah"⁶) is "For from Tzion Torah will emerge and the word of Hashem from Yerushalayim,"⁷ which is a prophecy about the Days of Moshiach.⁸

And we may say, that this is also the content of *all* 17 verses,⁹ which all depend on the final one – "Ki from Tzion...": "Ki (for)" (also) can mean "Im,"¹⁰ "When."¹¹ And according to this we may translate "Ki from Tzion..." that is at the end of all the verses¹² [to mean]

⁵ Sefer Hamaamorim 5704 pg. 54.

⁶ Avos 6:3, brought in Sefer Hamaamorim *ibid*.

⁷ Yeshayah 2, 3.

⁸ As it is written in the beginning of this passage "and it will be at the End of Days the Temple Mountain of Hashem will be magnificently standing on the height of the mountains... and all the nations will stream to him... and many nations will go... *for* from Tzion the Torah will emerge and the Word of Hashem from Yerushalayim."

⁹ In addition to the simple meaning of a number of the verses are connected to the phenomenon of the Redemption.

¹⁰ Rosh Hashanah 3a. Brought in Rashi's comm. on the Torah, Lech 18, 15.

¹¹ See Rashi's comm. on Rosh Hashanah *ibid*: for we find in a number of places that 'Im' is used with the meaning 'when.'

¹² In Yeshayah *ibid* "Kee" is used with the meaning "because," in the context of giving a reason to what is written before this "and many will go..." However in our case that the verse "when from Tzion..." comes in continuation to the 16 verses before it – we may also explain (at least allusively speaking) that "Kee" means "when," namely, as a condition for what is written in all the verses before this.

that all the matters that are in the (16) verses before it will be fulfilled (in their perfection and complete sense) “Ki – when – from Tzion Torah will emerge and the word of Hashem from Yerushalayim,” which will be in the true and complete Redemption.

Starting from the first verse¹³ “You have shown Yourself to make known that Hashem is the G-d; there is nothing else except Him”: the ultimate of “You have shown Yourself to make known...” which was at the time of the Giving of the Torah – will be in the Time to Come, as the Alter Rebbe explains in Tanya,¹⁴ that in the Time to Come there will be a revelation of G-dliness as such that it will be seen “without any garment” (“and your Teacher will no longer be concealed and your eyes will see your Teacher”¹⁵), which “already in the past there was a foretaste of this at the Giving of the Torah as it is written ‘You have shown Yourself to make known that Hashem is the G-d; there is nothing except Him,’ ‘You have shown Yourself’ literally with physical seeing...” [and we may say that with this the Alter Rebbe adds explanation as to how through our actions and our Service in this time¹⁶ we accomplish (the revelation of G-

¹³ Va'eschanon 4, 35.

¹⁴ Chapter 36 (46a).

¹⁵ Yeshayah 30, 20.

¹⁶ As explained in the continuation of this topic in the beginning of ch. 37, that “this ultimate perfection of the Era of Moshiach and the resurrection of the dead which is the revelation of Hashem’s Infinite Light in this physical world is dependent on our efforts and Service throughout the time of exile, for the cause of the reward of the Mitzvah is the Mitzvah itself, for when one performs one a person draws forth revelation of Hashem’s Infinite Light from above to below to be vested

dliness as such that it is seen in) the Redemption], and the perfection of this (of which there was only “a foretaste” at the Giving of the Torah) will be in the Time to Come, when (“Ki”) “from Tzion Torah will emerge...”

And similarly the verses after it, which in general are an explanation on the unification of G-dliness that transcends the world with the world,¹⁷ the perfection of which will be in the true and complete Redemption.

And because Simchas Torah is one of the holidays in the month of Tishrei,¹⁸ which are all-embracing holidays¹⁹ for the whole year²⁰ - it is understood that the

in the physicality of this world...” which through the fact that “*there was already in the past* a foretaste of this at the time of the Giving of the Torah,” there is drawn the power to accomplish this through “our efforts and Service” (similar to the words of our Sages (Sanhedrin 91a) regarding the Time to Come – “those that were did not exist are brought to life [are born] those that were alive already most certainly [they can come *back* to life]”).

¹⁷ Explained in detail in the Farbrengen.

¹⁸ And within this itself – the culmination of all the Holidays of the month of Tishrei, which “within the month of Tishrei the day of Simchas Torah is an even more all-embracing time for it includes the whole month, the month of Tishrei...” (Sefer Hamaamorim 5654 pg. 36. 5702 pg. 49).

¹⁹ See Sefer Hamaamorim 5566 pg. 379. Ohr Hatorah Sukkos pg. 1756. Berachah pg. 1866. Sefer Hamaamorim 5654 ibid. 5656 pg. 278. 5702 ibid.

²⁰ And is a continuation to Shmini Atzeres which is especially connected to the Redemption (as supra note 1), and Shmini an idiom of Shuman, fat (sources are cited in Sefer Hamaamorim Melukat vol. 2 pg. 140), the “Asentzye, essence”* of all matter.

**)So is the wording (in Yiddish) in the Chassidic Discourses (Ohr Hatorah Balak pg. 926, in the name of the Alter Rebbe), although (the majority of them) were written in the Holy tongue [not as they were*

emphasis on the Redemption and Moshiach on Simchas Torah continues afterwards throughout the entire year.

And with a special emphasis in this year – the year 5752, [the Hebrew letters of which] are an acronym for [the Hebrew words meaning] ‘it will surely be a year of wonders in it,’²¹ which includes first and foremost the wonders of the Redemption,²² and especially according to what was spoken about many times recently, that according to all the signs we are now on the threshold of

said, in Yiddish, as brought in Iggeress Hakodesh sect. 25 regarding the Baal Shem Tov. – And note that the acronym there is “Beis Lamed Alef,” which we can say means “Belashon Iyidish” (and not “Belashon Ashkenaz”), denoting the transformation of this language to a Jewish language (“Iyidish”), which belongs to the Jewish people (“Iyidin”), and not “Zhargun,” which means – that the language is secondary to another language].

²¹ “Bah” specifically, that although the “wonders” (an idiom of Peleh (removed/outstanding)) are in general abstract/removed, nevertheless it is drawn “in it,” in an internalized fashion.

²² Note that “Niflaos” is Nun Plaos (50 wonders) (Zohar I, 261b). Which alludes to the Jubilee Year (which the fiftieth year), which this is also among the innovations of the Time to Come in comparison the exodus from Egypt (“Niflaos” – Nun (50) Plaos (wonders) – also in comparison to the wonders at the exodus from Egypt (see Ohr Hatorah Nach on the verse, pg. 487. *Ref. a.l.*). for although even the period of the conquering of Yehoshua there were Jubilee Years, being that then there was [the phenomenon of] “all its people are on it” (Erechin, end 32b. Rambam Hilchos Shemitah Veyovel 10:8), nevertheless the ultimate perfection of “all its people are on it” – all the Jewish people of all the generations – will be specifically in the Time to Come, when the dead will be resurrected.

And note, that this idea is alluded to also in the acronym of the letter Beis – “Bakol Mikol Kol, truly in everything,” which has the numerical value of “Kabetz (gather)” (See Chiddushei Chasam Sofer on Bava Basra 17a).

the Redemption, when “here he (Moshiach) comes,”²³ and immediately the next moment – *already* came.

2. And from this it is also understood regarding the Service of the Jewish People that is necessary on Simchas Torah, and its continuation throughout the entire year, and especially this year – a Service that is permeated with the Redemption and Moshiach, meaning that the conduct of a Jew in all aspects of his daily life also in this time immediately before the Redemption – is similar to the life and conduct of the Jewish People in the literal Days of Moshiach.

[And this is also the special emphasis recently regarding learning “laws of [the time of] Moshiach,”²⁴ the laws that apply to the life of the Jewish People in the time of the Redemption²⁵].

²³ Shir Hashirim 2, 8 and in Shir Hashirim Rabbah *a.l.*

²⁴ Note that on Simchas Torah this year we complete the [cycle of] study of the entire Book of Rambam (as it is divided into 3 chapters a day), which the last two chapters in it* are the Laws of the King Moshiach, including its very end with the verse (Yeshayah 11, 9) “for the world is filled with the knowledge of Hashem as the water covers the sea.” And “immediately we begin again upon completing” (wording of “Merishus” for the Chasan Bereishis) – “foundation of the foundations and pillar of all wisdoms is to know that there is the primary Existence and He brings into existence all existences...” which this is similar to “You have shown clearly that Hashem is the G-d there is nothing else besides for Him,” see *infra* in the talk.

*) A part of the daily portion of Rambam for Simchas Torah, that is connected to the **content** of the day, as *supra* ch. 1.

²⁵ See the Talk of Balak, 5751, ch. 9-10. [Regarding studying the Laws of the structure of the Beis Hamikdash, being that it will be built very soon!]

One of the main aspects of the Time to Come – is (as brought above from the Tanya) that then there will be the perfection of “You have shown Yourself to make known that Hashem is the G-d; there is nothing else except Him”: throughout the entire world it will be revealed that there is no other existence at all besides for Hashem, “there is nothing else except Him.”

And it must be like this also in a Jew’s life – that he should sense and feel in literally all of his matters that “there is nothing else except Him.” This means: besides for the fact *that the intention and purpose* of everything in the world is G-dliness, and automatically his Service is in a manner of “all your actions should be for the sake of Heaven,”²⁶ and “in all your ways you shall know Him,”²⁷ however there is an existence of “mundane [matters],” “your actions,” and “your ways” (only – that their purpose is holiness), rather more than this: that the worldly matters themselves are G-dliness, and automatically there is no “feeling” of existence at all already from the outset, for “there is nothing else except for Him.”

And we may say that this is the addition and innovation of the version of the Mishnah and Beraisa²⁸ “I

²⁶ Avos 2:12. Rambam Hilchos Deios, end ch. 3. Tur Shulchan Aruch Orach Chayim sect. 231.

²⁷ Mishlei 3, 6. And see Rambam and Tur Shulchan Aruch *ibid.* Shulchan Aruch Admor Hazakein Orach Chayim sect. 156:2.

²⁸ End of Kiddushin.

was not created except to serve my Creator,”²⁹ as opposed to the common version “I was created to serve my Creator”: “I was created...” – emphasizes that there is a created existence, only that the whole intention and purpose of its creation is no more than “to serve my Creator”; “I was not created...” means³⁰ – that the existence of a person on its own does not exist at all (I was *not* created”), the only thing that there is – is “to serve my Creator.”³¹

And according to this perhaps we may say the explanation of the shocking delay of the Redemption – that it is because the Jewish People lacked perfection in the level of Service in a manner of “I was *not* created *except* to serve my Creator,” which specifically through this we reach the Redemption that will be in this way (as

²⁹ So is the version of the handwritten Shas (Osef Kisvei Hayad Shel Talmud Bavli, Yerushalayim 5724) in the Mishnah and Beraysa *ibid*. And so is brought in Mileches Shlomoh on the Misnah *a.l.* And see also Yalkut Shimoni Yirmiyah Remez 276.

³⁰ Note what is stated in Tosafos s.v. Masnisin (Menachos, end 83b) that the wording “not... only” means that there is no other possibility.

³¹ An example for this – the difference between gold and the Tachash skin, for although they were both created for the Mishkan (and Beis Hamikdash), nevertheless regarding gold our Sages said (Bereishis Rabbah 16:4. Shemos Rabbah beg. ch. 35) “The world was not a place deserving of the use of gold, so why was it created? For the Mishkan and for the Beis Hamikdash,” namely that gold can possibly be used for mundane matters (“the *world* did not deserve... only that...”), whereas regarding the Tachash – indeed “it was brought to Moshe for that one time use and he made from it the Mishkan” (Shabbos 28b), in other words its whole existence is only for its use for the Mishkan.

such that “there is nothing else except Him”),³² - however, now this obstacle has already been removed as well, and automatically “everything is prepared for the feast,” the feast of the Leviathan [fish] and the wild ox and the guarded wine³³ in the true and complete Redemption *literally* immediately.

3. The above has a special connection to Jewish children, ‘children that study by their Rabbis,’ as the saying of our Sages:³⁴ “do not touch *Meshichai* (*My anointed ones*)³⁵’ – these are the children that study by their Rabbis.”

One of the explanations of this (in addition to the explanation in the commentaries³⁶): the education of the ‘children that study by their Rabbis’ must be in a way that the children become completely permeated through and through with the concept and point of “Moshiach,”³⁷

³² Based on this we may possibly explain the precise wording of my revered father-in-law the Rebbe (in the talk of Simchas Torah 5689) “the only thing necessary is to polish the buttons”: the concept of a button is that it connects two parts of a garment, that although on their own there can be a separation between them, yet through the button they connect and become united.

³³ See Berachos 34b. Bava Basra 75a. Vayikra Rabbah 13:3. And more.

³⁴ Shabbos 119b.

³⁵ Divrei Hayomim 16, 22.

³⁶ “For it is common practice to rub children with oil” (Rashi’s comm.), or “named so due to their greatness as said ‘to anoint them’ means ‘for greatness,’ as it concludes that they do not have sin contaminated speech [they study Torah with pure fear of Heaven]” (Chiddushei Agaddos Maharsha).

³⁷ Note, in the Talmud Shabbos *ibid* before this is brought the passage that “Jerusalem was not destroyed only because they

such that when people just glance at a Jewish child, what do they see? – Moshiach!

Their entire existence is “Moshiach” – the revelation of “You have shown Yourself... there is nothing else except Him.”

And we may connect this also to the fact that on Simchas Torah – which is especially connected to Moshiach as mentioned above – we find an emphasis in Jewish custom, that also ‘children that study by their Rabbis’ celebrate and dance with the Torah (and through their great joy on Simchas Torah – it is revealed even more how they are “Meshichai (My anointed ones)”³⁸).

And even more so: because the main rejoicing of Simchas Torah is not through *learning* the Torah, rather specifically through dancing with the Torah – dancing with the Torah Scrolls as they are covered with a Torah-cover and crowned with a Torah-crown, when it is not even *possible* to learn from them – it is understood that then the main emphasis is on the connection of the Torah *to all* the Jewish People – from the great to the small and the smallest – literally *equally*.

interrupted in it the study of the children by their Rabbis,” which from this is understood, that through the study of children by their Rabbis the *building* of Jerusalem is accomplished, since when the cause is nullified so too is the result [nullified]. And based on this we can yet better appreciate the connection of “Moshiach” *in its simple meaning* to children by their Rabbis.

³⁸ Note that Moshiach is the same Hebrew letters as Yismach (Baal Haturim Pinchus 25, 12).

And we may say that this is also connected to the special connection and revelation of Moshiach on Simchas Torah – for about the Days of Moshiach it says that “people will no longer teach each other for everyone will know Me from their smallest ones to their greatest ones;”³⁹ and therefore the conduct on Simchas Torah is also similar to and a foretaste of this.²

4. And this is especially emphasized in the ‘children that study by their Rabbis’ of our generation – who are called (with the agreement of great Rabbis) by the name “Tzivos Hashem (the Army of Hashem)”:

The name “Tzivos Hashem (the Army of Hashem)” denotes – that the children are completely dedicated and submitted to Hashem, similar to (and more than) “soldiers” to their “generals.” And to the extent of as the wording of the verse about the Exodus from Egypt⁴⁰ – “Hashem took out the Jewish People from the land of Egypt *Al (lit. over)* their army,” even higher than the limitations of an “army”.⁴¹

³⁹ Yirmiyah 31, 33.

⁴⁰ Bo 12, 51.

⁴¹ Including not even the limitations of a Jewish army – specifically twenty years and older, for included in “Tzivos Hashem” are all Jewish children, also the children that just now came out into the world* (through the “Shir Hamaalos” and the like around them). And we may say, furthermore – even a fetus in in the stomach of his mother (where “he is taught the entire Torah” – Niddah 30b), similar to the “Tzivos Hashem” that left Egypt – that “even the fetuses in the stomach of their mother sang the Shirah” (Sotah 30b).

And from this it is understood that in the Jewish children – boys and girls – of our generation, it is recognized in an even more revealed way how they are “Meshichai,” “My anointed ones” of Hashem Himself. And this becomes a close preparation and introduction to the revelation of the collective Moshiach [lit. anointed one] of all the Jewish People, in the true and complete Redemption.

And “as the days when you left Egypt I will show them wonders”⁴²: just as then “all the army [legions] of Hashem left the land of Egypt,”⁴³ so too “the Army of Hashem” of our generation will leave this exile into the true and complete Redemption and *literally* immediately.

Including and especially the Jewish children who are present now here, who were educated – in the past year and certainly they will continue this way – in a way that when glancing at them one sees “Moshiach,” and especially when these children dance at the Hakafof of Shemini Atzeres and Simchas Torah.

5. And since this is so – and in order to hasten the Redemption more, that it should come the soonest possible to the extent of *literally* immediately – it is fitting that all the ‘children that study by their Rabbis’ who are

*) Similar to the tribe of Levi that was counted “from a month and older,” including “from birth” (Bamidbar 3, 15 and in Rashi’s comm. And see Likkutei Sichos vol. 23 pg. 251 ff. pg. 256 ff.).

⁴² Michah 7, 15.

⁴³ Bo 12, 41.

now here should say together (each one of them and all of them together) “Lechaim.”

And also the educators, the teachers and the principals of “Tzivos Hashem” should participate in this by singing (together with the children) the song that is connected to “Tzivos Hashem” [as the custom of the world that an army has an “anthem” (“march”), their own song; and we must do what it says “when you go to a city, go in its ways”⁴⁴].

And certainly the entire congregation will assist in this, and will consider it as a privilege for them, since through the children they also receive the title by which the children are called – “Meshichai.”⁴⁵

And from this we draw afterwards strength for the Service throughout the entire year (as mentioned above that from Simchas Torah is drawn throughout the entire year) – and especially regarding the Shluchim [emissaries] of the leader of our generation, my revered father-in-law the Rebbe – whose special Service and Shlichus [mission] is spreading the Torah and Yiddishkeit and spreading the wellsprings outward, and also – and especially – the Service and Shlichus to bring Moshiach literally and actually,⁴⁶ including – through

⁴⁴ Shemos Rabbah 47:5. And likewise in Bereishis Rabbah 48:14. And see also Bava Metzia 86b.

⁴⁵ And as known that every single Jew and Jewess has a spark of [the Soul of] Moshiach (Meor Einayim end of Parshas Pinchas).

⁴⁶ And note that [the Hebrew letters of] “Shaliach” plus ten (soul-powers) is the numerical value [of the Hebrew letters] of “Moshiach” –

placing special emphasis on the education of Jewish children, who are called “Meshichai.”

And it should be the will of Hashem that every single Jew and Jewess and the Jewish People as a whole, including – the Jewish children, will celebrate the Hakafof of Simchas Torah together with Hashem Himself – as the saying of our Sages⁴⁷ “in the future Hashem will make a dance for the Tzaddikim... and each and every one points with his finger... and will say⁴⁸ ‘behold This is our G-d; we hoped for Him and He saved us, This is Hashem Who we hoped for; we will rejoice and be happy in His salvation,” and *literally* immediately.

see at length the Talk of the night of Simchas Torah 5746 (Likkutei Sichos vol. 29, pg. 358 ff.).

⁴⁷ Taanis at the end.

⁴⁸ Yeshayah 25, 9. One of the 17 verses that we say before Hakafof (and see supra ch. 1).

Glossary

Ad-noy - one of the names of G-d Almighty (pronounced differently when praying etc.).

Animal Soul - the Soul which conducts a person's physical aspects and desires.

Ariel - a name for the Beis Hamikdosh.

Avodah, Avodas Hashem - service to Hashem.

Beis Din - court.

Beis Hamikdash - the Holy Sanctuary.

Beracha - blessing.

ChaBaD - wisdom, understanding and knowledge (of G-dliness).

Chassidus - lit. Piousness, this refers to the Chassidic philosophy which yields pious people.

Diyukim - nuances, fine differences.

The Ein Sof, Blessed Be He - G-d Almighty, Who is truly unlimited.

Elul - Jewish month, at the end of the summer.

Eretz Yisroel - the Land of Israel.

Farbrengen - gathering, get-together.

Hamshochos - revelations of G-d Almighty.

Hashem - G-d Almighty.

Hoshanah Rabbah - Holiday at the conclusion of the holiday of Sukkos.

Kodesh HaKedoshim - the Holy of Holies, the holiest part of the Beis Hamikdosh.

Haftorah - A portion from the Prophets read after the Torah Reading.

Hakafos - Dancing around the Bimah with Torah Scrolls on Shmini Atzeres and Simchas Torah (at the end of Sukkos)

Hashem - G-d

Meisei Midbar - The Meisei Midbar are the generation that sinned with the spies in the desert after leaving Egypt (during the

time of Moses), and were all punished by having to die in the dessert and not enter the Land of Israel. Every year of the forty years in the dessert, a large number of this generation would pass away and on the fifteenth Av at the end of the forty years this decree ended.

Mochin – intellect.

Midah K'neged Midah - measure for measure

Minchah – afternoon Prayer.

Mitzvah - Commandment.

Moshe Rabbeinu – 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).

Poskim - Authorities of Jewish law.

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 physicaly and spiritualy.

Rosh Chodesh – the head of the month

Ruach Hakodesh - the Holy Spirit, which is given to a person from G-d Almighty.

Seudah Hamafsekes – final meal before a fast

Sichos – talks, public addresses.

Shabbos – Sabbath.

Shacharis – Morning prayer.

Shesiya stone – the "corner stone" of the world - G-d Almighty began the creation of the world from it.

Shlita – may he live for good, long years.

Shoftim – judges.

Shulchan Aruch - the code of Jewish law.

Siyum – celebrations upon the completion of Tractates of Talmud, etc.

Teshuvah – Return (to Hashem).

Tishrei – the first month of the New Year

Torah – the Bible, G-d Almighty's instructions

especially for the Jewish people.

Tzedaka - charity

Tzaddik – a completely righteous person.

Yiddishkeit – Judaism

Yisroel, Bnei Yisroel – Israelites, the Jewish people.

Additional Notes and

Sources

From the Translator

Devorim ch. 2 - parable of a garment... - We may say the reason why the word 'parable' is in italics, is because a parable is *also* referred to as a garment (of the analogy) – see Derech Mitzvosecha pg. 105b.

Devorim ch. 4 - the King Moshiach [the exemplifier] of Dovid – see Sefer Hama'amorim 5699 pg. 191, 195.

Va'eschanon ch. 8 - the moment after the destruction [i.e. specifically...] – see Royal Words of Tazria-Metzorah 5751 end ch. 8, where we find a similar idea to what is explained here: Moshiach is alive specifically in this physical world together with the Jewish people in exile, in

order to *transform the exile* into Redemption.

Re'ei ch. 1 - Stirs even the Primal Thought of Adam Kadmon – I.e. the highest level of G-dliness, where entities of our world still make a difference (whereas the levels above Adam Kadmon completely transcend relation to the world).

Re'ei ch. 5 - divided into the three worlds – as for the reason why the world is divided here into three although usually it is divided into four, we may say (based on what is explained in the Tract 'the 21st of Elul 5750' – Sefer Hama'arim Melukat vol. 4): The Alter Rebbe explains this statement to mean 'on three things the *concealment* stands' (Olam (the Herew word for world) an idiom of He'elem (concealment)) which is referring mainly to

the three worlds of Brea'ah Yetzirah and Asiyah (in which the G-dliness in them is concealed). Through Torah, G-dly Service and kindness we reveal the true purpose of the concealment ('the concealment *stands*'), as explained at length in the abovementioned discourse.

Re'ei ch. 5 - the acronym of Elul backwards – see also Likutei Sichos vol. 19 pg. 491.

Re'ei ch. 8 - a "time sequence" – Is a more sublime form of time and is the source of time as we know it (i.e. a measured time by a clock etc.). The "time sequence" is referring to an order of events, i.e. first G-d Alm-ighty revealed the Attribute of Kindness than the Attribute of Severity etc.

Shoftim ch. 11 - appointed a person of free-will - This denotes that he is a Soul in a physical body, alive in this physical world (see Tanya

Iggeres Hakoidesh 29 (150a), "Royal words" Tzav 5751 ch. 9).

Shoftim ch. 12 - just as there is a judge and prophet in every generation, and this is "of the foundations of the religion", that always and in every place there is revelation of G-dliness below... - See the ruling of the Rambam quoted in Likkutei Sichos vol. 19 beg. pg. 177, and see also Likkutei Sichos vol. 6 pg. 255 (citing Rosh Hashanah end of ch. 2).

Shoftim ch. 12 - The Soul however doesn't change or cease to exist – See also Likkutei Sichos vol. 26 pg. 5 ff.

Shoftim ch. 12 - the leader of the generation, "who is everything" - Who is similarly *only one* in a generation - see Likutei Sichos vol. 19 pg. 309 ff. *ref. a.l.*, vol. 9 pg. 42 note 40 - in reference to the prophet of

the generation (regarding the prophet Elisha).

Shoftim ch. 12 - **(a level which on one hand...** - The level of "Yoshes etc." being also one point and on the other hand including everything, can be understood due to the fact that this level is also referred to as "Kesser" (see Likkutei Toirah Vayikrah, at the beg.), which is comprised of these two ideas - see note 119 (that on one hand it transcends revelation (symbolized by a non dimensional dot - see also Likutei Toirah Balak 71d) and on the other hand it includes all the manifestations of G-d Almighty).

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In Honor of the
Rebbe King Moshiach
Shlita

**May He Lead Us To Jerusalem,
Now!**

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

לְחַיֵּי הַמֶּלֶךְ

**לְחַיֵּי
הַמֶּלֶךְ**

Dedicated by the Nakash Family

In Memory of Ya'akov ben Ezra Nakash, Dina Leah bas Velvel HaLevi Wroblewski

And the Soldiers of Tzahal that Perished הַי"ד

May They Unite With Them In the Redemption, Now!

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

In Honor of the Rebbe King Moshiach Shlita



*L'Zchus Dr. Aaron Uri Levy, Ilanna, R. Eliyahu Yona and his
granddaughters Tovah Geulah and Chanah Mushka
Benyaminson*



*L'Zchus the Rebbe Melech HaMoshiach Shlita, may he redeem
us immediately!*



L'iluy Nishmas Alvira Chaya Mushka Bas Avraham



L'Zchus Yonason Ben Genessa



L'Zchus Mishpachas Pinchas



L'Zchus Tuvia Doron



*L'zchus Hachassid R' Moshe ben Rivka , it should be Mekuyam the
Brochah of the Rebbe Melech HaMoshiach Shlita 24 years ago "Yemei
Shnoseinu Bahem Shivim Shanah V'im Begvuros Shmonim Shanah un
Noch Hundert Yahr" Bemiluan*

In Honor of the
Rebbe King Moshiach
Shlita

Long Live our Master Teacher and Rebbe
King Moshiach Forever and Ever!

יְהוָה יִשְׁמַח בְּעַמּוֹ

יְהוָה

Dedicated by the Corenblum Family
For the immediate complete revelation of the
Rebbe King Moshiach Shlita

■ ■ ■

Dedicated by R. Rachamim Douek and Family
May Hashem open our eyes so we may see the
Rebbe King Moshiach Shlita, Now!

In Honor of the Rebbe King Moshiach Shlita



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

*L'Zchus the Rebbe Melech HaMoshiach
Shlita, may we merit the full Hisgalus
Now!*



Lezchus Mordechai ben Freida (Feiga) Rosa



Lezchus Mishpachas Kabakov



*In loving memory of Aharon ben Shmuel Hakohen. Holocaust
survivor, beloved father and grandfather.*



In Honor of the
Rebbe King Moshiach
Shlita

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



*Dedicated by Kobi and Miriam Almog in
honor of our granddaughters Tovah Geulah,
Chanah Mushka and Shterna Sara*

May Hashem open our eyes so we may see the Rebbe King Moshiach Shlita, Now!

Dedicated Lezchus

Avrohom Halevy Ben Chana, Tzvi Hirsch Yonah Halevy
ben Sima, Dovid Yisroel Halevy Ben Tzaitel Aviva,
Yaakov Halevy ben Tzaitel Aviva, Menachem Mendel
Halevy ben Tzaitel Aviva, Devorah Leah bas Tzaitel
Aviva, Rivkah bas Tzaitel Aviva, Shayna Bracha bas
Tzaitel Aviva, Chana bas Rivka, Shira bas Rivka and
Chaya Mushka bas Rivka, to all have Gezunt spiritually
and physically and see the Rebbe King Moshiach Shlita
Now in the Beis Hamikdosh Hasheleshi!



Dedicated in memory of Avraham ben
Nissan, Azizeh Bas Barouckh and Zechariah
ben Zechariah



Dedicated in memory of Eliezer Ben Rochel and
Dovid

In honor of the Rebbe
King Moshiach Shlita,
long may he live!

*Dedicated Lezchus Harav Hachasid Sholom
Duber ben Zlata, Basyah Beis Berachah bas
Shoshanah, Eliyahu Yonah, Ilanna Marcela,
Tovah Geulah, Chanah Mushka and Shterna
Sara*