

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



Royal Words

of the

Lubavitcher Rebbe King Moshiach Shlita

Rabbi Menachem Mendel *Shlita* Schneerson



A Free Translation of the Addresses Spoken in the Weeks of

Shemos 5752

(vol. 2)



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The Nakash Edition



Rabbi Fishel Jacobs

With His help

7 Kislev 5773

Dear Rabbi Benyaminson,

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

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

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

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

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

With blessings,

Rabbi Fishel Jacobs

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Forward

by the translator

In connection with the instruction of the Rebbe King Moshiach Shlita, upon numerous occasions to add in the Torah study of the topics of Moshiach and Redemption we hereby present the third volume of English translations of “Dvar Malchus” – Royal Words 5751-2, in honor of the 9th of Kislev this year, the 23rd anniversary of the Besuras Hageulah – that Moshiach is here, by the Rebbe King Moshiach Shlita in 5752.

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

This volume includes free translations of seven addresses of the Rebbe King Moshiach Shlita on the Torah portions of Mishpotim, Terumah, Tetzaveh, Ki Sisa and Vayakhel in the book of Shemos from the year 5752.

The translation of the talks appearing in this volume are a free translation of the original version of these talks (in Yiddish or Hebrew) and footnotes which were both edited by the Rebbe King Moshiach Shlita for accuracy. It is understood that although much effort has been placed that this translation of the original version be as accurate as possible, mistakes may have occurred for which the translator takes the full responsibility. It is obvious that nothing can replace the original version.

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

Much thanks to Eitan Corenblum for his assistance in the publishing of these translations.

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

E. Y. & I.M. Benyaminson

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From the Talks* of Shabbos Parshas Mishpotim, the 27th of Sh'vat, Blessing the New Month of Adar I, 5752**

- Translated from Hebrew -

1. It is known¹ that all events that transpire in the world are by Divine Providence, and they contain a lesson and instruction in the service of man to his Creator, and most certainly regarding major events that are connected to great and important countries (in which the majority of the Jewish People are found during the time of exile ²), [countries] that are influential and lead the entire world, indeed, also the lesson and instruction from these events is regarding a most essential aspect in the service of man to his Creator.

And likewise regarding the events that transpired in these days:

First and foremost, the event that occurred this Erev Shabbos (Friday), ³ upon which the leaders of great and important countries gathered together, and at their head the leaders of two superpowers, upon which they decided together

*) Also including the talks of the Wed. night and Thu. afternoon of Parshas Mishpotim, the 25th of Shevat, as well as Sunday of Parshas Terumah, the 28th of Shevat.

**) Note that Rosh Chodesh Adar I, occurs on the 3rd (Gimmel) and 4th (Dalet) day of the week – [combined together makes the word] Gad (Mazal).

1) See Kesser Shem Tov, Supplements, Sect. 119 *ff. ref. a.l.*

2) And as a result these countries attain fame and greatness – “as known that every nation and kingdom that the Jewish people are exiled to become exceedingly exalted... greater than all the [other] nations and continuously ascend in greatness during the time that the Jewish people are under [their rule]” (Toras Chaim Lech Lecha, 92a. And see Mechilta Beshalach 14:5).

3) Which is related to the day of Shabbos, as the words of our sages (Avodah Zarah, end 3a) “one who toils on Erev Shabbos shall eat on Shabbos.” And see *infra* note 23.

and announced a new era in the relationship between countries of the world – nullifying the state of wars between countries of the world, which will express itself also in lessening and nullifying weaponry, to the extent of peace and unity, joint efforts and friendly assistance among the countries of the world for the good of the entire human kind.

And prior to this event (by Divine Providence) the president of this country spoke to the entire nation (on Tuesday night, “the days leading up to Shabbos,”⁴ the beginning of this Erev Shabbos⁵) in which he notified and announced regarding his accomplishments in nullifying weaponry and utilizing the money (which will not be used for purchasing weaponry) in order to add in the sustenance of the people of the country – an announcement that was agreed upon by “the house of representatives” where the laws of the country are set [and] which have strength [even] from the perspective of the Torah (“The law of the country is the law”⁶).

Therefore, it is appropriate to contemplate upon the lesson and instruction from this event, as well as the specific details of this even – its time and place, including its connection to the content of the time *in the Torah*,⁷ [namely,] in the Torah portion of the week,⁸ as we shall explain.

4) Pesachim, end 106a.

5) As emphasized also in the [fact that] the “song of the day” [of Wed.] ends off with, “the short Lechu Neraninah” (“Hayom Yom,” 23rd of Kislev. *E.p.*). [See *Royal Words Shemos 5752*, vol. 1, pg. 164 ff.]

6) Gittin 10b. *ref. a.l.*

7) Since all matters begin from them [first being found] *in the Torah*, as the words of our Sages (Zohar vol. 2, beg. 161b) “Hashem looks into the Torah and creates the world, people study Torah and make the world endure,” and especially the portion of the Torah that is related to this time in particular – the weekly Torah Portion.

8) As the Teaching of the Alter Rebbe that we must “live with the times,” meaning, [we must] live with the content of the time [explained] in the Torah, in the weekly Torah Portion (“Hayom Yom,” the 2nd of Cheshvan. *E.p.*).

2. The lesson and instruction from this event is in a most important aspect in the service of the Jewish people (“Our Service throughout the time of exile”⁹⁾ – “*to bring the Days of Moshiach*”¹⁰:

Among the prophecies of the True and Complete Redemption through Moshiach regarding the conduct of the Nations of the World – “They will beat their swords into plowshares and their spears into pruning hooks, one nation will not raise a sword upon another nation and they will not teach war anymore.”¹¹

And to add, that this phenomenon will be through the accomplishment of King Moshiach himself – as stated in the beginning of the verse¹¹ “And he will judge among the nations and rebuke many nations” (“The judge is the King Moshiach... who will be the master of all the nations, and he will rebuke them and he will tell the one who is found by him an iniquity ‘correct your ways...’ and due to this there will not be anymore wars between the nations since he will make peace between them; they will not need army weapons and they will transform them into tools to work the ground”¹²), for indeed, “at the End of Days the Temple Mountain of Hashem will be magnificently standing... and all the nations will stream to him and many nations will go and they will say ‘let us go and ascend to the Mountain of Hashem to the house of the G-d of Yaakov and he will teach us his ways and we will go in his path for from Tzion the Torah will emerge and the Word of Hashem from Yerushalayim,”¹³ “and the teacher is King Moshiach, and about him it is written ‘and he will judge.’”¹²

9) Tanya, beg. ch. 37.

10) Terminology of our Sages – in the Mishnah, end of the 1st ch. of Berachos.

11) Yeshayah 2, 4. Michah 4, 3.

12) Commentary of the Radak *a.l.*

13) Yeshayah *ibid*, 2-3. Michah *ibid*, 1-2.

And since in these days the heads of great countries of the world have decided together and are announcing regarding nullifying weaponry and adding in the matters which are necessary for the thriving of the sustenance of the country and the world at large – the content of the prophecy “*and they will beat their swords into plowshares,*” destroying weapons of war in order to make from them into tools to work the ground, “the¹⁴ earth from which comes bread”¹⁵ – behold this is a clear sign of *the beginning of the fulfillment of this prophecy* in the True and Complete Redemption through Moshiach.

More clearly:

Since we find ourselves in “the highest time” (“Di Hechste Tzeit”) of the coming of Moshiach, “here he (King Moshiach) comes,”¹⁶ we already see (the prelude and) the beginning of *the influence of the King Moshiach on the Nations*, “and he will judge among the nations and he will rule many nations, and they will beat their swords into plowshares...” – through the fact that Hashem places in the hearts of the kings of the nations of the world (“the heart of the kings and rulers are in the hand of Hashem”¹⁷) to decide and announce together regarding the [amazing] state of “they will beat their sword into plowshares.”

And this is the reason that this decision and announcement transpired in this time – because of its special connection to the

14) Iyov 28, 5.

15) And not only “bread” *which is necessary* for the existence of human kind, rather also *pleasurable* foods, like fruits of the tree – as emphasized in the continuation of the verse “and their spears into pruning hooks,” “tools used to prune *vines and other trees*” (Comm. of the Radak). And note from the relation to the “Rosh Hashanah for Trees” which we are now coming from – in which there is emphasis on the addition of (pleasurable things) “vine, fig, pomegranate... olive oil and [date] honey” to (the necessities of) “wheat and barley.”

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

17) A common expression – based on Mishlei 21, 1. See also Likkutei Sichos vol. 13, pg. 285, note 1, and in [the note] on the margin. *Ref. a.l.*

True and Complete Redemption through Moshiach in literal actuality.

3. And we may add, that the connection of this event to the beginning of the accomplishment of Moshiach is emphasized also *in the details* of this event – *the place and the time* in which the decision and announcement of the leaders of the countries regarding the era of “beating their swords into plowshares” transpired:

The place where this event occurred (a designated place where the representatives of the countries of the world come in order to speak together in a peaceful manner) – is in this country and in this city, the country and city in which is found “*The House of our Rebbe in the Diaspora*,”¹⁸ “The House of Our Life,” the Synagogue and study-house, house of Torah, prayer and good deeds, of my revered Father-in-Law the Rebbe, Leader of our generation, which he chose and set to be the center from where “The Torah will come forth,” the spreading of Torah and the wellsprings [of Chasidism] outward to every corner of the world until the coming of Moshiach (“when your wellsprings will be spread outward”¹⁹), which then will also be the fulfillment of the prophecy “and they will beat their swords into plowshares.”

The appreciation of this [is as follows]:

When the leader of our generation came to the lower hemisphere, and established his residence in this country and in this city, the refinement of *the lower hemisphere* truly began to transpire in its full strength, [namely] that also in it should be drawn forth the revelation of the Giving of the Torah (that took place in the upper hemisphere²⁰), furthermore – on the contrary – indeed it has become the source from which spreads forth the main accomplishment of spreading the Torah and the

18) Megillah 29a. And see at length – “A Tract on the Topic ‘A sanctuary in Microcosm...’” (Kehos, 5752).

19) Holy Letter of the Baal Shem Tov – [appearing in] Kesser Shem Tov, at the beginning.

20) See Igros Kodesh of the Rebbe Rayatz, vol. 2, pg. 492 *ff. ref. a.l.*

wellsprings of Chassidus *literally throughout the world*, through the emissaries that he sent all over the world (also to the upper hemisphere), even to the furthestmost corner in the world in order to spread Torah and Judaism among all the Jewish People (including and especially those that dwell among the nations of the world, speak their language and outwardly act like them), moreover and also important, spreading all matters of good, righteousness and justice even among the nations of the world through fulfilling the Noachide Commandments, ²¹ as emphasized to a great extent in the recent years, the closer we come to the time of the arrival of Moshiach, which “then I shall transform the Nations to have a clear tongue to all call out in the Name of Hashem and serve One Creator.”²²

And in the recent time period (beginning with the year of *Wonders* [5750, 1990], and its continuation in the year in which “I will show you *Wonders*” [5751] and “*Wonders* in everything” [5752]) this accomplishment reached its zenith – in breaking the limitations of ‘that country’ [Russia] which in the past had “engraved on their flag” and declared war against spreading Torah and Judaism including a war against the belief in The Creator and Conductor of the world (what is more, the imprisonment of my revered father in law the Rebbe Leader of our Generation, followed by and resulting in him leaving the borders of that country), and notwithstanding this, the efforts of the emissaries of the Leader of our Generation in spreading Torah and Judaism continued even there, secretly and with literal self-sacrifice, until the recent time-period in which the decree of the kingdom was nullified making it possible to continue the efforts of spreading Torah and Judaism with advanced vigor and greater strength – in the open, including the fall of the previous regime, and the establishment of a new

21) As the ruling of the Rambam (Laws of Kings, 8:10) that “Moses gave over the Command of Hashem to prevail upon all of mankind to accept the Commandments that the descendants of Noah were commanded to do.”

22) Tzefanyah 3, 9. And see Rambam *ibid*, end ch. 11.

government under the motto of righteousness, justice and peace, on the foundation of the belief in the Creator and Conductor of the world.

And in continuation to this on this Erev Shabbos, the new leader of that country met with the leader of this country,²³ together with other leaders of great countries of the world, and at this conference they accepted and announced the resolution whose content is “and they will beat the swords into plowshares.”

And we may say, that the fact that this conference, resolution and announcement occurred *in the city of the Leader of our Generation*, my revered father in law the Rebbe (in which the leaders of the countries gathered together, also including the leader of this country, that needed to come from the capital city to this city²⁴), alludes to the fact that all of this is an outcome of the achievements in spreading Torah and Judaism, Righteousness and Justice, throughout the world, that has been and is being accomplished by the Leader of our Generation, *the Moshiach of the generation*,²⁵ to the extent that through the

23) And their conference is continuing (with advanced vigor and greater strength) on this very Shabbos day.

24) Although the *simple* reason for this is because the set place where the representatives of the countries of the world meet was established to be in a place that is not the capital of a specific country, nevertheless *the true* reason of setting this place to be specifically in this city, is, because it is *the capital city* of “the Rabbis, the kings” (see Gittin, end 62a and more), [namely,] my revered father-in-law the Rebbe *leader of our generation* (see infra note 26).

25) See “A Tract on the Topic ‘A sanctuary in Microcosm...’” (Kehos 5752) [where the fact] that the leader of the generation is the Moshiach of the generation [is explained at great length]. And this has extra emphasis regarding my revered father-in-law the Rebbe leader of our generation – as alluded to in his 2 names: “Yosef” – named so for “[in the Future,] Hashem will once again [L’hosif – an idiom of Yosef] stretch forth His arm... and gather the dispersed Jewish people...” (Yeshayah 11, 11-12), and “Yitzchak” – named so [since Yitzchak’s birth brought about laughter (Yitzchak – an

perfection of the above mentioned Service in these days the entire world has become *fit* for the accomplishments of King Moshiach, “and he will judge among the nations and rebuke many nations and they will beat their swords into plowshares.”²⁶

And also *the time* in which this event occurred (within the recent time-period itself) is an auspicious time in connection with The Redemption – for a number of reasons:

1) Due to the day of the week – Erev Shabbos,²⁷ Erev *and preparation* for “the day that is entirely Shabbos and rest for life everlasting,”²⁸ upon which “He removes destructive entities

idiom of Tzchok, meaning ‘laughter’) which the ultimate perfection of laughter and joy will be in the Redemption] “then our mouths will be filled with laughter” (Tehillim 126, 2. And see Berachos 31a).

26) Note that the U.N., the organization for unity and peace among the nations, was established in the lower hemisphere close after *the leader of our generation came* to the lower hemisphere (beginning with the resolution that [the nations] accepted [to form the U.N.] in middle of the war, around the year 5702, and mainly at the end of the war, around the year 5705), and its place was set *in the city of the leader of our generation*, including the building of its official building (around the year 5711) – which this emphasizes the fact that the unity and peace among the nations is an outcome of the accomplishments of the leader of our generation in refining the world (through spreading Torah, Judaism, righteousness and justice throughout the world), and the more the world is refined through the leader of the generation, the organization for unity and peace among the nations becomes more and more established, including the ultimate perfection of refining the world with the fulfillment of the prophecy “and they will beat their swords into ploughshares” the essence of this organization.*

*) *To the extent that this verse is the motto of this organization and is engraved on the wall of the building (and see infra note 55).*

27) In addition to the fact that the sixth millennium in general, is similar to Erev Shabbos (see Ramban and Bachy’e on Bereishis 2, 3).

28) Tamid, at the end.

(including weapons) from the world,”²⁹ and furthermore, since “we add from the weekday to the holiness [of Shabbos], analogous to a wolf which snatches *from before it* and from after it”³⁰ (that we snatch from the time of the weekday [and make it in]to the holiness of Shabbos), indeed the state of “the day that is all Shabbos,” “He removes destructive entities from the world” – is already accomplished *on Erev Shabbos*.

2) Due to the day of the month – the 26th of the month, the numerical value of the Name *Havey'eh* [of Hashem], an idiom of Mehaveh (creates),³¹ which alludes to the state of [the world in] the Time to Come when it will be clearly evident throughout the entire creation that the creation [of every existence is] through the Name Havay'eh, as the verse says³² “and the Honor of Hava'yeh will be revealed and all flesh will see together that the Mouth of Havay'eh spoke” and [as a result] there will be no more room for undesirable matters (destructive entities and weapons) as it is written³³ “they will not do evil nor destroy... for the world is filled with the knowledge of Havay'eh.”

And even more emphasized in the unification of these two [unique days] as one – that the 26th day of the month occurs on the 6th day of the week, which is similar to the 6th day of Creation, the day upon which Adam was created, the main part and purpose of the entire creation, and through (and after³⁴) the

29) Toras Cohanim Bechukosai, 26:6. And see Likkutei Sichos vol. 7, pg. 188 *ff*.

30) Mechilta Yisro, 20:8. And see Likkutei Sichos vol. 16, pg. 231 *ff*.

31) Zohar vol. 3, beg. 257b. Pardes Shaar 1, ch. 9. Tanya, Shaar Hayichud Veba'emunah beg. ch. 4. *E.p.*

32) Yeshayah 40, 5.

33) Ibid 11, 9.

34) Although during the six days of creation, first all the other creations were created and afterwards Adam was created – since, *regarding the first time* there is a special reason for the creation of man to be after all the other creations (although humankind is the main purpose of the creation [and seemingly should have been created first]) – “in order that he will come in for a feast, without delay,” “that he will find that everything is ready and eat

renewal of his creation (every Friday^[34]) the renewal of the creation of the entire universe is accomplished,³⁵ and especially when the 6th day of the week occurs on the 26th day of the month, the numerical value of the Name Havay'eh, an idiom of Mehav'eh – the renewal of the creation of the entire universe is emphasized to an even greater extent.

3) Furthermore and also important – due to the connection of this time *to the Leader of our Generation* – being that it is the last Erev Shabbos of the month of Shvat, the 11th month, which the 10th day of this month is the Yom Hahilula^[35] (the completion and culmination of the service) of my revered Father in law the Rebbe the Leader of our Generation [Rabbi Yosef Yitzchak], and on the 11th day of this month the continuation and renewal of his leadership with advanced vigor and greater strength came into fruition [namely, the present Rebbe King Moshiach Shlita assumed the Leadership], including the culmination and completion of the service of this present generation (the last generation of exile which is indeed the first generation of the Redemption) at the end of 42 years [of his Leadership of his generation] which we may say that they correspond to the 42 journeys in the deserts of the nations at which point we are already prepared and standing ready to enter The Land [of Israel] in the True and Complete Redemption (as spoken at length in the previous Chassidic Gatherings³⁶) – thus, also *in the time* (in addition to the place) in which the announcement

from whatever he desires” (Sanhedrin 38a and in Rashi’s commentary), whereas regarding *the renewal* of the creation it can (and therefore must) be in the order of their importance, namely, that man *precedes* all the other creations.

[34] [Everything that occurred during the six days of creation takes place anew every week (on its specific day).]

35) And therefore Rosh Hashanah – [marking] “the beginning of Your creation” of the entire creation – was set on the 1st of Tishrei, the day Adam was created (and not on the 25th of Elul upon which the world was created).

[35] [*Yahrtzeit*]

36) The talk of Beshalach (Royal Words Shemos 5752, vol. 1, pg 174 *ff.*)

regarding “they will beat their swords into plowshares” occurred there is emphasis on the connection to the accomplishment of the Leader of our Generation, my revered Father-in-Law, the Moshiach of the generation, which through him the fulfillment of the prophecy of “they will beat their swords into plowshares...” is accomplished.

4. And we may connect this with the Torah Portion of the week, the Torah Portion of Mishpatim – [which begins] “and these are the laws the you should place before them,” upon which Rashi comments , “*And These...* adding more to the first ones, [namely] just as the first ones are from Sinai, so too these are from Sinai,” “Before them,’ and not before gentiles, and even if you know that regarding a particular law they judge it just as the laws of the Jewish People [nevertheless] do not bring it before them in their courts...”:

The content of the Torah Portion of Mishpatim is – as its name denotes – laws between man and his friend that are obligated by *human intellect*, “things that are said in the Torah as a Law which had they not been said it would have made sense to say them,”³⁷ to the extent that, “if the Torah would have not been given we would have learned modesty from a cat and [we would have learned not to] steal from an ant.”³⁸ And furthermore, their obligation is understood (not only in the intellect of the Jewish People, “a wise Nation,”³⁹ rather) also *in the intellect of the nations of the world*, to the extent that it is possible that regarding several laws the nations of the world judge them [in a similar manner] as the laws of the Jewish People.

And we may say that therefore it says in the beginning and opening of the Torah Portion “*and these are the laws,*” “even these *are from Sinai?*” – that also the laws which are obligated by human intellect must be fulfilled (not only because intellect obligates them, rather) due to *the command of Hashem* (and these

37) Rashi’s Comm. on Acharei 18, 4.

38) Eiruvim, end 100b.

39) Va’eschanon 4, 6.

commands are *also* understood in human intellect because so is the will of Hashem), and for this reason “place them (also the “intellectually understood laws (Mishpatim)”) *before them*” “and not before the gentiles... (although) they judge them... like the laws of the Jewish People,” since their laws are a result of *human intellect obligating them*, and they must be a result of the Command of Hashem.⁴⁰

5. And even deeper:

[The verse] “And these are the laws,” [namely, that] “even these are from Sinai” – we may say means, that also the reason for human intellect obligating the “intellectually understood laws” is “from Sinai,” and had they not been given “from Sinai” human intellect would not obligate them (like the “the first ones” [laws that we would not have thought of had they not been given]). And the explanation of this is – that the intellectual obligation is an outcome of the fact that regarding these Commands the Will of Hashem (which on Its own transcends understanding) was clothed also *in the Wisdom of Hashem* (in the Torah), and since the Torah is “the Blueprints” with which the world was created,⁴¹ these laws became obligatory from the world’s point of view, and automatically also *in human intellect* (including the intellect of the nations of the world), that they have an innate leaning toward the laws that are obligatory from the viewpoint of the Wisdom of Hashem (“Sinai”).⁴²

40) And on the contrary: “one who brings court cases of Jews before non-Jews desecrates the Name of Hashem *and extols the name of idols*... this acclaims honor to their idols” (Rashi’s Comm. *ibid*).

41) Bereishis Rabbah at the beginning.

42) And based on this we can truly appreciate the words of the Rambam (in his ‘Eight Chapters’ (ch. 6)) that “things which are obvious to all humankind that they are bad... namely, that had they not been written [in the Torah] it would have [nevertheless] made sense for them to be prohibited... a moral person would have not want any of them” (and regarding these [bad] things one should not say “I would want it but what can I do since my Father in Heaven decreed upon me not to,” rather [one

And based on this we may also say [an innovative] explanation of [the words of Rashi] “and these...” *adding more* to the first ones” – that the additional [quality] over the first ones (“From Sinai”) is that the “Laws” that were given “from Sinai” are also drawn into human intellect, which this is the content of the innovation of the Giving of The Torah (“from Sinai”) that the decree and division between the Upper Realms and the Lower Realm was nullified,⁴³ that the Wisdom of Hashem (The Upper Realms) shall also be drawn forth and permeate human intellect (the lower realms), that also *their understanding* (the lower realms even without any outer-influence) has an innate leaning towards it (only, that together with this it must be evident that their intellect leans towards these laws due to the Wisdom of Hashem, “even these *are from Sinai*”).

And this concept must also be by the nations of the world with regard to their fulfillment of the Noachide Commandments – that even though “intellect leans towards them,” ⁴⁴ [nevertheless] they must “accept them and do them because *Hashem commanded them in the Torah* ... however if one does them because *they make sense*...he is not considered a Righteous Gentile and is not⁴⁵ among their scholars.”⁴⁶

should say] “I don’t want it”) – for seemingly, what does “not wanting” from the perspective of *human logic* have to do with the conduct of Jewish people in accordance with [the instructions] of *the Torah* [i.e. a Jews perspective is a Torah perspective so what does it make a difference if from *human logic* it is out of question] – only [the answer is], since human logic negating [bad] is only because the Wisdom of Hashem, *Torah*, declares so, and this is the reason why these things are out of question from the perspective of human intellect [hence human intellect in this case is merely mirroring *the wisdom of Hashem*]. And this still needs further analysis.

43) Tanchuma Va’erah, 15. Shemos Rabbah 12:3. And more.

44) Rambam, Laws of Kings, beg. ch. 9.

45) This version (“*and is not* among their scholars”) is the common version [of the words of the Rambam], and there are other versions which say “*rather are* among their scholars” (see Likkutei Sichos vol. 20, pg. 141. *Ref. a.l.*).

And the ultimate perfection of this will be in the Days of Moshiach – “the preoccupation of the entire world (even the nations of the world) will only be to know Hashem as it says 'for the world will be filled with the knowledge of Hashem, ’”⁴⁷ namely, that “the Knowledge of Hashem” (knowing the Wisdom of G-dliness and the like, the main phenomenon of “Sinai⁴⁸”) is drawn forth and permeates human intellect.

And we may say, that this idea is alluded to also in the conclusion of the Torah Portion: “And they saw the G-d of Israel and beneath His Feet [there was] a brick of sapphire... and they saw (“Vayechezu”) Hashem and they ate and drank”⁴⁹ – [alluding to the fact] that seeing G-dliness (“Sinai”) is drawn forth and permeates human intellect and unites with the person like food (“and they ate and drank”) which becomes part of one's flesh and blood, [accomplished] through studying the deeper aspects of the Torah in a manner of understanding and comprehension (“they will gain sustenance [from it]”⁵⁰) with the teachings of Chabad Chassidus, including also through translating (“Vayechezu,” the Aramaic word for 'seeing') [the teachings of Chassidus] into the seventy languages of the nations of the world (as alluded to in [the word] “*Liḡnas (brick) of sapphire,*” which “bricks” that are man-made allude to the letters of the seventy languages of the nations of the world⁵¹), so

46) Ibid, end ch. 8.

47) Ibid, end ch. 12.

48) See Bereishis Rabbah 3:2. Ref. *a.l.* Likkutei Sichos vol. 1, end pg. 149 ff. [*At the giving of the Torah (Sinai) the revealed aspects of the Torah (the laws) were not given in a open manner (we only heard the **Ten** Commandments and the rest (which were also given to Moshe then) were only alluded to in the Ten Commandments and were discussed only later on) whereas the deeper aspects of the Torah – Knowledge of G-dliness, was openly revealed (they all saw G-dliness).*]

49) 24, 10-11.

50) Tikkunei Zohar, at the end of Tikkun 6. And see Likkutei Sichos, vol. 24, pg. 136, note 35. Ref. *a.l.*

51) Whereas the letters of the Holy Tongue, which are called “stones” that are made by Hashem (Torah Ohr on our Parshah, 77c ff.).

that it will be understood also to the Jewish People that as of yet do not understand the Holy Tongue,⁵² including that it should be understood also to the nations of the world (since they too are obligated to deny idol worship and believe in the Creator and Conductor of the World), which this is the preparation for the fulfillment of the prophecy “then I will transform the nations to have a clear tongue⁵³ to all call out in the Name of Hashem and serve One Creator.”

6. And with this, we can also truly appreciate the above mentioned event – the decision and announcement of the leaders of the world’s nations regarding the state of “And they will beat their swords into plowshares” – on Erev Shabbos of the Torah Portion of Mishpatim:

“And they will beat their swords into plowshares” is a concept that is understood and obligated also *by human intellect* (“[Intellectually understood] Laws),” since human intellect obligates the world existing through righteousness and justice, thus negating war which brings destruction, Heaven forbid, to the extent of ultimately destroying warfare (“and they will beat their swords”) and transforming them into tools that contribute to the settling of the world (“plowshares”).

And notwithstanding this, throughout all the generations many wars were waged between nations of the world which

52) And even not the language of Yiddish (“Zchargin”) which is the intermediary between the Holy Tongue and the languages of the nation of the world, similar to Aramaic (see Likkutei Sichos vol. 21, pg. 446 *ff. ref. a.l.*).

53) To [speak] the Holy Tongue (Comm. on the verse). And see Ohr Hatorah (book 7) on the end of our Parshah (at the end of the explanation of [the concept of] bricks): “and we may say that this is [the meaning] of what is written ‘then I will transform the nations to have a clear tongue’ that they will all be [on the level of] the Holy Tongue [complete Holiness] and they will not need the level of ‘bricks’[refining of negativity]... in the Time to Come everything will be [on the level of] the Holy Tongue which are ‘stones’ – a Heavenly creation.”

brought about destruction in the world – *opposite* of what is obligated by human intellect!

We must therefore say, that *the true* reason for the fact that in the recent time period we see a desire to end the era of wars in the world, and the beginning of a new era in which the world exists through righteousness, justice, peace and unity, as exceedingly emphasized in the decision and announcement of the leaders of the world's nations on this Erev Shabbos, is (not only due to *the intellectual obligation*⁵⁴ ([intellectually understood] “laws”), since the intellectual obligation existed also in all the generations before this, rather also, and mainly) because we are approaching the time about which *The Torah* announced (“From Sinai”) that “they will beat their swords into plowshares.”⁵⁵

And based on this we may say, that the decision and announcement of the *leaders of the world's nations* on Erev Shabbos of the Torah Portion of Mishpatim regarding the state of “and they will beat their swords into plowshares,” is an outcome of the decision and announcement of “*the kings, the Rabbis*” that “Here he (King Moshiach) comes,” beginning with the ruling of my revered father-in-law the Rebbe Leader of our Generation that we have already completed ‘our deeds and Service’ of the time of exile and we are already prepared to accept Moshiach, as well as the ruling of the authoritative Rabbis among the Jewish People *that the time of the Redemption has arrived*, “a King will arise from the House of David... receiving the status as Moshiach” including the state of “behold he is certainly Moshiach”⁵⁶ – a ruling “*from Sinai*,” which is drawn forth and permeates also *the*

54) In addition to the fact, that also the intellectual obligation is because of the Wisdom of Hashem, as explained above in ch. 5.

55) As alluded to also in the fact that this resolution was accepted and announced in the building upon which is engraved the verse “and they will beat their swords into ploughshares” on the wall openly seen in the street – which this emphasizes that this resolution and announcement (which is the goal and purpose of the establishment of this location) is founded on a verse *in the Torah*, “From Sinai.”

56) Rambam, Laws of Kings, end ch. 11.

realm of the world, to the extent that the leaders of the nations of the world⁵⁷ are deciding and announcing *using their own logic* (and “*in their courts*,” which have the strength of “the law of the country is the law”) regarding the state of “and they will beat their swords into plowshares.”

And we may say, that the emphasis on the connection of this decision and announcement to the rulings “*from Sinai*” is revealed *on the day of Shabbos*⁵⁸ [upon which all the matters of Erev Shabbos (also including the announcement by the leaders of the world’s nations) are elevated to the holiness of The Shabbos Day (“he shall eat on Shabbos,” in a manner of “snatching from before it”)] – when we read from the Torah the entire⁵⁹ Torah Portion of Mishpatim (amidst the congregation, and with the Blessing before it and after it), in which is emphasized that also the “[intellectually understood] laws” are “from Sinai,” and likewise in our case, that the announcement of the leaders of the world’s nations regarding “they will beat their swords into plowshares” based on their logical decision (“intellectually understood laws” that the nations of the world rule in their courts) is an outcome of the ruling of the Torah (“from Sinai”) regarding the coming of Moshiach.

7. And we may add [additional points in] the connection of the Torah Portion of Mishpatim to the end of the time of exile and the beginning of the Redemption:

In the order of the Torah Portions – (1) That the Torah Portion of Mishpatim comes right after the Torah Portion of

57) For, “although they do not know of this, still their Ministering Angel knows of this” (Megillah, 3a) [and causes them to decide so].

58) As alluded to also in it [Shabbos] occurring on the זי ZaCh (27th) of the month – idiom of “ZaCh [זי pure] olive oil, crushed for a luminary,” emphasizing the concept of light and revelation (and see infra ch. 11).

59) In addition to it beginning to be read on Thursday – prior to the event on Erev Shabbos, and on Monday – prior to the event on Tuesday night.

Yisro⁶⁰ which ends with the laws of the Altar: “why is the passage regarding Laws follow the passage regarding the Altar to teach you that the Sanhedrin (Jewish Supreme Court) should be located next to The Sanctuary⁶¹ (the Altar),”⁶² which this alludes to the fulfillment of the prophecy “and I will return your Judges as in the beginning,”⁶³ the return of the Sanhedrin to [their chamber] in the Third Beis Hamikdosh,⁶⁴ called, the Lishkas HaGozis, and likewise in the continuation of the Torah Portion (in the daily portion^[64] of Erev Shabbos) – “to bring you to the place that I have prepared,” “My Place is already evident parallel to it,” and this is one of the verses which teach us that the Beis Hamikdosh of Above is precisely parallel to the Beis

60) That follows the Parshah of Beshalach which its culmination is “a war for Hashem with Amalek from generation to generation,” “for three generations [eras] from the ‘generation’ [era] of this world [i.e. the pre-messianic era], to the ‘generation’ [era] of Moshiach, including the ‘generation’ [era] of the Time to Come [i.e. the era of the resurrection of all those that past away]” (Targum Yonasan Ben Uziel).

61) Which the main part of it is the Altar – “a house for Hashem prepared to sacrifice in it sacrifices” (Rambam beg. of laws of the Holy Temple). And note from the relation to “Benyamin a snatching wolf” (related to Shabbos which “snatches from before it and from after it”) – since the Holy Temple (and the Altar) is in the portion of land [belonging to the tribe of Benyomin,] ‘the snatcher’ (Zevachim, 53b *ff.*), and the Altar (the main part of the Holy Temple) which ‘snatches’ the sacrifices is compared to a ‘snatching wolf’ (Bereishis Rabbah 99:3), since it ‘snatches’ physical things to elevate them to Holiness.

62) Rashi’s Comm. at the beg. of our Parshah. Yerushalmi Makkos, 2:6. Mechilta, end of Parshas Yisro (and in some editions – at the beg. of our Parshah). Our Parshah 21, 14.

63) Yeshayah, 1, 26.

64) After [the fulfillment of what is written] that “they [the Jewish Supreme Court] are destined to return to Tiberius first and from there they will relocate to the Holy Temple” (Rambam, Laws of Sanhedrin 14:12).

[64] *[Every day we study the portion of the weekly Torah Portion, corresponding to the day of the week (on Sunday – the first Aliyah and so forth.)]*

Hamikdosh below.”⁶⁵ (2) And from the Torah Portion of Mishpatim we come to the Torah Portion of Terumah (to the extent that we begin reading it during the Minchah Prayer of the Shabbos, the Torah Portion of Mishpatim), in which the [Hashem] said the Command “and they shall make for me a sanctuary and I will dwell among them,”⁶⁶ which refers to the [Command to] build the Tabernacle, the First and Second Beis Hamikdosh, and also (and mainly) the Third Beis Hamikdosh,⁶⁷ “The Sanctuary which You, o Hashem, have established with Your Hands.”⁶⁸

And between them there is the Torah Portion of Mishpatim – in order to emphasize that the matters of the Redemption (the Third Beis Hamikdosh, the Altar and the Sanhedrin) in these Torah Portions (Yisro and Terumah) are in a manner of “Mishpatim (intellectually understood laws),” which are obligated even from the perspective of human intellect, namely, that they have already been drawn forth and have permeated the realm of the world, that the world from its own initiative announces that the time of the Redemption has arrived.

8. Furthermore and mainly – also in the Torah Portion of Mishpatim itself we can see the connection to the end of the time of exile and the beginning of the Redemption – based on “the explanation” (of the Torah Portion of Mishpatim) in the Oral Torah⁶⁹:

The laws which are discussed in the Torah Portion of Mishpatim regarding matters between man and his friend are explained in the Oral Torah in the order of Nzikin, which “the

65) 23, 20 and in Rashi’s Comm.

66) 25, 8.

67) See Rambam beg. of Hilchos Beis Habechirah.

68) Beshalach 15, 17 and in Rashi’s Comm. Zohar vol. 3, 221a.

69) As the exposition of the Sages of the verse “and the Torah and the Mitzvah” at the end of the Parshah of Mishpotim (Berachos 5a. Introduction of the Rambam to his Code of Jewish Law).

entire Nezikin [in essence] is one tractate⁷⁰,” “he [then] divided the first tractate into three parts, beginning with Baba Kama which discusses damages e.g. an ox, a pit, fire, and one who wounds [his friend], for a judge may not proceed to anything before removing from the community things that may cause damage and for this reason he preceded these laws before all other laws; afterwards Baba Matziah which discusses claims, guardianship, rentals, and the laws of borrowers and hired-workers... just as the order of the verses (in the Torah Portion of Mishpatim) that after the laws of an ox, a pit, fire, 'and when people will quarrel,' He speaks about the four guardians; afterwards Baba Basra, which discusses the division of land and the laws regarding shared dwellings... and he placed this section last since it is all laws that have been given over from generation to generation as well as intellectual concepts that are not elaborated upon in the Torah.”⁷¹

And [this is also] emphasized in the words of the Zohar⁷² – “Three courts of justice^[72] they (the sages) established in the order of the Mishnah, the first one regarding the four categories of damages the ox etc., the second regarding a Talis (Prayer Shawl) that is found, the third regarding partners and the 'raza' (secret) of the lost object... they chose the order of the verse as it is written⁷³ 'regarding all acts of negligence... regarding an ox, a donkey, a sheep' refers to Baba Kama, for it discusses these things, 'regarding clothing' refers to Baba Metziah, 'regarding all

70) Bava Kamma, end 102a.

71) Intro. of the Rambam to his Comm. on the Mishnah (*s.v.* V'hachelek Hashishi).

72) Vol. 3, 198a.

[72] [*sections of lam*]

73) Our Parshah, 22, 8. – And note, that this verse is the song of the snatching wolf (Perek Shirah, ch. 5), which alludes to the song [upon rejoicing] the nullifying and transforming of the undesirable matters through the 'snatching wolf' of Holiness.

lost objects' refers to the third 'Baba' [Baba Basra],”⁷⁴ namely, that the three sections of Nezikin are alluded to in the verse

74) In Nitzutzei Oros *a.l.*: “this is difficult to understand since the laws of [returning] lost objects is in Bava Metzia, ch. 2, Aspaklareya Me’irah.”* And in the notes of my revered father and teacher (Likkutei Levi Yitzchok, on Zohar III, pg. 401): “the [Zohar] explains [that] “Kol (all) lost objects” refers to [Bava Basra, which discusses the laws of] partners, since Kol refers to [Hashem’s Sefirah of] Yesod which is called Kol [since it contains in it all the previous Sefiros] – symbolized by a male [who ‘gives’ all the Sefiros to], Malchus [the ‘recipient’] symbolized by a female – the lost object, since a woman is called ‘a lost object’ as written in the Talmud in the beg. of Kiddushin [a man must look for a wife (his lost half)], and “all lost objects” is the unison of the ‘male and the female,’ who are referred to as partners, since the uniting of man and woman is called a partnership, as the words [of our Sages], ‘there are three partners in [the making of a] person, his father, mother...’, and this is also [the meaning of] what the Zohar said before this, ‘the third regarding partners and the 'Raza' (secret) of the lost object,’ 'Raza' refers to Yesod, as it says in Me’orei Ohr *s.v.* Raz, analyze what is written there, ‘the lost object’ [refers to] Malchus” – see there at length, and he concludes: “and now the question of Aspaklareya Me’irah in Nitzutzei Oros is answered.” *[In Kabbalah and Chassidus it is explained that every entity in this physical world corresponds to a similar aspect Above. In our case male and female correspond to the concepts of ‘giver’ and ‘recipient.’]*

*) And in Nitzutzei Zohar *a.l.*: the Gra in his explanation of Tikkunei Zohar, 10, (end 147a) writes that the wording should be corrected to state “...the second regarding a Talis (Prayer Shawl) that is found and the secret of the lost object, the third regarding partners... 'regarding clothing, regarding all lost objects...' refers to Baba Metzia,” and he concludes that the “third 'Baba' [Baba Basra],” “partners,” is alluded to in the conclusion of the verse “the words of both of them should come before the court.” It is however quite unlikely that such an error occurred in the wording of the Zohar [namely, an error which would necessitate] two corrections, **changing** the order [in the wording] of the Zohar (and a double change: both at the beginning of the passage as well as the at the end of the passage), **and adding** the conclusion of the verse which is not mentioned in our editions of the Zohar – because of this question (especially since this question can be answered based on the explanation of my revered father and teacher brought in this note).

“regarding all acts of negligence...” which is in the Torah Portion of Mishpatim.

And the explanation of this⁷⁵:

“Nezikin (Damages)” – alludes to the general time of exile (which is divided into three, corresponding to the three general exiles⁷⁶), when there are undesirable matters (“Nezikin”) in the world, beginning with “the four basic damagers” during “Baba Kama (the first stage)” of exile, and likewise matters of disagreement and quarrels (“this one says 'I found it' and this one says 'I found it'... they shall divide it”) during the “Baba Metziah (Middle stage)” of exile, until the “Bava Basra (*the last stage*)” (the end and culmination) of the exile – which starts off with “the partners that want to make a division in the courtyard,” that from their good-will, (“[they are doing this] because they want to inferring to the fact that if they do not want to they are not obligated”⁷⁷), without being force to do so, they discuss the [manner to] eliminate the damage of one of them seeing what the other one is doing [in privacy]; and its conclusion is with [the statement] “one who desires to become wise should study the monetary laws... in the Torah,”⁷⁸ the supremacy of the Wisdom of the Torah (“Sinai”⁷⁹) in a manner that it also permeates the realm of the world (“monetary laws,” “[intellectually understood] laws”), which through this the risk of undesirable matters (“Nezikin”) is nullified and completely eliminated – at the end and culmination of the exile, which then

75) Regarding the following – see also Likkutei Sichos vol. 26, pg. 150 ff.

76) The Egyptian exile, the exile following the destruction of the first Holy Temple and the exile following the destruction of the second Holy Temple.

77) Beg. 2b.

78) 175b – in the Mishnah.

79) Including and especially the supremacy of the revelation and dissemination of the inner aspects of the Torah in a comprehensible form, namely, the Chabad Chassidic teachings – as alluded to also in the end of the Parshah of Mishpaatim: “And they saw Hashem...”, as supra ch. 5.

begins the True and Complete Redemption (the third and tri-fold Redemption which transforms the three exiles, and likewise the third and tri-fold Beis Hamikdosh which includes the Tabernacle, first and second Beis Hamikdosh, and transforms their destruction into building and magnificence).

And to add, that in the tractate of Bava Basra (the end and culmination of the exile) there is allusion also to the True and Complete Redemption⁸⁰ through Moshiach⁸¹ – in the known Talmudic passage⁸² in which many of the prophecies of The Redemption are expounded upon, and among them: “In the Future Hashem will make a feast for the Righteous from the flesh of the Leviathon,” “In the Future Hashem will make a Sukkah (a tent) for the Righteous from the skin of the Leviathon,” “and I will make their gates of Kodkod”⁸³ (in the stones of the walls of Jerusalem)... one said [Kodkod means]

80) In addition to *the hastening of* the Redemption through the Commandment of Tzedakah (Charity), as *infra* ch. 10.

81) Note that in the Tractate of Bava Basra (75b) it is explained that “Moshiach”^{*} is called by the Name of Hashem, “for it is written (Yirmiyah 23, 6) ‘and this is the name that they will call him ‘Hashem our righteous one’” [Moshiach is so submitted to Hashem to the extent that his whole existence is a pipeline for Hashem to be revealed in the world – see Likkutei Sichos vol. 2, pg. 444, the address of Yisro, 5752 and more].^{**}

^{*}) In addition to the phenomenon that “the righteous are called by the name of Hashem” (*ibid*).

^{**}) Note from [what is written in] Zohar II, 38a: “Who is ‘the face of the Master, Hashem’? (As stated also in our Parshah, 23, 17) This is [refers to] Rabbi Shimon Bar Yochai” (and see the sources cited in *Nitzutzzei Zohar* a.l.). And we may say that the innovation of Rabbi Shimon Bar Yochai over all other righteous ones [that specifically he is called ‘the face of the Master, Hashem’] is due to the fact that “in him shined... from the level of Light revealed to Moshiach” (*Siddur (with Chassidic explanations), Shaar HaLag Be’omer, 307b*).

82) End 74b ff.

83) Yeshayah 54, 12.

[83] [About 12 kilometers]

onyx and another one said jasper, upon which Hashem said to them 'it shall be this as well as that' [both types of precious stones],” “in the Future Hashem will raise up Jerusalem three Parsos,^[83] as the verse says⁸⁴ 'and it will be raised and settle in its place'... and you might think that it will be troubling to ascend up to it, therefore the verse says 'who⁸⁵ are these that fly like a cloud and like doves to their nests,’” as well as the 'Talmudic passage⁸⁶ regarding the division of the Land of Israel⁸⁷ in the Time to Come.⁸⁸

9. The above spoken intensifies the wonder, together with the great distress (and so much so that due to the greatness of the distress it is inappropriate to speak too much about it on Shabbos) – how is it possible that the Jewish People still find themselves in exile?!...Until when?!....

How is it possible that after all the signs indicating the coming of the True and Complete Redemption *literally* immediately, including the event on this Erev Shabbos in which

84) Zechariah 14, 10.

85) Yeshayah 60, 8.

86) 122a.

87) And note that even after the division of the land among the Tribes, the entire Land of Israel belongs to the Jewish people as a whole – *similar* to “partners who want to make a partition...”, that even the making of a partition is in a manner of “partners.”

88) And likewise in the Parshah of Mishpotim (in the daily portion of the Holy Shabbos) regarding the boundaries of the Land – “I shall make your boundaries from the Red Sea until the Philistinenian river and from the desert until the [Euphrates] river,” (23, 31, and in Rashi’s Comm.), as was promised to our forefather Avraham* by the Covenant [upon going] between the severed [animals] (Lech Lecha 15, 18-21).

*) *And note from [what is stated in] in Bava Basra 100a: “he traveled in it along its length and width thereby acquiring the place where he walked [one of the ways of acquiring possession of land is by walking along its boundaries]... as the verse says, ‘arise and travel in the land along its length and width, for I shall give it to you’... so that it will be easy for your descendents to conquer.”*

even *the Nations of the World* are announcing that we have reached the era of “and they will beat their swords into plowshares” – we find ourselves on this holy Shabbos day in the Diaspora, instead of finding ourselves – together with all The Jewish People from the entire world – in our Holy Land, in the holy city of Jerusalem and in the Beis Hamikdosh, sitting at “the laden table prepared to be eaten from,”⁸⁹ upon which lays the Leviathon, the wild ox and the guarded wine!

Furthermore and mainly – that we have not yet received the notification, command and empowerment that “they shall make for Me a Sanctuary and I will dwell among them” (as we read in the Torah during the Mincha prayer) with regard to the building of the Third Beis Hamikdosh!

10. And from this we understand the great necessity to add with advanced vigor and greater strength in the manners that hasten and bring the Redemption in true actuality *literally* immediately.

And first and foremost – in the matter which is emphasized in the Torah Portion of Mishpatim:

“Mishpatim” – details of the laws between man and his friend in a peaceful manner⁹⁰ (and obviously not doing the opposite, [thereby] nullifying the reason for the last exile⁹¹), which through this the Redemption comes, as the words of our sages⁹² regarding the virtue of justice which “with it *Jerusalem is built*, as the verse says⁹³ “Tzion is redeemed with justice,” and likewise Tzedakah (“and its captives with Tzedokah”⁹³) and acts of

89) Rashi’s Comm. on the beg. of our Parshah.

90) See Shemos Rabbah, beg. of our Parshah (30:1): “they need to come to court and they make peace.” And in Chidushei Radal *a.l.*: “possibly this means through making an agreement, as it says in Sanhedrin (6b) ‘What is a ‘peaceful judgment’? An agreement.’”

91) See Yoma 9b.

92) Shemos Rabbah *ibid*, 15.

93) Yeshayah 1, 27.

kindness,⁹⁴ regarding which is explicitly written in our Torah Portion⁹⁵ “if you will lend money to My Nation, to the poor man,”⁹⁶ “great are acts of kindness [loans] even greater than Tzedakah,”⁹⁷ and as explained also in the Talmudic passage in Baba Basra⁹⁸ (“the elucidation” of the Torah Portion of Mishpatim in the Oral Torah) the details of the Commandment of Tzedakah, and among the main details “great⁹⁹ is Tzedakah *since it hastens the Redemption*, as the verse says¹⁰⁰ 'so says Hashem 'guard justice and do Tzedakah for My salvation is near and my Tzedakah will soon be revealed.'”¹⁰¹

94) Also including the influence upon the nations of the world to be occupied in [giving] Tzedakah,* and especially after the decision of the countries' leaders to conserve on money used for weaponry, thus it is easier to accomplish upon them to add in acts of Tzedakah, both for gentiles, as well as for Jews.

*) *Note from the discussion whether Children of Noach are obligated in giving Tzedakah (see Likkutei Sichos vol. 5, pg. 157 ff. ref. a.l.). Note also from the Talmudic discussion in Baba Basra (10b) regarding the explanation of the verse “and kindness for the nations is a Chatas,” which concludes with the explanation of Rabbi Yochanan Ben Zakai: “Just as a Chatas [sacrifice] atones for the Jewish people so too Tzedakah atones for the nations of the world.”*

95) 22, 24.

96) Note from the connection to the daily portions of Rambam of this Erev Shabbos and the Shabbos day – *Laws of Providing For the Poor*. And note from the conclusion of the daily portion of Tanya of the holy day of Shabbos with “the Service of Tzedakah.”

97) Sukkah, 49b.

98) 8a ff.

99) 10a.

100) Yeshayah 56, 1.

101) And this receives greater appreciation – since the passage of the Zohar that the three Tractates are alluded to in the verse “regarding all acts of negligence...” (as supra ch. 8), is based on the verse “guard justice and do Tzedakah .” And see Likkutei Levi Yitzchok on the Zohar, ibid (pg. 404) – where it is explained “the connection of all of this to the verse ‘guard justice and do Tzedakah .’”

[Beginning with the timely matter – as is the custom every year that Motzei Shabbos (the night following the Holy Shabbos) of the Torah Portion [including the verse] 'if you will lend money..., there is a Melaveh Malka Dinner to benefit the free loan fund. And being that “public needs are discussed on Shabbos,”¹⁰² it is befitting that the administrator of the free loan fund should ascend¹⁰³ and announce regarding the Malaveh Malka Dinner, and certainly it will proceed in a most beautiful manner, and [in a manner of] “a vast nation glorifies the king,”¹⁰⁴ and they will donate from the goodness of their hearts to the free loan fund, and furthermore and mainly, that the resolution to do so will immediately bring the reward,¹⁰⁵ it will bring the Redemption, *literally* immediately, which then the Melaveh Malka, “the meal of Dovid Malka Moshicha (Dovid the Ancestor of the King Moshiach),”¹⁰⁶ will be together with the Leader of our Generation our Righteous Moshiach at our head, in our Holy Land, in the holy city of Jerusalem and in the Third Beis Hamikdosh].

And in the wording of the beginning of tractate Baba Basra: “the partners that desire” – that the conduct and relationship between one another is in a manner of two partners in which each one wants the good of the other partner (most certainly so and a fortiori from the resolution and announcement of the leaders of *the world's nations* regarding unity among them), and through this “they build the wall... of Gozis (hewn stones)” – which we may say, that this alludes to the building of the Beis

102) See Shabbos, 150a.

103) To allude to the ascent [of all Jewish people] from exile to the Redemption, in the words of our Sages (Vayikra Rabbah 32:5. *ref. a.l.*) “Reuven and Shimon* went out [of exile].”

*) *Note from the concept of “specifically having this particular name” (Yoma 83b) – the name of the administrator of the free loan fund, may he live (The Publisher).*

104) Mishlei 14, 28.

105) See Ta'anis, 8b. Shulchan Aruch Orach Chaim, end sect. 571.

106) Siddur Ha'Arizal *a.l.* And more.

Hamikdosh, as the continuation of the Talmudic passage¹⁰⁷ “‘Gozis’ smoothly fashioned stones, as it is written¹⁰⁸ ‘all of these [were] precious stones the standard Gazis (hewn stone) size’” and in continuation to this [the Talmud] speaks about the virtue of the second Beis Hamikdosh “[greater than the first] both in structure as well as [in the amount of] years [it stood]...,” “as it is written¹⁰⁹ ‘the Honor of this last House will be greater than the first one’” – which this verse refers also (and mainly) to the Third Beis Hamikdosh, as explained in the Zohar.¹¹⁰

And in continuation to this – also the instruction from the beginning of the Torah Portion of Terumah (which we read during the Mincha prayer of [this] Shabbos) : “and they shall make a Sanctuary for Me and I will dwell among them,” beginning with the individual sanctuary within each and every Jew (“In it’ it does not say rather ‘in them,’ within each and every one”¹¹¹), within one’s heart, and in one’s house and in one’s room, that it becomes a house of Torah, Prayer, and Acts of Kindness, including and especially through taking part in the building and broadening of Synagogues and study-halls in a manner of “and they shall take a donation for Me [from each and every Jew]... gold, silver and copper”¹¹² (all the 13 (15)¹¹³ items enumerated in the verse), which through this we hasten and bring about immediately the building of the Third Beis Hamikdosh in its most literal sense.

11. And there is a special empowerment for all the above – in these days:

107) End 3a.

108) Melachim I, 7, 9.

109) Chagai 2, 9.

110) Vol. 1, 28a.

111) See Alshich on the verse. Shelah 69a. And more.

112) 25, 2-3.

113) See Likkutei Sichos vol. 21, pg. 153, and the references cited there.

In addition to the unique advantage of the month of Shvat, the 11th month,¹¹⁴ we are now coming from the 25th [כה KoH] of the month,¹¹⁵ which alludes to “KoH [כה So] shall they bless the Jewish people”¹¹⁶ – the Priestly Blessing, “to¹¹⁷ bless His Nation the Jewish People with *love*” *specifically*,¹¹⁸ and likewise regarding the Priestly Blessing which each and every Jew/ Jewess blesses (“and they shall be for Me a Kingdom of Priests”¹¹⁹) at the beginning of every day (following the blessing of the Torah) which must be said with a feeling of ‘love of our fellow Jew,’ as emphasized also in the fact that in continuation to this (and even before the [Morning] Prayer) each and every Jew says “I hereby accept upon myself the positive Commandment to love your fellow as yourself”¹²⁰ (as the Alter Rebbe writes in the Prayer Book¹²¹ suited for every person equally).¹²² Furthermore

114) As well as the unique virtue of the year in general – [the year 5752, which the Hebrew letters for this number is the acronym of the Hebrew words meaning] ‘it will be the year of wonders in everything,’ “*in everything, from everything, everything*,” as the explanation of our Sages *in Bava Basra* (end 16b *ff.*) [that these words are used] in reference to the forefathers since “Hashem gave them a taste of the World to Come [the Messianic Era – when we will have *everything*,] in ‘this world [the pre-messianic era].”

115) And before it – the KoD (24th) day of the month (upon which there was the onset of the declaration of the president of this country), which correlates to [the verse] “and I will place *KodKod*” (see *supra* ch. 8).

116) Naso 6, 23.

117) Wording of the Blessing recited prior to the Priestly Blessing of the Cohens (Sotah 39a).

118) See Shulchan Aruch of the Alter Rebbe, Orach Chaim 128:19 (based on Zohar vol. 3, 147b).

119) Yisro 19, 6.

120) Sha’ar Hakavonos at the beg. And see Likkutei Sichos vol. 25, pg. 374, *ref. a.l.*

121) And note, that it was (originally) printed in Rashi letters which are slightly similar to letters of the nations of the world and *are lower* than square [regular Hebrew] letters which are similar to Ashuri letters [the letters used for Torah Scrolls etc.], [this was done] to emphasize the connection [of this statement] also to those that are found *on a low level* that are not yet affiliated

and mainly – that the Priestly Blessing includes all the blessings at the height of perfection (it has the virtue of a blessing as well as the virtue of a prayer¹²³) and especially the most essential blessing – the blessing of the True and Complete Redemption *literally* immediately.

And following this, the 26th day of the month (Erev Shabbos) – the numerical values of the Name Hava'yeh (as supra ch.3), which is connected to the fulfillment of the Mitzvah “So shall you bless the Jewish People,” through the Cohens in the Beis Hamikdosh *with the Tetragrammaton* (not as in the time of exile),¹²⁴ and the preparation for this is through the service of The Jewish People (“A Kingdom of Cohens”) in a manner of “I place *Hava'yeh* before me *always*”¹²⁵ even during the time of exile, which through this we hasten and bring about the revelation of the Name Hava'yeh in the entire world (after and through its revelation in the Priestly Blessing in the Beis Hamikdosh), “just as I am written so am I called [My Name is pronounced].”¹²⁶

with Ashuri letters (similar to the translation [of Chassidic teachings] into languages of the nations of the world which is lower than the Holy Tongue). Nevertheless, in the recent years it was printed anew in square letters, as other Torah literature that we put effort to print them specifically in square letters, to make it easier for the readers and those that study them, so that it should be easily useable for them (see also Sefer Hasichos 5749 vol. 2, pg. 431).

122) And as explained in detail in Tanya Chapter “LeV (32)” that “even those that are far from the Torah of Hashem and His Service and they are therefore called mere ‘creations’ (“love the creations”) one must draw them close with ‘thick ropes’ of love,” to the extent that even those “that it is a Mitzvah to hate them [due to their negative conduct], it is a Mitzvah to love them as well, and both are true, hating the negative in them and loving the concealed good in them....”

123) See *s.v.* Koh Sevarachu, 5626. Likkutei Sichos vol. 10, pg. 38. *Ref. a.l.*

124) Sotah, 38a.

125) Tehillim 16, 8. Rama Orach Chaim, at the beg.

126) Pesachim, 50a.

And following this the 27th [זי ZaCh] of the month (this Holy Shabbos day) – “*ZaCh* [זי pure] olive oil... to raise up a continuous lamp”¹²⁷ in “the pure gold Menorah... made of one piece [of gold],”¹²⁸ which alludes to the unity of the seven types of Jewish Souls¹²⁹ who are compared to the seven branches of the Menorah.¹³⁰

And following this the 28th (Chof-Ches) of the month (Sunday) – an additional “*KoaCh* (כח Power)” strength in all these matters.

And following this Erev Rosh Chodesh (the day ushering in the Head of the month), which is the preparation for Rosh Chodesh – and the renewal of the moon (on Rosh Chodesh, after its concealment on Erev Rosh Chodesh) alludes to the renewal of the Jewish People (“Whom are destined to be renewed like it”¹³¹) in the True and Complete Redemption, and especially since Rosh Chodesh occurs on the third day of the week when [the Utterance of] ‘that it is good’ was repeated,¹³² and beginning with the true ‘good’ of The Redemption, and especially double good, which ‘double’¹³³ is connected to The Redemption,¹³⁴ and with extra emphasis regarding the month of *Adar*, “which has a healthy Mazel,”¹³⁵ being that it is “the month that was transformed... to joy,”¹³⁶ the joy of the redemption of Purim, and “redemption is next to redemption,” “Purim [next]

127) Beg. Parshas Tetzaveh.

128) Terumah 25, 31-36.

129) And more in general – “from its feet till its flowers [at the top]” (Ba’haloscho 8, 4), “‘its feet’ refers to the lower levels and ‘its flowers’ are the higher levels” (Likkutei Torah 33c).

130) Likkutei Torah ibid, 29c ff. e.p.

131) Wording of the blessing of Kiddush Levanah (Sanhedrin, 42a).

132) Rashi’s Comm. Bereishis 1, 7. (From Bereishis Rabbah 4:6).

133) Also including the ‘double’ of two days of Rosh Chodesh.

134) See Pirkei DeRebbi Eliezer ch. 48. Yalkut Shimoni beg. Parshas Lech Lecha. *s.v.* Lech Lecha, 5627. 5630. And more.

135) Ta’anis, beg. 29b.

136) Esther 9, 22.

to Passover,”¹³⁷ [which Passover is connected to the ultimate Redemption] “As the days you left the land of Egypt I will show you wonders [in the ultimate Redemption]”¹³⁸ – “next to” also in changing the order, [namely] that the True and Complete Redemption comes before the Redemption of Purim.

12. And to add, that although “redemption next to Redemption” refers to the Second Adar which is close to Nissan (and not the First Adar which was announced and blessed [today]), we may say, that this [fact] is also referring to Adar that is close to Shvat – for¹³⁹:

From the wording of the Mishna,¹⁴⁰ “there is no difference between the First Adar and the Second Adar besides for the reading of the Megillah and giving presents to the poor,” we can infer, that in other matters (and in our case, its relation to The Redemption) they are the same, and furthermore, since it is called “(not merely Adar, rather) *The First Adar*” it makes sense to say that it is “First” also in virtue and importance, as emphasized regarding the 7th of Adar – which is connected to the nullification of the decree of Haman, that “the lot fell out on the month of Adar... and he did not know... (that) on the 7th of Adar (Moshe was born)”¹⁴¹ – which is mainly [celebrated] in the First Adar,¹⁴² and likewise we find regarding many matters that [the mention of] “Adar” without specifying which one, refers to the First Adar.¹⁴³

137) Megillah, end 6b and in Rashi’s Comm.

138) Michah 7, 15.

139) Regarding the following – see also Likkutei Sichos vol. 26, pg. 367 ff., and the references cited there.

140) Megillah, *ibid*.

141) *Ibid*, 13b.

142) Magen Avraham, Orach Chaim, sect. 580, by-clause 8. And see Likkutei Sichos vol. 16, pg. 342. *Ref. a.l.*

143) See Tur Orach Chaim, sect. 428. Rama *ibid* sect. 427. Tur Shulchan Aruch Choshen Mishpat, 43:28.

In addition to this: although on [this] Shabbos upon when we blessed [the month] they announced as per the instruction of the Torah (“A Jewish Custom is Torah”¹⁴⁴) that “Rosh Chodesh of *the first* Adar is on Tuesday,” behold, when Moshiach will come immediately, before Rosh Chodesh, upon which we will once again sanctify the months based on seeing [the moon],¹⁴⁵ it is possible that the Sanhedrin might change this and decide that there will only be one Adar,¹⁴⁶ and it will be next to Nissan¹⁴⁷

144) Shulchan Aruch of the Alter Rebbe, Orach Chaim, end sect. 180. 494:16. And see Likkutei Sichos vol. 22, pg. 56. *Ref. a.l.*

145) And note, that there is the possibility of the ‘sanctifying of the months through the Sanhedrin based on seeing [the new moon]’ also prior to the coming of Moshiach [the Redemption] – according to the opinions that it is possible to make a Jewish Court in its full sense in the present time [before the Redemption] (see Likkutei Sichos vol. 9 pg. 105. *References are cited there.* And see also the address of Shabbos Parshas Bereishis 5745 (the 2nd Farbrengen)).

146) And we may say that this is alluded to also in the writing of the name of the month “אָדָר” (instead of “Rishon”), which also means “Adar *Echad* (Adar one),” similar to “Yom Echad (day one),” although it is followed by the second day etc. – alluding to the possibility that it will remain one Adar (if the Sanhedrin will decide to change it that it will not be a leap year).

147) Note, that according to the opinion of the Rambam (Hilchos Kiddush Hachodesh 4:2) that “the Court calculates and finds out if Tekufas Nissan (the spring solstice) will come out on the 16th of Nissan or after it they make the year a leap year [by adding a month (the second Adar) before Nissan thereby Tekufas Nissan will be before the 16th of Nissan]... *and they do not need any other reason* [for making it into a leap year in addition to the Tekufah],” it is a certainty that this year will be a leap year so that Tekufas Nissan will not be after the 16th of Nissan,* whereas according to the opinion of the Rameh (Hasagas HaRameh *a.l.* And see Kesef Mishnah, ibid, Law 16) that they do not make it into a leap year due to the Tekufah alone, rather only if there are 2 reasons.

*) *For, since the Tekufah this year [taking into account that it is a leap year] is on the 4th of Nissan (as appears on the calendar) – according to the opinion of Shmuel, and*

(and it is befits to elaborate upon this, however this is not the place).

13. And may it be the Will [of Hashem] and this is the main thing – that the True and Complete Redemption through Moshiach comes in literal actuality, *literally* immediately,

And most certainly that there is no need to wait until the month of Nissan, and even not until the month of Adar close to Nissan, and even not until the month of Adar close to Shevat, since Moshiach comes on Shabbos upon which we bless the month of the First Adar, at the end of the month of Shevat, the 27th of Shevat, and especially on Shabbos afternoon, in the time of the Minchah prayer and the third Shabbos meal, which is connected to the third Redemption and the Third Beis Hamikdosh.

And so may it be for us, in literal actuality, *literally* immediately, with all the explanations of “MiYad (“immediately”)” [also including the acronym of the generations in general – Moshe, Yisroel (The Baal Shem Tov) and Dovid ([the ancestor of] King Moshiach)¹⁴⁸] and all the explanations of “Mamash (“literally”),” and first and foremost Miyad Mamash in the *most literal sense*, Mamash Mamash Mamash.

according to the opinion of Rebbe Ada – according to whose opinion we follow regarding making leap years – close to two weeks beforehand, hence, if they do not make it a leap year the Tekufah will be after the 16th of Nissan [either on the 4th of Sivan or (approximately) the 20th of Nissan].

148) And more specifically regarding our generation – that the acronym of “MiYaD” alludes to the 3 time periods related to my revered father-in-law the Rebbe Leader of our generation (see the talk of Va’era (Royal Words Shemos 5752, vol. 1, pg 62 ff.)), and in the order from close to us [to further from us] – Moshiach (Menachem is his name), Yosef Yitzchak, Duber (the second name of the 5th Lubavitcher Rebbe).

A Section of the Talks of Shabbos Parshas Mishpotim, the 27th of Sh'vat, Blessing the New Month of Adar I, 5752

– Regarding the Book, *Sefer Zichron Moshe Ytzchok** –

- Translated from Hebrew -

1. Among the matters in the realm of acts of kindness and Tzedokah (which a great effort must be placed in doing them in order to hasten the Redemption, as the verse says “guard justice and do Tzedokah for My salvation is near and my Tzedokah will soon be revealed,”¹ as spoken above²) – is writing, printing and disseminating books on Torah topics, as understood from the exposition of our Sages³ on the verse⁴ “his righteousness stands forever,” “this [refers to] one who writes [books] of Torah, Prophets and Prophetic Writings, and lends them to others” (“the ⁵ books endure and do not deteriorate and his righteousness stands forever”).⁶

And this is timely – since on Erev Shabbos of the Torah Portion of Mishpatim (in which is emphasized the concept of

*) Printed in honor of the “Shloshim (30 days)” after the passing of the Chassid, Rabbi Moshe Yitzchak Hecht, o.b.m., in accordance with the instruction of – may he be parted for good life – the Rebbe Shlita on Shabbos the Torah Portion of Va’eira, [in which] we blessed the Month of Shevat (Royal Words, Shemos - 22nd Shevat 5752, pg. 69 ff.). *The Publisher*.

1) Yeshayah 56, 1. Bava Basra 10a.

2) Supra pg. 29 ff.

3) Kesubos, end 50a.

4) Tehillim, 112, 3.

5) Rashi’s commentary on Kesubos ibid.

6) And at the beginning of the passage ibid: “‘fortunate are those who guard justice and do charity the entire time,’ now, is it then possible to do charity the entire time...” And we may say, that also “one who writes... and lends them...” which “his righteousness stands *forever*” is included in “doing charity *the entire time*” (and see infra ch. 2).

Justice and Tzedokah, as spoken above²) a new book on Torah Matters came from the printing-house.

And more specifically:

This book contains many words of Torah and innovative Torah Insights – the “realm of Torah,” as well as words of arousal regarding matters of Judaism, Torah and its Commandments – “the realm of G-dly Service”; as well as a list of supporters of Torah institutions and Tzedokah contributors (“it is a Mitzvah to publicize those who do Mitzvos”) – “the realm of Acts of Kindness,” the three pillars upon which the world stands.⁸

And the book’s name is a befitting one⁹: *Moshe* – “the realm of Torah” – *Yitzchak* – the “realm of G-dly Service” – and *Tiferes*¹⁰ (the third branch ^[10]) – Acts of Kindness.

7) Responsa of the Rashba vol. 1, sect. 51. Brought in Magein Avraham, Orach Chaim sect. 154, by-clause 23. Rama, Yoreh Deah, 249:13.

8) Avos 1:2. – And note the relation to the Torah portion of the week: *Torah* – The conclusion of the Torah portion (24, 1 ff.) regarding the details of the Giving of the Torah: “and to Moshe He said ‘ascend to Hashem’...”, including “and Moshe was on the mountain for forty days and forty nights.” *Service* (prayer) – “and you shall serve Hashem your G-d” (23, 25), “this refers to the recitation of Shema and Prayer” (Bava Metziah, 107b). *And acts of kindness* – “when you shall loan money to my nation” (22, 24).

9) Berachos 7b. And see at length Teshuvos Ube’urim (Kehos, 5734) sect. 1.* ref. *a.l.*

*) *Appears also in Igros Kodesh of the Rebbe Shlita vol. 1 pg. 286 ff. The publisher.*

[9] [The three forefathers correspond to these three general realms of Torah and Mitzvos: Avraham – acts of kindness, Yitzchak – Prayer (offering of Sacrifices), Yaakov – Torah study.]

10) And we may say that it alludes also to the combining of all 3 areas as one – in one book [see the following note].

And [this book has] an additional and essential virtue, namely, that its graphical layout and publishing was in a beautiful manner, as the command in all matters of Torah and Its Commandments: “this is my G-d and I will beautify Him,”¹¹ [meaning] you should beautify yourself before Him with Mitzvos,”¹² and emphasized especially regarding writing a Torah Scroll¹³ – “a beautiful Torah Scroll¹⁴... with nice ink, a nice quill, an expert scribe, and it is wrapped in nice dressings,”¹⁵ and

[10] *[In Kabbalah and Chassidus Chessed (leniency) is on the ‘right side,’ Gevurah (severity) on the ‘left side’ and Tifferes (mercy) in the ‘middle’(combing both Chessed and Gevurah).]*

11) Beshalach 15, 2.

12) Shabbos 133b. *ref. a.l.* And see Rambam, end Hilchos Isurei Mizbeach: “anything that is for Hashem the Good One should be from the good and the nicest... and so He says ‘all the finest for Hashem...” And see at length Likkutei Sichos vol. 27 (pg. 8 *ff.*) – the explanation of the difference between the obligation that “all the finest for Hashem...” which is mainly regarding the object that is for Hashem (the concept of a Sacrifice), and the obligation of “beautify yourself before Him with Mitzvos” which is mainly regarding the person [who is doing the Mitzvah]. And see note 14.

13) Note the relation to the Torah portion of the week – “and Moshe wrote all the words of Hashem... the Book of the Covenant,” “from Bereishis until the Giving of the Torah and the Mitzvos that they were commanded in Marah”^{*} (24, 4-7 and Rashi’s Comm.).

^{*}) *And the continuation and completing of the writing of the Torah Scroll – on the day of his [Moshe’s] passing, which is mainly in the first Adar (see Magein Avraham Orach Chaim sect. 580 by-clause 8. And see Likkutei Sichos vol. 16 pg. 342. Ref. a.l.), which is Blessed on this Holy Shabbos Day.*

14) And see Likkutei Sichos vol. 27, *ibid* (pg. 12, note 34) that the writing of a Torah Scroll is *in a similar* category to that of a Sacrifice, analyze there. And likewise regarding Tzedakah (and in our case, “his Tzedakah (righteousness) shall stand forever” of writing Jewish books) which is also “in the category of atonement,” like a Sacrifice (Likkutei Sichos *ibid*, pg. 14. *Ref. a.l.*).

15) Shabbos *ibid*.

likewise regarding printing books of words of Torah,¹⁶ a nice book, nice paper, nice printing and nice binding.

2. And as a continuation to this, it is appropriate to arouse, that many should copy their example, however, only in matters of openly revealed good:

The printing of this book is in correlation with the “Shloshim” *of one passing away* heaven forbid – a book in memory of the one who passed away, in a manner of “his righteousness¹⁷ stands *forever*” (an eternal memorial).

And may it be the Will of Hashem that there should be the printing of [many more] books on topics of Torah and Its Commandments, only that from now on it should be only [in correlation with matters] of openly revealed good, in a manner of “and you shall live with them [the fulfillment of the Commandments],”¹⁸ “our life and lengthens our days,”¹⁹ long days and good years, including very soon – in the True and Complete Redemption – eternal life.

Furthermore and mainly:

Since [upon the completion of] the “Shloshim” many aspects of mourning seize,²⁰ indeed this is the beginning of the nullifying of the entire concept of mourning – [as will be] in the

16) Which is also related to the Mitzvah of writing a Torah Scroll – “today, it is a Mitzvah to write the Five Books [of Moshe], Mishnah and Gemarah and their Commentaries” (Shulchan Aruch, Yoreh Deah, 270:2. And see Likkutei Sichos vol. 23, pg. 18. *Ref. a.l.*), and we may say, that “writing... their Commentaries” includes also the writing of innovative Torah insights that one innovates himself.

17) Note that also the escorting of a deceased person and the consoling of mourners, Heaven forbid, are “*acts of kindness* with one’s body” (Rambam Hilchos Eivel, beg. ch. 14).

18) Acharei 18, 5.

19) [*Torah and Its Commandments.*] Wording of the Evening Prayer (based on the wording of the verse – end of Parshas Nitzavim. And more).

20) See Moed Koton 21b. Rambam Hilchos Eivel, ch. 6. Shulchan Aruch, Yoreh Deah, sect. 380 *ff.*

[era of] Resurrection of the Dead, which then there will be the fulfillment of the Prophecy,²¹ “death will be swallowed up forever and Hashem The G-d will erase tears from all faces.”

And we may add, that this concept is emphasized also in the day that the Shloshim occurs [namely] on the Holy Shabbos in which we bless the month of *Adar*, “the month that was transformed... to joy.”²²

And with greater emphasis when we bless the *first* Adar, in which is emphasized (in accordance with the Jewish Custom which is Torah,²³ moreover, during a public prayer) that this year is a leap year which has a first Adar and a second Adar, [altogether] *sixty* days²⁴ – and since prohibited things are nullified in “sixty” [times more than the prohibited thing],²⁵ we may say that the sixty days of the month of Adar allude to the nullification (including actually nullifying [from the beginning of the Month]²⁶) all undesirable matters, beginning with nullifying the concept of the opposite of life which is connected to the sin of the ‘tree of knowledge,’ the beginning and source for all undesirable matters, including transforming them into good, transforming²⁷ darkness into light and bitterness into sweetness.²⁸

21) Yeshaya 25, 8. Mishnah, end Moed Koton.

22) Esther 9, 22.

23) Shulchan Aruch Admor Hazakein, Orach Chaim, end sect. 180. 494:16. And see Likkutei Sichos vol. 22, pg. 5. *Ref. a.l.*

24) For although the month of Adar that is close to Nissan always has only 29 days (hence there are only 59 days), nevertheless, together with the 30th day of Shevat which is the first day of Rosh Chodesh Adar I, there are 60 days.

25) See Chulin 97b *ff.* Rambam Hilchos Ma’acholos Asuros, 15:17 *ff.* Shulchan Aruch Yoreh De’ah, sect. 98.

26) [Not only actually nullifying only once all 60 days pass rather] even before the sixty days actually pass – immediately when they announce, in accordance with the Torah, that this year there are sixty days of the Month Adar.

27) See Zohar I, 4a.

3. And may it be the Will of Hashem – and this is the main thing – that *literally* immediately there should be the ultimate perfection of “(a book) of *remembrance*” – “and a book of remembrance will be written before Him for those that fear Hashem and contemplate upon His Name,”²⁹ “all those who are written in a book”³⁰ – “remember³¹ with a good remembrance before You and recall us³² for deliverance...” the Ultimate Deliverance of the True and Complete Redemption through Moshiach.

And likewise the ultimate perfection of the concept of “a *book*” – the Torah Scroll, the book of *Moses* – with the learning of “the secrets of the Torah that will be revealed by Me,”³³ [given over in] the Torah Teachings of Moshiach, “the first Redeemer (Moshe) is [similar to] the last Redeemer”³⁴ (Moshiach), along with the ultimate perfection of joy – “then our mouths will be filled with laughter,”³⁵ the concept of “*Yitzchak*” [an idiom of Tzchok meaning 'laughter'].

28) Similar to what is stated [in the verse] “make delicacies for me,” “two types of delicacies, one from tasty, sweet foods, and the second from sharp and bitter foods, however they are processed and spiced very well, to the extent that they become pleasant delicacies” (Tanya, ch. 27).

29) Malachi 3, 16.

30) Daniel 12, 1.

31) Wording of the Blessing of Shofars in the Mussaf Prayer of Rosh Hashanah.

32) And related also to Rosh Chodesh* – “it shall ascend and come... and recall and remember our remembrance and recollection.”

*) *And note, that Rosh Hashanah is also **Rosh Chodesh** (Tishrei).*

33) Yeshaya 51, 4. Vayikra Rabbah 13:3.

34) See Shemos Rabbah 2:4. Likkutei Sichos vol. 11 pg. 8 ff. Ref. a.l.

[In the add. of Chaye Sarah 5752 this statement is explained as follows: Moshiach is not Moshe himself, for Moshiach is from the tribe of Yehudah whereas Moshe is from the tribe of Levi. However Moshe is connected to Moshiach (as explained there at length, see also Ohr Hachaim on Vayechi 49, 11).]

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

And then will also be the Ultimate Perfection of “Tiferes [Glory]”³⁶ – “Praise (Hat'hilah) and *Tiferes* (and before this “might” And “faith” and all the other phenomena enumerated by the Alef- Beis, and a double Alef- Beis,³⁷ which includes every possible phenomenon) [*is attributed*] to the One Who Lives forever,” as we say in the morning Prayer of the Shabbos day, and in continuation to this “the King who is praised with praises,” culminating with “the One Who chooses songs of praise The only King Who Enlivens the world,” the ultimate perfection of praise (Hat'hilah), song and beauty for the One Who lives forever – in the “Eternal House,”³⁸ the Third Beis Hamikdosh, the sanctuary that Your hands, O Hashem, have established”³⁹ when “the Righteous will praise your Name and the Upright will sit before You,”⁴⁰ *literally* immediately.

36) Note the words of our Sages “HaTiferes refers to the giving of the Torah” (Berachos, end 58a), which was a onetime event, hence it included also the “the secrets of the Torah that will be revealed by Me.”

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

38) Rambam, Hilchos Beis Habechirah 1:2.

39) Beshalach 15, 17 and in Rashi’s commentary.

40) Tehillim 140, 14.

**From the Talks [Spoken] On the Nights of the 4th, 5th, 6th
day [of the week] and the Holy Shabbos, of the Torah
Portion Terumah, 5752**

– *Translated from Yiddish* –

1. We begin with blessing.¹ Especially, standing at the beginning of the month Adar, when we have the directive and [the] law² that “when we enter [the month] Adar, we must exceedingly increase in joy”, and in this month the Jewish people’s “Mazal is healthy.”³ It is therefore understood, that the Jewish people are especially bestowed with blessings at this time.

Furthermore: the Talmud says⁴ “just as when we enter [the month] Av we decrease in joy, so too, when we enter [the month] Adar, we must exceedingly increase in joy,” “therefore a Jewish person that has a court-case with a non-Jew, he should avoid it in Av and he should appear [in court] in Adar, since his Mazal is healthy.” Seemingly: what is the content of the comparison in the Talmud “*just as* when we enter [the month] Av... *so too*, when we enter [the month] Adar, we must exceedingly increase...,” this seemingly weakens the intensity of the joy in the month Adar!

And we may say, that on the contrary: the expression of our Sages “just as when we enter [the month] Av we decrease in joy, so too, when we enter [the month] Adar, we must exceedingly increase in joy”, comes to teach [us], that the decreasing in joy in

1) In accordance with the opening words of the first letter in Iggeres Hakodesh which [appears] in Tanya. See also Likkutei Sichos vol. 24 pg. 641 in the note.

2) Ta’anis end 29a. Brought as a ‘practical law’ in Magein Avraham, Orach Chaim end sect. 686 (see also Likkutei Sichos vol. 11 pg. 338 in the note. The talk of Shabbos Parshas Terumah 5751, note 2).

3) Ta’anis ibid, beg. of folio b.

4) Ibid, a-b.

the month Av enters the same category as the great increase in joy in the month Adar (“just as... so too”). Since the intension and purpose of decreasing in joy in the month Av, is only so that we will *transform* it ‘from darkness to light and from bitter to sweet.’⁵

And this is accomplished through the “exceedingly increase in joy” and “his Mazal is healthy” in the month Adar, which also transforms the “decrease in joy” and “its Mazal is not good” in the month Av. And therefore it is understood, that through this [transformation], more joy is attained in the month Adar – in addition to its own clearly revealed joy, [it] also has the joy from our transforming the undesirable matters (which cause the “decreasing of joy”), as such that we attain [the phenomenon of] “make delicacies for me”⁶ in plural,⁷ both “from tasty, sweet foods” (‘exceedingly increase in joy’ in Adar, on its own) as well as “from sharp and bitter foods, however they are processed and spiced very well, to the extent that they become pleasant delicacies”⁷ (the transforming of the matters of Av into light and sweetness).

[And according to this it is very well understood, why the instruction to exceedingly add in joy during [the month] Adar is brought specifically in Tractate Ta’anis, in the Talmudic discussion regarding the descent in the month Av, including decreasing in joy during this [month]].

And through this, the ‘opening with blessing’ attains a greater spectrum – blessing in all matters, also in transforming all not-good matters into blessing and joy.

Including the main blessing – in *the* matter of the time – the blessing of the true and complete Redemption through our Righteous Moshiach, when there will be the ultimate joy – “then our mouths will be filled with laughter,”⁸ and the ultimate

5) See Zohar vol. 1, 4a.

6) Toldos 27,7.

7) Tanya chapter 27.

8) Tehillim 126, 2. And see B’rachos 31a.

perfection of the “healthy Mazal” of the Jewish people, as well as the ultimate perfection of the transforming of dark into light and bitter into sweet.

2. The beginning of the month Adar occurs (– in many years) in the week of the Torah Portion of Terumah.

And in accordance with what is known⁹ that the significant dates in the year are related to the Parshah [Torah portion, of the week] in which they occur, we must understand [as to what is] the connection of the month Adar – “when we enter [the month] Adar, we must exceedingly increase in joy,” and when the Jewish people have a “healthy Mazal” – with Parshas Terumah.

And in addition to the relation with the month Adar in general, it must also have relation to the innovative calendar layout of the month Adar this year:

(1) Since it is a leap year, this year has two Adars. And now – when we read Parshas Terumah – we are standing at the beginning of the first month of Adar.

(2) The first Adar’s two days of Rosh Chodesh ([the ‘heads’ of the month], which the head includes in it and conducts all the days of the month¹⁰) occurred on the 3rd and 4th day of the week.

3. We will understand this by prefacing a nuance in the Parshah (Torah portion):

In the beginning of today’s Parshah – the command of Hashem “thou shall take a contribution for Me... and this is the contribution that you shall take from them: gold, silver and copper...”¹¹ – the question arises: why does the contribution for the Mishkan (Tabernacle) begin with “gold”?¹²

9) Sheloh sect. Torah Shebichsav, beg. of Parshas Vayeishev (297a).

10) See Likkutei Torah, Discourses for Rosh Hashanah, end 58a. *e.p.*

11) Our Parshah 25, 2-3.

12) See Bechaye and R. Ibn Ezra beg. of our Parshah. And more.

In addition to the question, that the items should have been listed [here in the usual order of listing, namely] in an order of ‘from lower value to higher value,’ [namely,] ‘not only this [item], but also this [more valuable] item’¹³ – this [order of listing] would have seemingly been even more appropriate in our case: being that this is regarding the contribution for the Mishkan – which is an obligation upon *every* Jew ‘every person in accordance with their heart’s desire’ (“thou shall take a contribution for Me from every person whose heart desires...”¹¹), and clearly the Jewish people had at that time different classes of poor and rich,¹⁴ and regarding the contribution for the Mishkan “not everyone gave an equal amount”¹⁵ – it would have been appropriate to begin with the items – silver or copper – that are *more* found by *all* Jews, items which they have more equally, and afterwards mention gold which is more for richer Jews.

Similarly to what we find by the order of the contributions after it [gold] – that all the items (besides for gold at the beginning) are [listed] in accordance with the state of the contributors: first comes gold, silver and copper, which all of

13) See ‘Divrei Shaul on the Torah’ *a.l.* [on the beg. of our Parshah].

14) As mentioned explicitly in the beg. of Parshas Sisa in the Command of the Shekalim Donation (which was said [for the first time] together with the Command (in the beg. of Parshas Terumah) “And they should take a donation for Me...”, “Three donations were said here... [one being the Shekalim Donation]” (Rashi’s comm. *ibid*, 2)) – “the rich shall not give more and the poor shall not give less [than half a Shekel].” And see also Kli Yakar on our Parshah 25, 3, that by the donations for the Mishkan, not every person gave the same amount, rather each person [gave] in accordance to how much he had.

And note from [what is stated in] the Mechilta and in Rashi’s comm. on the verse *at the beg. of Parshas Mishpotim* “when you will buy a Jewish slave” – “from the jurisdiction of the court who sold him [to repay] what he stole as the verse says ‘if he *does not have* [what to repay] he should be sold [to repay] what he stole.’” However, see Likkutei Sichos vol. 16 pg. 253.

15) See Rashi’s comm. on Sisa 30, 15.

these three were by (most¹⁶) of the Jewish people, and all Jews (“every person”) contributed from these to the Mishkan. Afterwards comes “turquoise [colored wool], purple [colored wool], red [colored wool], linen, goats [hair], red died rams skin, and Tachash skin”¹⁷ – which about these it only says,¹⁸ “whoever had turquoise [colored wool]... they brought it” – “since only a minority of them had these.”¹⁹ Afterwards²⁰ – “cedar wood” (“whoever had”) – “since even fewer had cedar wood.”²¹ And the last items – “oil for illumination...”, and “the Shoham stones and ‘jewels for the settings’”²² – which only “the Nsi’im [leaders of the tribes] brought [them]”²³ (since the other Jewish people didn’t have these). [And especially according to the explanation²⁴ of [the verse] “and the Nsi’im brought the Shoham stones” – the clouds brought them [since the word Nsi’im can also mean clouds]].

And according to this – gold should have come after silver and copper since fewer Jews brought it, than silver and copper.

For, although the Jewish people had an abundance of gold and silver²⁵ from the spoils of Egypt and the spoils of [the Egyptians who drowned in] the Red Sea – as our Sages say,²⁶ “there was not one Jew that did not have with him ninety Libyan Donkeys, loaded with gold and silver from Egypt” – nevertheless, clearly there was by (the Egyptians, and automatically by) the Jewish people, more silver (and copper)

16) See R. Ibn Ezra ibid: “most of the nation had them”.

17) Our Parshah ibid, 4.

18) Vayakhel 35, 23.

19) Ramban on the verse ibid, 22.

20) Our Parshah ibid, 5.

21) Ramban Vayakhel ibid.

22) Our Parshah ibid, 6-7.

23) Vayakhel ibid, 27.

24) Tanchuma, Targum Yerushalmi and Targum Yonasan Ben Uziel *a.l.*

25) All the gold and silver in the world (Pesachim 119a).

26) Bechoros 5b. And likewise in Tanchuma Besahlach, 25. Brought in Rashi’s comm. Bo 13,13 (and see Likkutei Sichos vol. 16 pg. 253, note 20*).

than gold, since a more valuable item (gold) is less in quantity (and on the contrary, therefore it is more valuable). Moreover – there were different levels of wealth among the Jewish people themselves, as mentioned above.

Furthermore: in addition to the fact that the Jewish people had more copper than silver and more silver than gold – indeed, also for the Mishkan, the Jewish people donated more silver and copper than gold, as explicitly stated in the Ramban²⁷ “‘And every person that contributed a contribution of gold’ were not as many as those that contributed silver and copper, and the contribution of gold was not as much as [the contribution of] silver and copper.” And the simple reason for this is likewise, since for making the Mishkan and its vessels, we needed more silver and copper than gold (as reckoned in detail in Parshas Pekudei²⁸).

Which in accordance with all of this, the abovementioned question is intensified: why does the contribution for the Mishkan begin specifically with “gold”?

We cannot answer that the Torah lists the thirteen²⁹ (fifteen³⁰) items in accordance with their order of value, and gold is the most valuable among them (more valuable than silver and copper) – for (1) “the Shoham stones and ‘jewels for the settings’” which are more valuable things than the items mentioned before, are only listed *at the end*.³¹ (2) And mainly:³²

27) Vayakhel ibid, 22.

28) 38, 24 *ff.*

29) Tanchuma on our Parshah, 5. Shir Hashirim Rabbah 4:13. Rashi’s comm. and Da’as Z’keinim Miba’alei Hatosafos, beg. of our Parshah. Zohar II, 148a.

30) Bechaye on our Parshah 25, 7. Kli Yakar ibid. 3. And see Zohar II, 132b.

31) So is stated in Divrei Dovid (by the Ta”Z) beg. of our Parshah.

32) For, the first question we could answer, as is stated in R. Ibn Ezra at the beg. of our Parshah “And He began first with the exclusive donation, namely gold, and He completed [the list] with an exclusive [donation,

regarding the Command of the contribution for the Mishkan, the value of the item is not relevant, rather the actual state [financial ability] of the Jewish people whom are contributing and the necessity [of the items] in [making] the Mishkan, and in both factors silver and copper was more than gold, as mentioned above.

We must also understand: what lesson do we have for all generations from the fact that “gold” is the first [item] of the contributions for the Mishkan?

4. And we may say the explanation of this, and by way of preface, a question regarding the Mishkan in general:

Making and erecting the Mishkan for Hashem necessitated all the Jewish people – both the command regarding the contribution for the Mishkan was to every Jew (“and they shall take a contribution for Me... from every person”), even to the women (“and the men came together with the women”²⁷), to the extent that even children took part in the contribution for the Mishkan;³³ and also the command to make the Mishkan (“and they shall make a Sanctuary for Me and I will dwell among them”³⁴) is an obligation upon every Jewish person – as the Rambam writes:³⁵ “everyone is obligated to build and assist with themselves as well as with their money, [both] men and women as in the Sanctuary in the desert”.

We must understand:

Through the Mishkan an amazing innovation was achieved – which until then did not exist – that in a *physical* house below there should be [the phenomenon of] “and I will dwell among

namely] the Shoham stones and ‘jewels for the settings’, since only the Leaders [of the tribes] had them, whereas gold, was found by most of the nation.

33) Avos D’Rebbi Nassan 11:1. And see Tzafnas Pane’ach Mahadurah Tinyana, 3c.

34) Our Parshah 25, 8.

35) Hilchos Beis Habechirah 1:12.

them”. As the amazement of the Prophet³⁶ – “the heavens and the heaven of heavens cannot be Your dwelling place”, and only “this house,” surprisingly [merits to] have the dwelling of the Shechinah (the Divine Presence), “and I shall make it a place to speak to the Jewish people...”!³⁷

If so, it should have seemingly been, that in order to build a Mishkan for Hashem (where there will be the [phenomenon of] “and I shall dwell among them”) it is necessary to have specifically *the highest caliber* among the Jewish people, who have the power to make this [amazing] house in which the Shechinah will rest and be manifested,

[As this indeed was regarding the actual making of the Mishkan, that it was made by Betzalel and “and He filled him with the spirit of Hashem,”³⁸ in accordance with the instructions of Moshe our Teacher who heard from Hashem Himself, “like all that I [Hashem] show you... so shall you do”³⁹].

Nevertheless, the Torah says, that the Mishkan is specifically dependant on the donation and accomplishment of every Jew – both men and women, and even children! Now, how is it possible that a simple man, a simple woman, and even a small child, have the ability to accomplish such [an amazing] innovation that the Shechinah should dwell in a physical house in this physical world (including in a manner of “and I shall dwell among them”, within each and every Jew/Jewess⁴⁰) – a phenomenon which cannot be even in the “the heavens and the heaven of heavens”?!

And especially that the [fulfillment of the command] “and they shall take a contribution for Me” must be “‘for Me’ for My

36) Melachim I 8, 27. See also Hemshech 5666 pg. 535.

37) Tetzaveh 29, 43.

38) Vayakhel 35, 31.

39) Our Parshah 25, 9.

40) Alshich *a.l.* towards the end (*s.v.* Oid Yitachen). Reishis Chachmah, Sha’ar Ha’ahavah chapter 6 towards the beg. Shaloh 69a. 201a. 325b. 326b. *e.p.*

sake,”⁴¹ just like the [fulfillment of the command] “and make a Sanctuary for Me” must be for “My sake,”⁴¹ meaning, that in addition to the actual giving and building, there must also be the *intention for the sake [of Hashem]*,⁴² and Service for the sake [of Hashem] (and especially at the height of perfection) is not [present] by every Jewish person, men, women and children, as the Rambam writes⁴³ (in the Laws of Teshuvah). To the extent, that the ultimate Service [namely, Service only] for the sake [of Hashem], [that is done] out of Love [for Hashem] (“not for any worldly thing [i.e. ulterior motive]...rather one does what is correct because it is correct”) “is a very high level and not every exceptional person merits it.”⁴⁴

5. The explanation of this is:

The Command to make the Mishkan came after the ‘Giving of the Torah,’ and in continuation to the ‘Giving of the Torah’ – which at that time transpired the [phenomenon of] “and You chose us from among all the nations and tongues,”⁴⁵ [namely] Hashem’s choosing of every individual Jew, and specifically the *body* of a Jew,⁴⁶ [which accomplished] that also as a soul in a physical body in this physical world he is [a part of] “a kingdom of Kohanim and a holy nation.”⁴⁷

And as known,⁴⁸ that until the ‘Giving of the Torah’ there was a decree that Loftier Worlds cannot descend to the Lower Worlds and the Lower Worlds cannot ascend to the Loftier Worlds, and by the ‘Giving of the Torah’ this decree was nullified, and Jewish people, as they exist in the Lowest World – are (truthfully) always in (a state of) Loftier Worlds, from the

41) Rashi’s comm. on the verse.

42) See Likkutei Sichos vol. 16, pg. 287.

43) 10:1.

44) Rambam *ibid*, Law 2.

45) Wording of the Blessing ‘Ahavas Olam’ in the morning prayer. And this refers to ‘the giving of the Torah’ – see Shulchan Aruch Admur Hazakein, Orach Chaim end sect. 64.

46) Tanya chapter 49 (end 69b *ff.*).

47) Yisro 19, 6.

48) Tanchuma Va’eira, 15. Shmos Rabbah 12:3. And more.

perspective of their [Soul] “*literally* a part of Hashem from Above,”⁴⁹ which ‘when you grasp a part of the Essence you grasp the whole thing,’⁵⁰ “The Jewish People and Hashem are completely one [entity].”⁵¹

From the ‘Giving of the Torah’ and on – the existence of every Jew is as such, that not looking at his external aspects, indeed “although one sinned he is [still] a Jew,”⁵² he has “the ‘Pintele Yid’ (the essence of Jewishness)” which due to it ‘he doesn’t want and cannot be separated from G-dliness,’⁵³ as the ruling of the Rambam⁵⁴ – that the true desire of every Jew is to fulfill the Will of Hashem, and although it sometimes seems otherwise, this is only externally because “his evil inclination overpowered him.”

Furthermore: even a Jew which is still holding by Service ‘not for the sake [of Hashem]’ – the Rambam quotes⁵⁵ (from our Sages⁵⁶), that “a person should always study Torah even if it is ‘not for the sake [of Hashem],’ since, *Mitoch She’lo Lishma* (from [studying] ‘not for the sake [of Hashem]’) one reaches [the level of studying] ‘for the sake [of Hashem],’ and adds “therefore when we teach youth, women and common-folk in general, we should only teach them to Serve out of fear [of Hashem]... until they gain a lot of knowledge and become wise...and we coach them... until they grasp and know Him, and serve Him *out of Love*,” and the reason for this is – since “*Mitoch She’lo Lishma*,” the *Toch* (literally, the inside) and ‘the innermost part’⁵⁷ of the (Service of a Jew even) ‘not for the sake

49) Tanya beg. chapter 2.

50) Kesser Shem Tov, in the supplements, sect. 116. *ref. a.l.*

51) See Zohar III, 73a.

52) Sanhedrin beg. 44a.

53) “Hayom Yom” 25th of Tammuz.

54) Hilchos Gerushin, end chapter 2.

55) Hilchos Teshuvah *ibid*, Law 5. Likewise in Hilchos Talmud Torah 3:5. Tur Shulchan Aruch Yoreh De’ah, 246:20. Hilchos Talmud Torah of the Alter Rebbe 4:3.

56) Pesachim 50b. *ref. a.l.* Yerushalmi Chagiga 1:7.

57) See also Likkutei Sichos, vol. 8 pg. 167. And more.

[of Hashem]' (Lowest Realms) is [really] – 'for the sake [of Hashem]' (Higher Realms).

According to this it is understood how every Jew – man, woman and child – has the command and power to make a Mishkan for Hashem, which must be [made] "for My sake" – since through 'the Giving of the Torah' a Jew has become a new existence, an existence as such, that being a soul in a body below, and notwithstanding his level of Service (even if it is 'not for the sake [of Hashem]'), indeed his "Toch" and innermost is "Lishmah," 'for the sake [of Hashem],' for no other motive or purpose, "not for any worldly thing [i.e. ulterior motive], not from fear of retribution nor to receive reward, rather one does what is correct because it is correct." And therefore he has the ability to accomplish that also the existence of the world (Lower Realms) can become holiness (Higher Realms), including – a "dwelling for Him, blessed be He, below,"⁵⁸ a Mishkan and Sanctuary for Hashem, about which Hashem says "*and I shall dwell among them.*"

6. According to this, we may say the reason why "gold" is the first of the contributions for the Mishkan:

When Hashem (in the Torah) lists the contributions which a Jew must bring – He begins with "gold," since this expresses (not merely the significance of gold itself (without any relation to the contribution for the Mishkan by the Jewish people), rather this expresses) the significance and virtue of a Jew, that the first – first in superiority – of one's possessions (and thus [the first] of one's contributions) is "gold," the most precious and most valuable thing.

Since the existence of a Jew – after the 'Giving of the Torah' – is as such, that even being found below in the physicality of the world, where there is also a necessity (with regard to the building of the Mishkan) for silver and copper etc. (and in quantity – more than gold), he is first and foremost rich in

58) See Tanchuma Nasso, 16. And more. Tanya beg. chapter 36. *e.p.*

essence,⁵⁹ a “king’s son,”⁶⁰ moreover – “a king” himself,⁶¹ which his existence is (and to him belongs) the most precious thing – “Zahav (gold),” the acronym of “Zeh Hanosen Barie (the one who gives is healthy)”⁶² – the giver (the Jew) also as he is found below, he is healthy at the height of perfection, both physically and spiritually.

Moreover: in addition to the fact that gold coming first expresses the virtue and preciousness of the *Jewish People* in general – indeed this is especially pertinent for the actual concept of “make a Sanctuary for Me and I will dwell among them,” since the ability to accomplish [the phenomenon of] “make a Sanctuary for Me and I will dwell among them” is brought about through *a Jew*, whom even being found below, he is “Higher Realms,” on the level of “gold.”

If we are speaking [about the items] only with regard to the Mishkan and to the manner the Jewish people contributed for

59) Note from what is written (Malachi 3, 12) “for you shall be unto Me a desirable land”, and it is known the Torah insight of the Ba’al Shem Tov (“Hayom Yom” 17th of Iyar): Just as the wisest people will never figure out the great treasures of nature, which Hashem imbedded in the earth, which everything came from the earth (Koheles 3, 20), so too, no one can fathom the great treasures which are found in the Jewish people, whom are the ‘desirable land’ of Hashem.

60) See Shabbos 67a.

61) See Tikkunei Zohar in the intro. (beg. 1b).

62) See Raboseinu Ba’alei Hatosafos beg. of our Parshah. Comm. of the Rosh ibid. Iggeres Hatiyul (by the brother of the Maharal) Chelek Haremez letter Zayin. Torah Shleimah *a.l.* our Parshah 25, 3 (clause 38).

[62] [It is explained in Chassidus in many places, that everything in this physical world has a spiritual source Above – a revelation of G-dliness which is similar to the physical object (a common example for this is: a sweet apple’s source is Hashem’s Attribute of Kindness). Hashem creates the physical object through concealing the brilliance of His revelations by means of “the order of the gradational descent” of the revelations of G-dliness, until the Revelation becomes so concealed that it is a physical object.]

the Mishkan – then silver and copper would come before gold (since it is more found by the Jewish people, and was more in abundance in the Mishkan, as mentioned above); however when we are speaking about Jews, who make the entire Mishkan – first and foremost comes the [marvelous] concept of gold, since a Jew, also as he is found below – *first and foremost* he is connected to “gold,” which therefore he has the ability to make the Mishkan for Hashem.

And we may say, that this is also the reason why the Jewish people had at that time an abundance of gold and silver also in the simple sense – for this develops from their great virtue,^[62] that in essence they are rich (spiritually) on the level of “gold,” and as a result, from this develops also physical richness, an abundance of gold.

And according to this we can truly appreciate why in Parshas Vayakhel (where it speaks about the actual contributions of the Jewish People) the Torah speaks about the contribution of gold separately from silver and copper, in two separate verses: “And the men came with the women, all good hearted ones brought bracelets... all gold items, as well as every person who gave a contribution of gold for Hashem,”²⁷ and [only] two verses later (after the interruption of [mentioning] the contributions of turquoise [wool] etc.) [it says] – “whoever contributed silver and copper...”, as the Ramban explains¹⁹ “since He mentioned the women here [in the first verses] and they don’t have silver and copper, only gold in their jewelry...” – for gold is in a different category of quality than silver, copper and the other contributions – gold represents the ultimate perfection of every Jew, [both] men and women (and we may say that therefore they both had gold, even by those (the women) who did not have silver and copper).

7. According to this, we will also understand the connection with the Month Adar (which at the beginning of the month we read Parshas Terumah). And by way of preface:

On the words of the Talmud that in the month Adar the Jewish peoples’ “Mazal is healthy” – the question arises: do our

Sages not say⁶³ [that] “the Jewish people have no Mazal [dominating them]”?⁶⁴

Seemingly, we would have been able to answer in correlation with Rashi’s commentary on [words of the Talmud] “the Jewish people have no Mazal [dominating them]” – “that through prayer and merits, one’s Mazal changes for good.”⁶⁵ Meaning to say, that Jews have a Mazal, however through a stronger power (prayer and merits) their Mazal can change for the good. However this is not an adequate answer regarding the Month Adar – since “their Mazal is healthy” clearly means, not that through a side influence (*prayer and merits*) the Mazal *changes*, rather that the Mazal on its own (in the month Adar) is “healthy.”

And we may say the explanation of this [is, as follows]:

In essence, from the perspective of their source Above, Jews are not at all under the control of the Mazalos, Heaven forbid, as it is written⁶⁶ “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.”

The innovation of a Jew is yet greater, that even as he descends as a soul in a body in the world of nature, and his body

63) Shabbos end 156a.

64) In Chiddushei Aggodos Maharsha [he answers] “although they have said ‘the Jews have no Mazal [dominating them]’, nevertheless [Hashem] causes good things to happen on auspicious days...” (and therefore “a Jewish person that has a court-case with a non-Jew... he should go in Adar” [since the days of Adar are auspicious days]). However [this is not an adequate answer, since] in the Gemarah it explicitly uses the words “*his Mazal* is healthy.”

65) And in Tosafos *a.l.* (*s.v.* Ein Mazal) [it says]: through a big merit it changes, however there are times that the Mazal does not change, as it says in Yevamos, Chapter Hacholetz (50a) ‘if one merits they add to him [years of life, whereas] if one does not merit they decrease his [years of life]’ – this shows that through a great merit one can change the amount of years of one’s life (which is usually dependant on one’s Mazal)].

66) Yirmiyah 10, 2.

is “similar in its corporeal aspects to that of the body’s of the nations of the world”⁴⁶ (which is conducted by the Mazalos), even here he is in a state of “the Jewish people have no Mazal [dominating them].” And therefore he indeed has the power – through prayer and merits – that his Mazal shall change for the good. However, this is still resulting from a *higher* power (prayer and merits), not the Mazal on its own.

The innovation of the month Adar is *even greater*: even as a Jew, an individual [Jew],⁶⁷ is found below [where he has] relation to the concept of a Mazal, and finds himself in a world where “he has a court-case with a non-Jew” (to the extent that in the month Av he should avoid it “for its Mazal is not good”) – indeed, in the month Adar “his Mazal is healthy,” immediately upon entering the month (even without any Service on his part), the Mazal is “healthy” on its own, to the extent that even a non-Jew sees and feels this.

And we may add, in accordance with the deeper meaning⁶⁸ of “the Jewish people have Ein (lit. no) Mazal [dominating them],” that “the Mazal of the Jewish people” is the level of Ein (subjugation [to Hashem]), and the innovation of this is, that this is so not only Above, rather the Mazal (the level of Ein) is Nozel⁶⁹ (trickles) and is drawn below, that also as a Jew finds himself below in the world [dominated by] Mazalos, and “has a court-case with a non-Jew,” his Mazal is – the level of Ein (subjugation to Hashem), as spoken above (Chapter 5) that the inner will of a Jew is to fulfill the will of Hashem, to the extent that this expresses itself in the fact that “his Mazal is healthy,” it

67) See Chiddushei Aggodos Maharsha, Shabbos ibid, that the dispute in the Talmud (if the Jews have a Mazal or the Jews do not have a Mazal [dominating them]) is regarding an individual Jewish person (however not regarding the Jewish people as a whole [since everyone agrees that they do not have a Mazal dominating them]).

68) Ohr Torah by the Maggid of Mezeritch, 49c. 62b. Chanoch Lana’ar pg. 48.

69) “Mazal” an idiom of Nozel (Likkutei Torah Ha’azinu, 71d. *e.p.*).

[69] [“Zahav” – “Zeh Hanosen Barie.”]

is clearly seen (even to the eyes of nations of the world) that his Mazal is healthy and strong.

8. According to this, we can understand the connection of the month Adar to Parshas Terumah:

By the contribution and making of the Mishkan it was completely manifested (the power that we received by the ‘giving of the Torah’) that exactly how a Jew is Above (in the Higher Realms) he is in the same state in the Lowest Realms, that his existence (also in a world where wealth has significance) is on the level of “gold,” “the one who gives *is healthy*.”^[69] And this gives the power, that in the month Adar [when the completion of the making of the Mishkan transpired (and afterwards – the erecting of the Mishkan in the Seven Days of Inauguration – at the end of the month Adar, [from] the 23rd of Adar until Rosh Chodesh Nissan)] there should be [the phenomenon of] “his Mazal is Healthy” for a Jew, that also as he has relation to the level of Mazal (the lowest realms), he is in a “healthy” state, “the one who gives is healthy.”

9. And we may say, that this is also the relation to the fact that “when we enter [the month] Adar, we must exceedingly increase in joy” (which is stated in the Talmud in the same passage, as “his Mazal is healthy”):

The greatest joy which a Jew can have, is when he knows that in whatever situation he might be – even in the very lowest, in a world where outwardly it seems like, that it is [a place of] concealment over G-dliness – [even so] the Jew is connected with Hashem,⁷⁰ since even as he is found below, a soul in a body, he is the “only child” of the King of All Kings, the Holy

70) See Tanya, end of Chapter 33: ‘Israel will rejoice with his Maker (B’osav)’ meaning that whoever is a child of Israel he should rejoice with the joy of Hashem, Who rejoices with His dwelling in the Lowest Realms which are the level of physical action in the most literal sense [and this is why the verse uses the uncommon word B’osav, an idiom of Asiyah (physical action), the name of this lowest world]. [*His dwelling in the Lowest Realms is brought about by the Jewish people in this world.*]

One Blessed Be He, and Hashem says that the first of the possessions of a Jew is – “gold,” meaning, that even in the world where physical possessions have significance, indeed every individual is *rich*, spiritually and physically!

According to this, we can better understand why the Talmud equates “when we enter [the month] Adar, we must exceedingly increase in joy” with “when we enter [the month] Av we decrease in joy” – since the innovation of this is, that even in a level of darkness below (which therefore “we decrease in joy”), we have the power of the month Adar to transform this, as mentioned above (Chapter 1).

And when a Jew contemplates upon this it brings him to an exceedingly great joy, and such a joy which transforms his *physical* life, as he lives in this world, in accordance with the confines of the nature of the world:

The nature of joy is [as such], that it affects and permeates all aspects of a person. When a person is happy – he himself lives a joyful life, a joy that affects everything he does and everything with which he comes into contact; moreover, he also makes the others around him happy. And this joy injects more success in all his endeavors and his whole life – as we see clearly.

Meaning, that in addition to the fact that through joy one becomes “a member of the World to Come” (as the words of our Sages⁷¹ ‘those jokers – whom are happy and make others happy – are “members of the World to Come”’) – he becomes also a true “member of this world,” that his life in this world is a truly, joyous and successful life.

10. This idea is even more emphasized in the calendar layout of Rosh Chodesh Adar this year – on Gimmel and Dalet [of the week, i.e. Monday and Tuesday]:

The Talmud says:⁷² “Gimmel Dalet [is the acronym for the words] – Gimol Dalim (provides for the poor).” Meaning, that

71) Ta’anis 22a.

72) Shabbos 104a.

even as we stand in a state of “poor,” [we do not despair since] the flow from Above is drawn below, as such that there becomes the [phenomenon] of Gimmel and Dalet united together – “GaD,” which means Mazal⁷³ – “his Mazal is healthy,” including in a manner of “Zahav (gold),” “the one who gives is healthy.”

And more in detail, we may say – that also the concept of “(Gimol) *Dalim*” expresses the virtue of a Jew, which was accomplished by the ‘giving of the Torah.’

And by way of preface, [an analysis] of the precise wording “Gimol *Dalim*” specifically and not “Gimol *Rashim* (provide for the *extremely poverty-stricken*).”⁷⁴ For seemingly: “*Rashim*” need “providing for” [a lot] more than “*Dalim*” – as known,⁷⁵ that although Dalet and Reish are both related to the concept of poverty, however Reish [an idiom of Rash – impoverished] (‘and the Rash has nothing’⁷⁶), is the concept of extremely poverty-stricken, lower than *Dalim*?

And we may say the explanation of this:⁷⁷ the difference between Dalet and Reish is alluded to in the structure of the letter: the structure of the letter Dalet (ד) is similar to the structure of the letter Reish (ר) (a right ‘foot’ with a ‘roof’ on top), however – it [the letter Dalet] has the addition of a point (a

73) Rashi’s commentary, Vayetzzei 30, 11.

74) For, although “Gimol *Dalim*” is the Talmud’s exposition on the acronym of the letters Gimmel Dalet (which are next to each other [in the Aleph Beis]), nevertheless since everything in Torah is at the height of precision, it is understood, that Gimmel Dalet being next to each other, is not by chance Heaven forbid, rather it is because [it is the acronym] of “Gimol *Dalim*” specifically (and not “*Rashim*”).

75) Torah Ohr Megillas Esther, end pg. 118a (from Pardes, Sha’ar 27, chapter 3). *e.p.*

76) Shmuel II, 12, 3.

77) Regarding the following, see Torah Ohr *ibid.* See also at length Sefer Ha’erchim-Chabad Ma’areches Osios – Os Dalet (pg. 417 *ff.*), and Os Reish (pg. 361 *ff.*). *The references are cited there.*

dot) at the back of the ‘roof.’ And this dot – represents the concept of self-nullification, which connects the recipient ([characteristic of Hashem’s Attribute of] Kingship, ‘which doesn’t have anything on its own’ [being that it only amplifies and expresses the attributes before it]⁷⁸) with the provider ([characteristic of Hashem’s Attribute of] Yesod [the Attribute culminating the Attributes before Malchus, and ‘injects’ them into Malchus]), as such that there becomes [the phenomenon of] “provides for the poor.”

And in [our G-dly] Service – this dot [of the Dalet] refers to the essence of Jewishness which is present in every Jew, in whatever state he might be, which connects him with the “providing” (flow) from Above.

And we may say that the concept of “(Gemol) Dalim” – that even when a Jew is in a state of “Dal,” he [still] has the dot ‘at his back’ [‘in his back pocket’] in its complete entirety – was accomplished by the ‘giving of the Torah, as mentioned above that then was the annulment of the decree separating the Higher Realms and the Lowest realms, and there was [the phenomenon of] “and You chose us,” [namely] the Jewish people as souls in bodies below, and from then on it isn’t possible anymore for there to be the concept of Reish – “Rashim,” by the Jewish people.⁷⁹

Meaning: before the ‘giving of the Torah’ there was also the phenomenon of G-dliness being drawn below, however then it was in a manner of “Gemol Rashim,” that the Lowest realms (Rashim) remained a separate entity from the Higher Realms (Gemol), whereas by the ‘giving of the Torah’ the phenomenon of “Gemol Dalim” was achieved, the unification of Higher Realms and Lowest Realms.

78) See Zohar vol. I, 33b. 249b. Vol. II, 215a. And more.

79) And although we find [that there is] a sacrifice when [one] is in a state of extreme poverty (Vayikra 5, 11. And see Torah Ohr *ibid*) – we may possibly say, that this is a sacrifice [to atone] for a sin, which “*his evil inclination* overpowered him,” [however *he himself* is gold].

And we may say that this is also alluded to in the word “Ger” the acronym of “Gemol Rashim”: before the ‘giving of the Torah’ Moshe said⁸⁰ “I was a foreigner in a foreign land.” Meaning that over there he was only like a “Ger” (a foreigner) due to his connection to Hashem [since the majority of people there were not connected to Hashem], however – “I was in a foreign land” [as we shall explain]. Whereas after the ‘giving of the Torah’ it is impossible for there to exist [the concept of] “Hayisi B’Eretz Nachriya (lit. I was in a foreign land),” that one should have relation (even as a foreigner^[80]) with the (Eretz an idiom of) Ratzon (will) of a Nachri (one strange to Hashem) Heaven forbid, as the abovementioned ruling of the Rambam that the true will of a Jew is to fulfill the will of Hashem (he wants to do all the Commandments and distance himself from the transgressions”) – since he has the essence of Jewishness (the dot at the back of the Dalet) in its true entirety.

11. The lesson from all of this [is]:

Firstly and above all, we learn from this – that Hashem rules in his Holy Torah, the eternal Torah for all generations and all places – that every Jew is first and foremost connected to “gold.” And simply – that every Jew must be rich, both spiritually as well as physically – rich in its most literal sense!

Furthermore: not only must he have this – rather every Jew is rich in actual reality. And even if this is not revealed nor in a physical sense – it is not because it doesn’t exist Heaven forbid, rather because a Jew must reveal it through his Service. And on the contrary: through one revealing it from the darkness [concealment] – it attains the phenomenon of ‘the advantage of light from darkness,’⁸¹ an addition of an immense abundance of ‘rain of blessing,’ in a manner of an ‘intense boost of

80) Sh’mos 2, 22.

[80] [*I.e. a minor relation – merely being ‘found there,’ although not a ‘resident.’*]

81) Koheles 2,13

liveliness,⁸² that we become flooded with ‘rain of blessing’ *only* in a good sense, to the extent that this transforms also the floods that are not positive into floods of good and holiness (including – as a preparation for “the world will be filled with the knowledge of Hashem as the water covers the sea”⁸³).

And most certainly in this generation – the last generation of Exile and the first generation of Redemption – after we have completed everything [necessary to bring the Redemption], and the only thing left is to actually accept Moshiach – it is certain that Hashem blesses every Jew with physical and spiritual wealth, including in a manner (as it was “in the days you left Egypt” similarly now “I will show them wonders [in the ultimate Redemption]”⁸⁴) – that “there was not one Jew that did not have with him *ninety*⁸⁵ Libyan Donkeys, loaded with gold and silver from Egypt.”

Indeed, now we have the instruction – that a Jew must put effort to be rich, in the literal sense, beginning with – being rich spiritually, ‘wealth is only in knowledge,’⁸⁶ [meaning] one should be rich in Torah and Mitzvos (Commandments), including physical wealth, so that he can fulfill Torah and Mitzvos with peace of the soul as well as tranquility of the body (as the ruling

82) Note from the relation [of this] to Adar (which is in the rainy season) – “Adar means power and strength, as [used in the verse] ‘Hashem is Adir (the powerful One) up-high’ and in Beitzah Chapter 2, 15b, [it says] ‘somebody who wants his fields to permanently remain [in his possession] should plant an Adar [tree] in their midst, as is written ‘Hashem is Adir (the powerful One) up-high’... [since an Adar tree is very prominent]” (Likkutei Levi Yitzchak on the Verses of Tanach and Sayings of Our Sages, beg. pg. 99).

83) Yeshayah 11, 9. Rambam at the end and culmination of his book.

84) Michah 7, 15.

85) Note from the relation [of this] to the Ninetieth year [of the life of the Rebbe King Moshiach Shlita]. And see Iyun Ya’akov on Ein Ya’akov, Bechoros 5b.

86) See Kesubos 68a. And see Nedarim 41a.

of the Rambam⁸⁷), and have the ability to exceedingly add in giving charity as well as the fulfillment of the Commandments in an excellent manner, and continuously enhance the manner of the [Commandment] fulfillment, and in general – to utilize the wealth (“gold, silver and copper...”) for making one’s own home [into] a Mishkan and Sanctuary for Hashem (‘and I will dwell among you’ in each and every person), including through giving charity to build a Synagogue and Study Hall in the literal sense, “a miniature Sanctuary.”⁸⁸

12. Furthermore and this is the main thing – regarding *the* matter of the time – building the third Temple in the most literal sense:

After all the explanations of the verse “and make a Sanctuary for Me and I will dwell among you,” including its meaning “in every single person” – indeed a verse must also be understood with its simple meaning,⁸⁹ [and therefore] first and foremost the meaning of this is, as it pertains to practical law – that the Jewish people have the obligation to build the Beis Hamikdosh.

And for us this means – to build the third Beis Hamikdosh, in the most literal sense, as the Rambam rules⁹⁰ that it will be built by the Righteous Moshiach, “and he will build the Sanctuary in its place,”⁹¹ and in correlation with the words of the Rambam “everyone is obligated to build and assist with themselves as well as with their money, [both] men and women as in the Sanctuary in the desert” (as mentioned above), it is understood that the same is true regarding the third Beis Hamikdosh, that every Jew will take part through their donations, [both] men and women, and we may say – also

87) Hilchos Teshuvah beg. Chapter 9.

88) Yechezkel 11, 16. Megillah 29a.

89) Shabbos 63a. *ref. a.l.*

90) Hilchos Melachim beg. and end of Chapter 11. And see Likkutei Sichos vol. 18, pg. 418 *ff. ref. a.l.*

91) Wording of the Ramabam *ibid*, end of Chapter 11.

children (as it was with regard to the contribution for the Mishkan).

And especially since in our generation we have [become accustomed] – and so we continue – to educate small Jewish children to give charity and get them used to doing so: in addition to giving them money to be given to charity, we also give them money for themselves, so that they should give from their own money to charity.

13. Additionally we also have the simple lesson from the fact that “when we enter [the month] Adar, we must exceedingly increase in joy” ([an instruction] in addition to the general Command and obligation throughout the year “serve Hashem with joy,”⁹² “serve Hashem your G-d with joy and gladness of heart,”⁹³ and the ruling of the Rama (at the end of the part [of the Shulchan Aruch called] Orach Chaim): “it is good to always have a joyous heart”):

Standing at the beginning of the month Adar, and this year – [the beginning] of two months of Adar, Adar I and Adar II – and in correlation with the known fact⁹⁴ that the beginning of something has a special power, which ‘opens the pipeline’ for the joy throughout the days of this year’s months of Adar – we must immediately take [strength from] the powers attained at the opening (“when we enter [the month] Adar”) to exceedingly increase in all aspects of joy,

Through every male and female immediately taking good resolutions and actually fulfilling them without delay – to put effort in every way possible to exceedingly add in things that make people happy, beginning already today [Shabbos] in a way permissible on Shabbos [and especially that [our Sages say that] “[the words of the verse] ‘and on the days of your rejoicing’ are [referring to] the Shabbos days⁹⁵”], and following it – in a

92) Tehillim 100, 2.

93) Savo 28, 47.

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

95) Sirei Bahaloscha 10, 10.

manner of ‘continuously adding in light and happiness’ every single day of the two Adar months, every day a greater addition in happy things [as known⁹⁶ that when it comes to joy there must be a new innovation every day – a “new face”].

And in correlation with the general rule in all matters of goodness and holiness, that the earlier the better and the more the better – most certainly so should it be regarding matters of joy, which in the first place are in a manner of ‘breaking boundaries,’⁹⁷ and most certainly [this is so, in regard to] “exceedingly increasing in joy” in the month of Adar, and most certainly [since it is] in a manner that every day there is a greater addition in happiness in comparison to the previous days.

And simply put:

Every Jew should add in all matters of joy, both in regard to oneself, as well as in regard to making others happy (as known⁹⁸ that the ultimate perfection of experiencing joy is specifically together with other people),

And first and foremost – through adding in “the commands of Hashem are just [and] gladden the heart,”⁹⁹ [namely,] Torah study, the revealed part of the Torah and especially the inner dimensions of the Torah; and [‘Torah] study is great since it brings to action’¹⁰⁰ – fulfilling the Commandments in the best way possible.

Furthermore and also important – that through exceedingly adding in joy of Torah and Mitzvos, it shall be expressed also in ‘exceedingly adding in joy’ in the most simple sense, also in and through physical things [as spoken above, that the innovation of Adar is that also in the [physical] world there should be [the phenomenon of] “his Mazal is healthy”] – as prescribed by the

96) Kesubos end 7b. Tur Shulchan Aruch, E’veen Ha’ezer 62:7 ff.

97) See Sefer Hama’amorim 5657, end pg. 223 ff.

98) See Rambam Hilchos Yom Tov 6:18.

99) Tehillim 19, 9.

100) Megillah 27a. Kiddushin 40b.

Code of Jewish Law. And also regarding this it should be both in regard to making oneself happy, as well as others, beginning with one's household – the husband should add in making his wife happy, and parents should add in making their children happy, with things that make them happy (according to their nature), as ruled in the Code of Jewish Law,¹⁰¹

[And especially that the father will make his children happy, as clearly seen, that through the father making his children happy, they sometimes have greater joy, since they see that sometimes he can tell them a sharp word (for educational purposes), however as such that afterwards it brings a greater addition in his love to them].

And also – adding in making other Jews around him happy (as mentioned above [Chapter 9], that through this one becomes a member of the World to Come and a [true] ‘member of this world’).

14. And may it be the will [of Hashem], that through the addition and abundance of joy – it should already break through all boundaries, beginning with the last limitations of exile that are left, and transform them into good and holiness,

And mainly – braking the limitations of the last moment in exile, that it should already be the first moment of Redemption, which this comes through ‘our actions and our Service’ in general, and especially with joy; and through the Service of Jewish righteous women – in particular, which in their merit the Redemption comes (as it was with the redemption from Egypt),¹⁰²

And especially the righteous women who perished – may this not befall us – in sanctifying Hashem, no Jew should know of this... And may it be the will [of Hashem], that this be the last occurrence of such a thing and of the concept of passing away

101) Pesachim 109a. Rambam *ibid.* Tur Shulchan Aruch, Orach Chaim 529:2. Shulchan Aruch Admur Hazakein *ibid.*, clause 7.

102) Sotah 11b.

in general. And from now on there should only be long and good days and years for every single Jew, man, woman and child, along with good health – and especially since “our Mazal is healthy” in the month of Adar – good health physically and spiritually,

Including entering, without any interruption, into the eternal life, in the true and complete Redemption.

And her merit should benefit every single Jew and Jewess, and most certainly her herself, beginning with, that there should already be [the fulfillment of the verse] “arise and sing those who dwell in the dust,”¹⁰³ and the righteous males and females arise immediately [upon the coming of the ultimate Redemption].¹⁰⁴

And instead of all this – there will be [the phenomenon of] “our mouths will be filled with laughter and our tongues with song” – and especially through us preparing for this with the joy in the present time, a foretaste of “our mouths will be filled with laughter” [through the fulfillment of the Commandments in general, and especially through [the fulfillment of] the Commandment of Tefillin, which through it¹⁰⁵ [one] becomes “exceedingly joyous,”¹⁰⁶ a foretaste of “our mouths will be filled with laughter”¹⁰⁷], and especially being in the generation of my revered father-in-law the Rebbe, leader of our generation, which his name “Yosef Yitzchak” alludes to the addition [Yosef] in (Yitzchak an idiom of) Tzchok (laughter) and joy.

And all the Jewish people, ‘With our youth, and with our elders, with our sons and with our daughters,’¹⁰⁸ together ‘with their gold and silver with them,’¹⁰⁹ together with all the

103) Yeshayah 26, 19.

104) See Zohar I, 14a.

105) See Likkutei Sichos [cited] in note 2. *ref. a.l.*

106) Berachos end 30b.

107) See *ibid* 31a.

108) Bo 10, 9.

109) Yeshayah 60, 9.

synagogues and houses of study which are outside the [Holy] Land¹¹⁰ – go to the Holy Land, and [then] to the holy city of Jerusalem, [then] to the holy mountain and [then] to the third and trifold Beis Hamikdosh (Beis Hamikdosh) [being that it includes the Tabernacle, first and second Beis Hamikdosh], and imminently *and literally immediately*.



110) See Megillah 29a.

**From the Talks of the Day and Night of Tuesday,
Thursday night, Erev Shabbos and the Holy Shabbos of
Parshas Tetzaveh, the 7th, 10th and 11th of Adar I, 5752**

– *Translated from Hebrew* –

1. The Torah Portion of Tetzaveh is the only Portion of the Torah¹ – after the birth of Moshe on the 7th of (the First²) Adar³ – in which the name of Moshe is not mentioned.

For this we find two reasons: (1) since on the 7th of the (First⁴) Adar Moshe *passed away*,³ the day of his passing is alluded to in the fact that his name is not mentioned in the Torah Portion which is read in close proximity to the time of his passing.⁵ (2) Since Moshe said “and if not please *erase me [from the*

1) Until Mishnah Torah, Deuteronomy (Comm. of the Rosh), in which there are a number of Torah portions (Eikev, Re’ei, Shoftim, Tetzvei and Nitzavim) that the name of Moshe is not mentioned. And we may say, that since “Mishneh Torah” is one long passage, “these are the words that Moshe spoke...” at the end of the fortieth year close to his passing, he went over all the words of the Torah (in all the Torah portions of the [previous] 4 books) and in a manner of “speaking in first person” (and not “in third person” as in the previous books (intro. of the Ramban [to his Comm.] on the Torah)) – hence (regarding this) it is considered as if it is [all] *one [long] Torah portion*] mentioning the name of Moshe in its beginning and ‘head’ (see Likkutei Sichos vol. 2 pg. 675).

2) [*In the original text this is note 3*] See Sotah 12b: that year (in which Moshe was born) was a leap year” (and he was born in the first Adar). And see Likkutei Sichos vol. 26 pg. 204 (the difference in opinions and discussion regarding this).

3) [*In the original text this is note 2*] Megillah 13b.

4) See Mechilta Beshalach 16, 35: it was a leap year” (and he passed away in the first Adar). And see Likkutei Sichos vol. 16 pg. 342 (the difference in opinions and discussion regarding this).

5) Maor Einayim on our Parshah. And more.

Torah],”⁶ and “a curse of a Sage even if it is on condition (and the condition was not fulfilled) it happens,”⁷ therefore, although Hashem listened to his request (and as a result the condition was not fulfilled), nevertheless, the [request to] “erase me” was fulfilled in one Torah Portion of the Torah.⁸

And both reasons require explanation⁹:

1) Regarding the reason of the passing of Moshe on the 7th of Adar – since “on the 7th of Adar he passed away and on the 7th of Adar *he was born*,” “(the day¹⁰) of his birth is sufficient *to remove* the [the negativity] of [his] passing away”¹¹ [as emphasized in the fact that the joy of Haman (and his decree etc.) upon “the lot falling out on the month that Moshe passed away,” was annulled for “he did not know that on the 7th of Adar he passed away and on the 7th of Adar he was born [and the fact that he was born in this month annulled his joy etc.]”³], why is there an allusion for *the day of the passing* of Moshe in the Torah (through his name not being mentioned) and no [allusion] for *the day of his birth* which removes [the negativity] of his passing¹²?

6) [If Hashem will not forgive the Jewish people for the sin of the golden calf.] Sisa 32, 32.

7) Makos, end 11a and in Rashi’s commentary.

8) Comm. of the Rosh and Baal Haturim, beg. of our Parshah. And so is stated in Raboseinu Baalei Hatosafof and Bachye on Sisa, ibid. Zohar Chadash Shir Hashirim, at the beg. (60c). And see Zohar vol. 3, 246a.

9) And we may say, that therefore it is necessary to have both reasons (and in the wording of the Talmud “Vetzricha”), for each one has something that the other does not have.

10) So is the version of Rashi which appears in Ein Yaakov.

11) Megillah ibid and in Rashi’s commentary. And see at length Likkutei Sichos, beg. vol. 26

12) [The conclusion in ch. 9, is that indeed the fact that the name of Moshe is not mentioned in truth alludes to the **birth** of Moshe, see there at length.] See on a similar note – Likkutei Sichos vol. 16 pg. 343 ff. – regarding setting the 7th of Adar to be a fast day (due to the passing of Moshe), and not a day of joy (due to the birth of Moshe).

2) Regarding the reason due to him saying “erase me from your book”¹³ – since the saying of these words (was after the 17th of Tamuz,¹⁴ and) was written in the Torah Portion of *Sisa* (which is after the Torah Portion of *Tetzaveh*), why was its fulfillment alluded to (close to the 7th of Adar, and) in the Torah Portion of *Tetzaveh*¹⁵ (and especially according to the opinions¹⁶ that the Torah Portion of *Tetzaveh* was said before the sin of the golden calf ^[16])?

3) We must also understand the connection of these two reasons to one another – for it makes sense to say, that they are intrinsically connected,¹⁷ as we shall explain.

2. And we will understand this by prefacing the explanation of the great virtue of the birth of Moshe *on the 7th of Adar* (a day of joy¹⁸) which effects the entire *Month of Adar*.

13) See also Likkutei Sichos vol. 21 pg. 173, and in the notes there.

14) “On the 17th of Tammuz the Tablets were broken, on the 18th he burned the golden calf and judged the sinners, and on the 19th he ascended ([to heaven] to beseech mercy [for the Jewish people]), as the verse says (*Sisa* 32, 30) ‘and it was on the next day, Moshe said to the nation...’” (Rashi’s Comm. *ibid* 33, 11) – and in continuation to this he said “and now if You forgive their sin [good], and if not please erase me.”

15) See *infra* note 17.

16) Zohar II, 195a. Ramban, beg. Parshas Vayakhel. And so is the connotation of the words of the Ramban and R. Ibn Ezra, beg. Parshas Terumah.

[16] [*Upon which Moshe said the words “and if not, erase me...”*, see note 6.]

17) At first glance it would seem, that the connection of the two [reasons] is *them being combined as one* – that the fulfillment of “erase me” is in the Torah portion read in close proximity to the day of Moshe’s passing* (and based on this the question why this was set to be specifically in the Torah portion of *Tetzaveh*, is answered). However, it makes more sense to say that the *content* of the two reasons – Moshe’s passing on the 7th of Adar and him saying “erase me,” is similar to one another.

*) *Although in the works that bring the reason of “please erase me” they don’t mention the connection to his passing on the seventh of Adar.*

Regarding the month of Adar – it says in the Talmud³ “when the lot fell out *in the month of Adar* (Haman) rejoiced with a great celebration, he said 'the lot fell out *on the month* in which Moshe passed away,' and he did not know that on the 7th of Adar he passed away *and on the 7th of Adar he was born*,” meaning, that the birth of Moshe on the 7th of Adar accomplished the annulment and transformation of the decree of Haman in the month of Adar, in a manner that “the month... was transformed... to joy,”¹⁹ and therefore “*when Adar begins* we exceedingly increase in joy,”²⁰ and “*Adar* ([is great] since) its Mazal is healthy (strong²¹)”²² – a unique quality which regarding the other months of the year we do not find anything similar to it, aside for the month of Adar.

And we must understand:

From the simple understanding of the words of the Talmud it seems that the birth of Moshe in the month of Adar merely *nullifies* (and removes) the undesirable matter found in his passing in this month (which was the cause for Haman’s “rejoicing with a great celebration”). However, seemingly this does not necessitate that, because of this Adar *should have a much greater virtue* than all the other months of the year?

18) See Nazir 14a and in Tosafos *s.v.* Amar. And similarly in the Comm. of the Rosh *a.l.*

19) Esther 9, 22. – And note, that we learn from this verse that “the entire month is Kosher for the reading of the Megillah” [if a person will not have a Kosher Megillah on Purim he reads it from a Kosher Megillah, without a Blessing, even from the beginning of the month”] (Yerushalmi Megillah 1:1 – brought in Shulchan Aruch Orach Chaim, sect. 688 and Rama *a.l.*).

20) Taanis, end 29a. And in Rashi’s Commentary: “miraculous days for the Jewish people – Purim *and Pesach*” – for the beginning and cause of the miracle of Passover (the exodus from Egypt) was with the birth of the redeemer of the Jewish people on the 7th of Adar (see at length Likkutei Sichos vol. 16, pg. 344 *ff.*).

21) Version of the Rosh.

22) Ibid, beg. folio b.

This question is intensified in accordance with what is explained in the Midrashic literature of Our Sages regarding the details of Haman's drawing of lots:

“When²³ Haman, the wicked one, requested to destroy the Jewish People he said 'how will I overcome them I will draw lots'... he began with the Month of Nissan and the merit of Passover [stood to guard the Jewish people], Iyaar, the merit of Pesach Sheni^[23]...”, and he continued enumerating the merits of all the eleven months of the year, until “Rosh Chodesh (the Head of the month of) Adar came up *and he did not find in it any merit*,” he went back and checked the constellations, the ‘sheep’ – the merit of Passover Sacrifice... the ‘ox’ – the merit of Yosef [who is compared to an ox],” and he continued to enumerate the merits of all the 11 months of the year, until “he reached the constellation of ‘fish’ which serves during the month of Adar *and he did not find it to have any merit*,”²⁴ he immediately rejoiced and said, ‘*Adar does not have any merit and its constellation does not have any merit*, what more, in Adar Moshe their Teacher passed away²⁵ – he did not know, however, that on the first²⁶ of Adar Moshe

23) Esther Rabbah 7:11 (and see *infra* in the note on the margin of note 168).

[23] [*Pesach Sheni*, lit. “the second Passover.” When the Beis Hamikdash stands those that were not able to bring the Passover Sacrifice during Passover bring it on Pesach Sheni.]

24) And as for what it says “and they shall multiply upon the earth like the fish,” upon which the Sages say (Berachos end 20a. *ref. a.l.*) “just like fish in the ocean – water covers them and no [evil] eye can rule over them...” (as the question of Yefei Anaf *a.l.*) see *infra* note 75.

25) And “Marcheshvan has the merit that Sarah our Matriarch passed away in it” is different – since “it is considered a merit since she passed away due to the pain of *hearing about the Akeidah [of Ytzhak being offered as a Sacrifice]*” (Chiddushei Radal and Comm. of Yefei Anaf *a.l.*).

26) So appears (“on the first”) in our version of Esther Rabbah. And in the Comm. of Yefei Anaf: “it should be corrected to state ‘on the seventh of Adar Moshe passed away and on the seventh of Adar he was born,’ as this is deduced from the verses in Kiddushin 38a.” And see *infra* note 34.

passed away and on the first²⁶ of Adar Moshe was born – upon this he [Haman] said 'just as fish swallow up others so too I will swallow them up,' Hashem [then] said to him, 'wicked one, fish are sometimes swallowed up and sometimes they swallow up [other fish], and now that man will be swallowed up among those who swallow up others.'

And (seemingly) this emphasizes even more that the birth of Moshe only nullifies the undesirable matter found in his passing away, similar to the nullification of the possibility of "I will swallow them up" since "sometimes (including and especially 'now') they [those that swallow others] are swallowed up" however the month itself remains in a state of "it has no merit and its Mazal has no merit," and most certainly it does not have a greater virtue and merit over all the months of the year?

3. And we may say the explanation [of this]:

It is known²⁷ that on the birthday of a person "the Mazal, constellation that governs that day helps him,"²⁸ meaning, that the constellation of the day assists the person to have "*his* (own) *Mazal* 'Gover' (*be strong*)"^[28] (as the wording of the verse²⁹ "V'gover Yisroel (and the Jewish People were powerful)"), based on this we may say, that on the birthday of Moshe – "Moshe is the Jewish People³⁰ and the Jewish People are Moshe... the Leader of the Generation is like the whole generation since the Leader is everything"³¹ (and being that

27) See Sefer Hasichos 5748 vol. 1 pg. 331 *ff.* Vol. 2 pg. 398 *ff.* and in the sources cited there.

28) Yerushalmi Rosh Hashanah 3:8, and in Korbon Ha'edah *a.l.*

[28] [*See infra ch. 5.*]

29) Beshalach 17, 11.

30) And note from the verse (Baha'alosecha 11, 21) "the 600,000 people going by foot, the nation which I am amidst" (see Likkutei Torah Baha'alosecha, 31d. 33b. *e.p.* [being that Moshe is in their midst (they are his students) they are similar to Moshe]), and it is known that "every single Soul of the Jewish nation has an aspect of Moshe within it" (Tanya beg. ch. 42).

31) Rashi's commentary on Chukas 21, 21.

“there is an extension of Moshe in every generation,”³² Moshe includes all the Jewish People of all generations, forever) – [indeed] *the Mazal of the Jewish people [of all times] is strong.*³³

And from this it is understood also regarding the Mazal *of the month*^{33]} – that the month in which Moshe was born (“who is the Jewish People”) the Mazal of the month assists in making the Mazal of the Jewish People strong, and therefore “Adar’s Mazal is healthy and strong,” namely, that the birth of Moshe (“who is the Jewish People”) on the 7th of Adar effects the entire month³⁴ that in it the Mazal of the Jewish People is Gover (healthy and strong).

And based on this we may say, that the conclusion of the words of the Midrash “and he did not know that on the 7th of Adar... Moshe was born” is the antidote also for the fact that “Adar does not have a merit and its Mazal does not have a merit” – *since there is no necessity* for the merit of *Adar and its Mazal* (as is with regard to the other months, which need the merit of the month and its Mazal, “the merit of the Passover Sacrifice etc.”), since there is a much greater phenomenon than the merit

32) Tikkunei Zohar 469 (beg. 112a. beg. 114a). And see Bereishis Rabbah 57:7. Zohar III 273a.

33) And similar to what is written (Beshalach ibid) “and it was when Moshe lifted up his hands *the Jewish people were powerful.*” And note, that this verse is read on *Purim*, which begins with the seventh of Adar, and we may say, that this alludes to the fact that the empowerment for the miracle of Purim is the phenomenon of “the (Mazal of the) Jewish people were powerful” with the birth of Moshe.

[33] [*See at length in the talks cited in note 27 regarding the different Mazals of the days and the months.*]

34) And based on this we may explain the precise wording of Esther Rabbah “*on the first* of Adar Moshe was born” (which certainly does not argue with the explicit words of Kiddushin that we deduce from the verses that the passing and birth of Moshe *was on the seventh* of Adar, as supra note 26) – for the intention of this [statement] is to emphasize the affect on the whole month, from the first of Adar, which includes all the days of the month.

of the month and its Mazal – the *Mazal of the Jewish People* (being strong), since *the birth of Moshe* (“who is the Jewish People”) in the month of Adar accomplishes that the Mazal of the month (although it [itself] does not have a merit) assists *the Mazal of the Jewish People to be strong*.³⁵

4. And we may say, that the strengthening of the Jewish People’s Mazal in the month of Adar (due to the birth of Moshe) is evident also in the fact that the month of Adar is the month [that is added] in the leap year,³⁶ a doubled-month (two months, 60 days), and specifically through it the deficiency of the Lunar Year in comparison to the Solar Year³⁷ is made up for, including in a manner of completeness an perfection ([a leap year is referred to as] “a complete year”³⁸) more than the Solar

35) And based on this we may explain the continuation of the words of the Midrash “(Haman) said ‘just as fish swallow up others so too I will swallow them up,’ Hashem [then] said to him, ‘wicked one, fish are sometimes swallowed up and sometimes they swallow up [other fish], and now that man will be swallowed up among those who swallow up others’” (for seemingly, since “fish are sometimes swallowed up and sometimes they swallow up [other fish],” why is a certainty that “in this case that man will be swallowed up among those who swallow up others”) – that from the perspective of the Mazal of Adar (the Mazal of fish) there is a possibility for either one (“sometimes swallowed up and sometimes they swallow up [others]”), only, that the birth of Moshe (“who is the Jewish people”) in Adar accomplishes that the Mazal of Adar helps the strengthening of the Jewish peoples Mazal (“and now that man will be swallowed up among those who swallow up others”).

36) And based on this we can truly appreciate the fact that the birth of Moshe was in the first Adar, of a leap-year (as supra note 3).

37) For “the solar year is about eleven more days than the lunar year” (Rambam laws of Kiddush Hachodesh 1:2. And see ibid 6:4. 10:1).

38) Arachin 31a – in the Mishnah. Rambam, Laws of Shmitah and Yovel 12:5.

Year³⁹ – [indeed the reason for this fact is] because, among all “the months of the year (which) are lunar months,”⁴⁰ hence they are connected to the Jewish People who are “similar to the moon and count by the moon”⁴¹ and “are destined to be renewed like it”⁴² (whereas the nations of the world are similar to and count by the sun), the virtue of the month of *Adar* (“its Mazal is healthy and strong”) is greater since in it the Mazal of the Jewish People is strong.

And this [phenomenon] has a number of details:

1) *Adar* of a leap-year has two months – [expressing the fact] that the renewal of the moon, which alludes to the renewal of the Jewish People, is in a manner of “double (salvation).”⁴³

2) In *Adar* of a leap-year there is sixty days – which alludes to the concept of [undesirable matters] being nullified in sixty [times more than undesirable matter], namely, the empowerment to nullify all the undesirable matters⁴⁴ and to transform them into good, including that they be fit for a Jew to eat and become part of his flesh and blood, similar to “sharp or sour foods only

39) Since the solar year has 365 days, and a leap year ([when it is] complete, namely, that [the months] Cheshavan and Kislev are [each] of 30 days) there is 385 days – an additional 20 days, for in addition to filling the lack of 11 days, it has also a “head-start” for the coming year (see Comm. on the Rambam Hilchos Kiddush Hachodesh, *ibid*).

40) Rambam, beginning of Laws of Kiddush HaChodesh.

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

42) Wording of the Prayer for ‘the sanctification of the [new] moon’ (Sanhedrin 42a).

43) Wording of the verse – Iyov 11, 6. And see Shemos Rabbah beg. ch. 46.

44) And this alluded to in [the concept of] “(double for) *Tushiyah* [salvation]” – since “*Tushiyah*” refers to subduing (Hatashas) the strength of the realm of negativity etc. (Torah Ohr Yisro 67b. *e.p.*).

that they are spiced well till they become delicacies to delight oneself.”⁴⁵

3) Furthermore and mainly: Through it, all the months of the year gain perfection [namely] that they are [now] equal to [the days] of the solar year – which alludes to the prophecy that⁴⁶ “the light of the moon will be like the light of the sun... seven times seven [49 times] the light of the [first] seven days [when the world was created],” [which will be fulfilled] in the Time to Come, when they “will be renewed like it.”

And all of this is emphasized even more in the calendar-layout of this year in which Rosh Chodesh of the First Adar occurs on *the third* and *fourth* day of the week:

The third day of the week [is unique in the fact] that the recitation of ‘that it is good’ was said twice⁴⁷ – “double for salvation,” [for on it] the undesirable matter of the second day of Creation (namely, that quarreling was created on it⁴⁸) was corrected, “one [recitation of ‘that it is good’] for the completing of the work of the second day and one for the completing of the work of its own day,”⁴⁹

And the fourth day of the week – [is unique in the fact] that the “two great luminaries,”⁴⁹ were suspended [in the heavens] on this day, which alludes to [the phenomenon] “that the light of the moon will be like the light of the sun, as it shone during the first=st seven days of the world’s existence, as it was before it was diminished; as the verse says ‘and Hashem made the two great luminaries.’”⁴¹

Moreover and mainly – the two days of Rosh Chodesh of the first Adar, on the third and fourth [day of the week], [are the

45) Tanya chapter 27.

46) Yeshaya 30, 26.

47) [By Hashem during the six days of creation.] Rashi’s commentary on Bereishis 1, 7 (from Bereishis Rabbah 4:6).

48) Bereishis Rabbah ibid.

49) Bereishis 1, 16. Rashi’s commentary, ibid, 14.

phenomenon] of ‘uniting’ Gimmel’ (3) and ‘Dalet’ (4): The combination of ‘Gimmel’ and ‘Dalet’ makes up the word “*Gad*,”⁵⁰ which means “Mazal Tov,”⁵¹ hence in this [calendar layout] there is even greater emphasis on the concept of “a healthy and strong Mazal.” And this phenomenon is connected to the birth of Moshe *on the seventh* of Adar – as alluded to in the combining of the numbers three and four which equal *seven*,⁵² namely, that the birth of Moshe *on the Seventh* of Adar accomplishes *the strengthening of the Mazal* (“a healthy and strong Mazal”) throughout the entire month of Adar, which are included in the two days of Rosh Chodesh,^[52] ‘Gimmel’ and ‘Dalet,’ “Gad,” “Mazal Tov” (healthy and strong).

5. And we may explain the content of the strengthening of the Jewish Peoples’ Mazal in the month of Adar (as a result of Moshe’s birth) – in greater depth:

“Mazal” of the Jewish People – refers to the source of the Soul above, as is known⁵³ that the Soul which descends below to be clothed in a body is [in truth] merely a luminescence of the Soul, however the main part of the Soul and its source remains Above, and is called “Mazal” (“a man (that) has a Mazal”⁵⁴ and “it is all dependent on [its] Mazal”⁵⁵), an idiom of “Nozel (flows down),” since it is the source from which flows the spirit of life.

And as for what our Sages say⁵⁶ “the Jewish People do not have a Mazal [dominating over them]” – refers to the

50) And also [the word] “Dag (fish)” – the Mazal of the month of Adar (the Mazal of ‘fish’).

51) Vayeitzei 30, 11 and in Rashi’s commentary.

52) And we may say that this alludes to “*seven times seven* the light of the *seven days*.”

[⁵²] [*The ‘head(s)’ of the month include(s) the entire month – see supra note 34, and more.*]

53) Likkutei Torah, beg. Parshas Ha’azinu. *E.p.*

54) Shabbos 53b. *Ref. a.l.*

55) Zohar III, beg. 134a. Beg. 189b.

56) Shabbos 156a.

constellations of ministering angels and stars which were apportioned for the nations of the world,⁵⁷ and the Jewish People transcend *these constellations*, however the Jewish People also have a Mazal, and on the contrary, the Mazal of the Jewish People is immeasurably higher than the other Mazals, for, their Mazal is the level of “Ayin (naught)”^[57] (similar to what is written⁵⁸ “and wisdom comes from Ayin”), Ayin which transcends understanding (and therefore they have the phenomenon of self-sacrifice which transcends intellect).

And this phenomenon is emphasized in the birth of Moshe (in the month of Adar) which is also the birth of the Jewish People (“Moshe is the Jewish People”) – since, *birth* is connected to the essence of one’s existence *which transcends one’s name* (for at the time of birth one is not called by a name),⁵⁹ correlating to *the Essence of the Soul* which transcends “the five names (that) it [the Soul] is called”⁶⁰ (even transcending [the level] of “Yechidah” which is also a “name” for the Essence of the Soul⁶¹), and this is the content of the strengthening of the *Mazal* of The Jewish People, the Essence of their Souls, “*Ayin*” (in the month of Adar).

And based on this we may explain the connection of the birth of Moshe to Purim (“Haman did not know that Moshe was born on the 7th of Adar”) – for, “indeed all the days that the Jewish People were in danger due to the decree of Haman... they all stood *with literal self-sacrifice*⁶² ... since they were ready every moment to sacrifice their Souls to be killed so as not to deny the

57) As the wording of the verse – Va’eschanon 4, 19.

[57] *[The meaning of this is explained in the following paragraph.]*

58) Iyov 28, 12.

59) See Likkutei Sichos vol. 26 pg. 205. *Ref. a.l.*

60) Bereishis Rabbah 14:9. Devorim Rabbah 2:37.

61) See Sefer Hama’amorim 5696, end pg. 56. *Ref. a.l.*

62) And because of this they are called throughout the Megillah “*Yehudim*” – named so for their Hodaah (submission) and self-sacrifice that extends from the essence of Judaism [within every Jew] (see Torah Ohr Megillas Esther 97a. 99a. *e.p.*).

[Jewish] Religion heaven forbid”, “*Self-sacrifice to sanctify the Name of Hashem*, for if they would have changed their Religion, Haman would have not done anything to them, since his decree was only on the Jews, still they were ready to sacrifice themselves the entire year [to die for the sanctification of Hashem’s Name], and they did not have thoughts to do otherwise Heaven forbid,”⁶³ and the power for this is through the revelation of *the Essence of the Soul*, which is the content of *the birth of Moshe* (in the month of Adar⁶⁴), the revelation (birth symbolizing revelation) of the Essence of the Jewish People.

And we may say, that this phenomenon is also alluded to in the wording of Our Sages that “Adar’s Mazal *is healthy and strong*,” namely, that the Mazal is *strong and powerful* (similar to “The Jewish People *were powerful*”):

Being that in Adar the strength of Jewish People’ Mazal – the level of “Ayin,” the Essence of the Soul – is evident, indeed *the power and strength* (“health⁶⁵ and strong”) of the Essence of the

63) Torah Ohr ibid 97a. 120d (in the appendixes). *E.p.*

64) And therefore the lot fell out on the month of Adar [i.e. Adar has an intrinsic connection to the concept of a lot], and “therefore these days are called Purim named after the Pur (lot)” (Esther 9, 26), “the Pur is the *lot*” (ibid 3, 7. 9, 24) – for “lot” alludes to the essence of the Soul, whose connection to Hashem is beyond reasoning, self-sacrifice, which was openly manifested in the time of Purim (see Torah Ohr ibid 121a. 123c *ff. e.p.*).

65) And we may say, allusively speaking – that “בריא” (healthy) is א"ר בר (“Bar” “Yud-Alef”): Yud-Alef – alludes to the essence of the Jewish people which is connected to the level of “Achad Asar (Eleven)” ([the numerical value of] Yud-Alef), “You are One however not in the tally [of the ten Sefiros],” “Achad (One)” that transcends the Eser (Ten) Sefiros, [the connection of the Jewish people with Hashem] extending from the level of “Yechidah,” the essence of the Soul which transcends the Ten Soul-Powers [for a better understanding of this see also *infra* pg. 183]. And “Bar” Yud-Alef – (like “Ben Chorin (a free-man)”) means that one’s existence is that of Yud-Alef. And we may also say, that [in our case] “Bar” has the meaning of ‘revelation’ (see Chulin 43b. Kesser Shem Tov,

Soul (“ones Mazal”), is revealed, [namely,] the Essence of Judaism which is found in each and every Jew and Jewess, which gives *the strength* to sacrifice oneself for the Sanctity of Hashem’s Name.

And to add, that this phenomenon is alluded to in the name of the month – “Adar” – which means *strength*,⁶⁶ as the words of our Sages⁶⁷ “one who wants his fields to endure should plant in them an Adar, as the verse says⁶⁸ ‘Hashem is *Adir* (powerful) Up High,” “i.e. Adar means endurance and strength and therefore it [this tree] is called Adar,”⁶⁹ namely, that in this month there is emphasis on the strength of The Jewish People, who are called “*Adirim*,” as the words of Our Sages⁷⁰ “Adirim refers to the Jewish People,⁷¹ as the verse say⁷² ‘the ‘Adirim,’ all My endeavors are for them,” “Adir meaning strong... [namely,] to strongly [engage themselves] in the Service of their Creator,”⁷³ including and especially “the strength to sacrifice oneself for the unity [of Hashem] which transcends logic.”⁷⁴

And based on this we may explain (by way of allusion) the words of the Midrash “Adar ‘*Ain*’ (lit. ‘does not’) have a merit and its Mazal ‘*Ain*’ (lit. does not) have a merit” – that we [can] translate this as follows “Ayin is *Adar’s merit* and Ayin is *its*

appendixes, sect. 4 *ff. ref. a.l.*), namely, that aspect of Eleven is a revealed manner.

66) Likkutei Levi Yitzchok on Verses and Words of Our Sages, beg. pg. 99.

67) Beitzah, end 15b.

68) Tehillim 93, 4.

69) Rashi’s commentary on Beitzah *ibid*.

70) Menachos, end 53a.

71) And we may say allusively speaking – that “**אָדִיר** Adir” the letters of Yud-Alef Dar, [alludes to the fact] the level of Eleven (Yechidah) is in a manner of Dirah (revealed and settled). And see *infra* note 86.

72) Tehillim 16, 3.

73) Chiddushei Aggados Maharsha Menachos, *ibid*.

74) Notes of the Tzemach Tzedek on Tehillim (Yahal Ohr), end pg. 341.

Mazal's merit" – [meaning] that after knowing that "Moshe was born... in Adar," which therefore *the Mazal of the Jewish People* is strong in the month of Adar, hence it is revealed that the level of "*Ayin*" (the "Mazal of the Jewish People") is the merit and Mazal of Adar.⁷⁵

6. And we may add and explain the connection of the birth of Moshe specifically *to the seventh* of Adar:

The 7th of Adar denotes the perfection of the month of Adar – seven consecutive days which include all seven days of the week, [which repeat] the first seven days when the world was created, 'the days of building' (denoting the [physical] world),⁷⁶ [and together with this it is] within the month of Adar, this alludes to [the phenomenon] that the virtue of the month of Adar ("Hashem is powerful ('Adir') up High") is drawn forth, permeates and is revealed in the confines of the world .

As alluded to in the name of the month – "Adar" – [which is made up of the words] *Alef Dar (dwells)*, which alludes to the drawing forth and revelation *of the Alef* (the Aluf, Master of the World [Hashem]) *in the world* 'so that Hashem will have *a Dwelling* in the lowest realms.'⁷⁷ And with greater emphasis on the *seventh* of Adar – which alludes to the making of the dwelling

75) And based on this we may explain the reason why it does not mention the merit of the Mazal of fish, as the verse says "and they shall multiply like fish amidst the land," "just as the fish in the ocean – water covers them and an evil eye cannot affect them..." – since fish correlates to the essence of the Jewish people,* the Level of "*Ayin*," which transcends a mere merit.

*) *Whereas regarding the other months – "the merit of Yosef," "the merit of Peretz and Zarach," "the merit of Daniel" etc. – in which the emphasis is on the unique merit of these specific Righteous people, and the essence of the Jewish people which all Jewish people have equally.*

76) See Responsa of the Rashba vol. 1, sect. 9.

77) Ohr Hatorah Terumah, pg. 1527.

(‘Dar’) for the Master of the world (‘Alef’) in the seven days of the week.

And this phenomenon is emphasized also in the birth of Moshe (on the 7th of Adar) – as the words of our Sages⁷⁸ that “when Moshe was born the entire house filled with light,” namely, that the birth of Moshe brought *light* (revelation of G-dliness) *in the entire house* (the confines of the world).

And emphasized even more in his Service and accomplishments during the days of his life (which are included in his birth on the 7th of Adar), namely, that through his accomplishment in erecting the Mishkan (Tabernacle) he accomplished the drawing-down and revelation of G-dliness *in the world* in a complete manner, as stated in the Midrash⁷⁹ “when Rosh Chodesh Nissan arrived and Hashem gave the command to erect the Mishkan, He sent them a Message through *Moshe* ‘What are you afraid of (since ‘the Jewish People were saying ‘behold we have made the Mishkan when will the Divine Presence come and Dwell in the work of our hands,’) I have already come to My garden my sister the Bride,⁸⁰ Rebbi Yishma’el the son of Rebbi Yosse⁸¹ said ‘to the garden’ it is not written here rather ‘My garden’ [i.e.] ‘My bridal chamber,’ [namely,] ‘to My original main dwelling,’ and was then the Essence of the Divine Presence not below (in a tone of wonder)... when Adam sinned the Divine Presence left [this world and ascended] to the first Heaven... the Egyptians sinned and it left [the 6th Heaven and ascended] to the 7th Heaven, and to counteract this *seven* Righteous ones arose and drew down the

78) Sotah 12a (and see there, beg. 13a).

79) Bamidbar Rabbah 13:2. And see Shir Hashirim Rabbah 5:1.

80) Shir Hashirim 5, 1.

81) And in Shir Hashirim Rabbah *ibid* [these words were said by]: “Rebbi *Menachem* the son-in-law of Rebbi Elazar Bar Avunah said in the name of Rebbi Shimon BeRebbi Yosnah” – which we may say, that this alludes to the ultimate perfection of the dwelling of the Divine Presence below through “the ultimate redeemer (who is [similar to] the first redeemer)” whose “name is *Menachem*” (Sanhedrin 98b).

Divine Presence from the Upper Realms to the Lower Realms... Avraham brought it down [from the 7th] to the 6th Heaven... *Moshe* (who was the 7th, and all ⁸² sevenths are cherished⁸³) drew it down from the Heaven *to the earth* (Moshe arose and brought it down *to the earth*.)”

And to add, that the beginning of the erecting of the Mishkan (*during the Seven Days* of Inauguration in which Moshe erected the Mishkan and took it down [every day] ⁸⁴) was in the last *seven* days (“the main thing is the conclusion”⁸⁵) of the month of *Adar* (from the 23rd of Adar until the end of the month of Adar).⁸⁴

And we may say, that in the beginning of the month of Adar the emphasis is more on the strength (“Adir”) of the ‘Alef (the *beginning* of the word “Adar”) which transcends the world (“Hashem is ‘Adir’ ⁸⁶ (powerful) *up High*”), and in the continuation of the month (and mainly on the 7th of Adar upon which Moshe was born) and most certainly close to its end (in the last week when Moshe began the erection of the Mishkan) the emphasis is more on the (intention and goal of) revelation *in the world* through the Mishkan (‘Alef ‘*Dar* (dwells),’ the continuation and *end* of the word “Adar”).

However, even at the end of the month of Adar although in it there was the beginning of the erection of the Mishkan, nevertheless “Moshe erected the Mishkan and served in it and took it down every day” (throughout the Seven Days of Inauguration), and “the Divine Presence did not dwell in it,”⁸⁷ namely, that the revelation in this physical world did not yet take

82) Vayikra Rabbah 29:11.

83) Beg. *s.v.* Basi Legani 5710.

84) Sifrei Naso, 7, 1. Bamidbar Rabbah 12:15. And more.

85) Brachos 12a.

86) And alluded to also in “אָדיר Adir,” [the letters of] Yud-Alef (Dar), the level of Eleven, “You are One however not in the tally [of the ten Sefiros],” that transcends the Esser (Ten) Sefiros, the source of the Ten Utterances from which the world was created.

87) Rashi’s commentary on Shemini 9, 23.

place, rather in a manner of “Hashem is powerful *up high*,” since the revelation still transcended the world.⁸⁸

And the main phenomenon of drawing down [G-dliness] and its revelation in the physical world through the erection of the Mishkan in a permanent manner together with the dwelling of the Divine Presence in it – was *on Rosh Chodesh Nissan* (the 8th day⁸⁹ of the Inauguration),⁸⁴ and its continuation with the Dedication of the Mishkan by the 12 leaders of the [tribes of the] Jewish People during the 12 days from Rosh Chodesh Nissan until the 12th of Nissan (“one leader every day”⁹⁰), and in this is more emphasized the drawing forth and revelation of G-dliness in the confines of the world – the 12 combinations [of the letters] of the Name Hava’yeh (an idiom of Mehaveh [Creator]) which through them the entity of time is created – the 12 months of the year, and the creation of space – the 12 boundaries of the diagonals,⁹¹ namely, that also in the confines of the world (12) there is the revelation of the level of G-dliness that transcends the world⁹² – the concept of the month of

88) And emphasized even more in the calendar layout of this year, in which *the seventh* of Adar occurs on the 3rd day of the week, and it assumes perfection on the Holy Shabbos day [see trans. note 164*] which occurs on the *eleventh of Adar* – which we may say, that this alludes to the fact that also the revelation in the world (seven) is still above the world (eleven [see note 86]). And see infra note 168 (for a different manner [of understanding this calendar layout]).

89) And it is called “*the eighth day*” – representing the drawing-forth and revelation of the level of G-dliness that transcends the seven day cycle of the week (Responsa of the Rashba, *ibid.* Kli Yakar, beg. Parshas Shemini).

90) Naso 7, 11 (and see infra in the note on the margin of note 168).

91) See Ohr Hatorah Bereishis, end pg. 6b ff. And more.

[There are 6 directions (boundaries) in physical space: east, west, north, south, up and down. Diagonal lines (in a cube for example) will connect top east with bottom west, northeast with southwest etc. a total of 12 points (top east, west, north and south; bottom east, west, north and south; northeast, northwest, southwest and southeast.)]

92) And we may say, that this phenomenon is emphasized even more upon the completion of the Dedication of the Tabernacle on the 12th of

Nissan, an idiom of the word “Neis” (Miracle [Revelation of Hashem Who can change nature]),⁹³ to the extent of “Nisei Nisim” (Miracle of Miracles).⁹⁴

7. And similarly regarding the strengthening of the Mazal of the Jewish People in the month of Adar, “Adar’s Mazal is healthy” – which is connected to the (birth of Moshe) on the *seventh* of Adar:

The strengthening of the Mazal of the Jewish People in the month of Adar, “Its Mazal is healthy,” does not only pertain to the source of the Soul above, the level of “Mazal,” rather also and mainly as [the Essence of the Soul] is revealed in the luminescence of the Soul *which descended into the physical world* and is clothed in the body, as emphasized also in the fact that “Mazal’ is an idiom of ‘Nozel’ (trickles down), since it is the source from which flows the Spirit of Life *to* [the body] *below* (as supra ch. 5), hence, the strengthening of the Mazal in the month of Adar affects the strengthening of the Jewish People as they are found in the physical world as Souls in bodies, including when they are occupied in worldly matters, as emphasized in the concept of the 7th of Adar – which alludes to the making of a dwelling (‘Dar’) for the Master of the world (‘Alef’) in the 7 days of the week.

In other words: Even though “Mazal” refers to the Essence of the Soul, “Ayin” which transcends understanding, which is the concept of the strength (‘its Mazal is healthy and strong’) of self-sacrifice which transcends intellect, nevertheless, it is not in a manner of *leaving the world* (self-sacrifice in the literal sense),

Nisan, after the *eleventh* of this month – that also the exceedingly high level of *eleven* (“You are One however not in the tally [of the Ten Sefiros]”) of *Nissan* (“miracles of miracles”) is drawn forth and revealed in the confines of the world (on the 12th day, [corresponding to] the 12 months [of the year] and the 12 points/boundaries of the diagonals [space]).

93) See Pesikta Zuta and Lekach Tov, Bo 12, 2.

94) See Berachos, beg. 57a and in Rashi’s Comm. and Chiddushei Aggados Maharsha *a.l.*

rather on the contrary, that the strength of self-sacrifice is drawn forth and manifested in all aspects of service *in the world* to make Hashem a dwelling in the lowest realms – as explicitly written in the Talmud²² “one who has a court-case with a non – Jew... he should appear [in court] in the month of Adar since its Mazal is strong,” [namely] that the accomplishment of the strengthening of the Mazal (“its Mazal is healthy”) is (not only in relation to matters of the Soul, matters of Torah and Its Commandments, rather also) regarding worldly matters, including a situation of having a “court-case with a non-Jew.”⁹⁵

As emphasized also in the days of Purim – since the miracle of Purim was that the decree of Haman was *nullified* and *they did not need* to sacrifice themselves and be killed Heaven-forbid in order not to transgress the Will of Hashem, and on the contrary: “and it was the exact opposite namely that the Jewish People ruled over their enemies,”⁹⁶ “for the fear of the Jewish People fell upon them,”⁹⁷ hence they were able to continue occupying

95) And note, that by Divine Providence the news reached us on this Erev Shabbos regarding a Jew *that won* “a court case with a non-Jew.” And although this is an event that occurred to an individual, nevertheless, due to the Command “and you should love your fellow [Jew] as yourself” (as emphasized in the Siddur of the Alter Rebbe “it is appropriate to recite before the Prayers ‘I hereby accept upon myself the positive Commandment to love your fellow as yourself’”), indeed this is pertinent to all the Jewish people, both in taking part in his joy, as well as regarding addition* in the success of the Jewish people in worldly matters in the month of Adar whose “Mazal is healthy,” with abundance and riches, in a manner of “and he took pride in serving Hashem” (Divrei Hayamim II, 17, 6. And see Likkutei Sichos vol. 22 pg. 159 ff. *ref. a.l.*).

*) *And in accordance with the words of our Sages (Yoma 83b) “analyze [a person’s] particular name”– his name, Yosef an idiom of Hosafah (addition), and pertinent to all the Jewish people who are called by the name Yosef (Rasbi’s Comm. on Tehillim 80, 2. And more.*

96) Esther 9, 1.

97) Ibid 8, 17.

themselves in fulfilling Torah and Its Commandments along with *freedom and delight* – “light, joy, rejuvenation and honor”⁹⁸ (both in the literal sense, as well as our Sage’s exposition [of these words]⁹⁹), “Joy,¹⁰⁰ feasts, and holiday”¹⁰¹ – throughout all the 127 countries of the king, in a state of “Mordechai the Jew was second to the king Achashverosh.”¹⁰²

However, notwithstanding this, the miracle of Purim in the month of *Adar* was in a manner of “we are still servants of Achashverosh,”¹⁰³ meaning, that even after the redemption of Purim the Jewish People are still found in *exile* [what more, that after this there was the destruction of the second Beis Hamikdosh [followed by] this lengthy and hard exile, with all the *decrees and annihilations*, Heaven forbid, it will not befall us again, ‘devastation will not arise a second time,’¹⁰⁴ which took place throughout the generations including this last generation, in which a numerous amount of Jewish People sacrificed their Souls in order to sanctify the Name of Hashem], namely that we are in a state which necessitates the strength of the Essence of the Soul (Its Mazal is healthy and strong) to sacrifice one’s Soul for the unity [of Hashem] – the concept of ascending above the

98) Ibid. 16.

99) Megillah 16b .

100) Esther 9, 19.

101) And in this matter is emphasized the virtue of Purim over Yom Kippurim (“Kippurim,” *like* Purim (Tikkunei Zohar, Tikkun 21 – 57b)) – which both are connected to the level of Gorel, the essence of the Soul, nevertheless, there Purim has an additional virtue, namely, that the level of Gorel is drawn forth and revealed below in bodily matters, “joy, merry making and festival,” whereas on Yom Kippurim in which there must be the “afflicting of yourselves” (Acharei 16, 31. And see Torah Ohr Megillas Esther, end 95d *ff. e.p.*).

102) Esther, at the end.

103) Megillah 14a.

104) Wording of the verse – Nachum 1, 9. And see Likkutei Sichos vol. 23, pg. 306, note 55 and in the note on the margin of this note. *Ref. a.l.*

world (“Hashem is ‘Adir’ (Powerful) up above,” the Alef of “Adar”).

And the main and ultimate [phenomenon of] drawing forth and manifestation in this physical world – through the building of the third Beis Hamikdosh (“the Sanctuary which You, O Hashem, have established with Your hands”¹⁰⁵) in the Third Redemption (“on the third day He will raise you up and you shall live before Him”¹⁰⁶), an eternal Sanctuary,¹⁰⁷ and an Eternal Redemption with no exile after it¹⁰⁸ – is connected to the month of *Nissan* “In Nissan they were redeemed and in Nissan they are destined to be redeemed, as the verse says¹⁰⁹ ‘similar to the days you left Egypt I shall show them wonders [in the ultimate Redemption],’”¹¹⁰ indeed in it [the month of Nissan] “the Mishkan was erected” (which also includes the Third Beis Hamikdosh¹¹¹) and the Divine Presence rested in it (as supra ch. 6).

8. Based on the above spoken we may explain the connection of the 7th of Adar to the Torah Portion of Tetzaveh – that the concept of the 7th of Adar (the birth of Moshe, “who is the Jewish People,” and the strengthening of the Jewish People’s Mazal, “its Mazal is strong,” the strength of the Essence of the Soul to sacrifice oneself for the unity [of Hashem]) is alluded to in the beginning of the Torah Portion of Tetzaveh – “and you shall command the Jewish People and they shall take for you pressed clear olive oil to illuminate, to raise up a continuous lamp”:

105) Beshalach 15, 17 and in Rashi’s commentary.

106) Hosheia 6, 2 and in Rashi’s commentary.

107) See Zohar I 28a.

108) Mechilta, Beshalach 15, 1. And more.

109) Michah 7, 15.

110) Rosh Hashanah beg. 11a. Shmos Rabbah 15:11.

111) And exceedingly emphasized in the eternity of the Mishkan (see Sotah, end 9a) – a prelude and similar to the eternity of the third Holy Temple.

“*Atah (You)*” – refers to the Essence of Moshe (the Essence of the Soul, “Mazal”) which transcends [the concept of a] name, and the ‘Vav’ (and) of ‘V’atah’ – alludes to the drawing forth (as alluded to in the shape of the letter Vav¹¹²) from the Essence (“Mazal”) of Moshe so that there be “*Tetzaveh (command) the Jewish People*” in a manner of binding (Tetzaveh an idiom of Tzavsah (connection)¹¹³) with the Jewish People thereby strengthening the Mazal of the Jewish People, “Their Mazal is healthy and strong,” so that the strength of the Essence of the Soul will be revealed in them. [Moshe reveals his own essence and gives the power to the Jewish people to reveal their essence.]

(And through this) “and they shall take for you¹¹⁴ *pressed clear olive oil to illuminate*” – which alludes to the concept of self-sacrifice, as the words of our Sages¹¹⁵ that “the olive sacrificed its Soul to sanctify Hashem,” and this is [also] the concept “*pressed to illuminate*,” as the words of our Sages “the Jewish People are compared to an olive... (which) does not excrete its oil except by means of pressing it,”¹¹⁶ “similarly [regarding] the Jewish People, the idol-worshippers come and knock them from place to place...,”¹¹⁷ namely, that through the pain and suffering

112) See Likkutei Torah Matos beg. 85d. *e.p.*

113) Torah Ohr, our Parshah, 82a. *e.p.*

114) “The word ‘for you’ is [seemingly] superfluous, and he explains that the olive here alludes to the Jewish people, and ‘[taking the olives] ‘for/to you’ alludes to [the fact that] Moshe is the Jewish people” (Comm. of Maharzu on Shemos Rabbah, beg. of our Parshah).

115) So is stated in Ohr Hatorah on our Parshah pg. 1575 – from Midrash Rabbah Parshas Emor end of section (31), “they explain there that the olive sacrificed itself...” (Ohr Hatorah ibid pg. 1547 [quoting the actual words of the Midrash Rabbah and explaining that the Midrash Rabbah *means* that the olive sacrificed itself... (on pg. 1575, however, the wording ‘...to sanctify Hashem’ is not mentioned, rather, merely ‘sacrificed itself’)]).

116) Menachos end 53b.

117) Shemos Rabbah, beg. of our Parshah.

of exile the strength¹¹⁸ *of the Essence of the Soul* is revealed, which is the concept of “pure...oil...to illuminate”: “oil,” which “even¹¹⁷ if it is mixed with any other liquid in the world it will float above them,”¹¹⁹ “pure” without sediment, “*L’ma’or*” [lit. ‘to be a *luminary*’], which transcends [a mere] “light” [*from the luminary*].

(And all of this is in order) “*to raise up a continuous lamp*” – “just like oil shines, likewise the Beis Hamikdosh shines to the entire world as it is written¹²⁰ ‘and the non-Jews will go by your light,’ and therefore the ancestors are called a ‘vibrant olive-tree’ since they shine to all,”¹¹⁷ namely, that the ultimate intention is (not in having self-sacrifice in a manner of leaving the world, rather on the contrary) that the existence of Moshe and the Jewish People (“and you shall command the Jewish People”), the Essence of the Soul (“pure...oil...for the luminary”) shall be drawn forth, revealed and illuminate in the world – as emphasized in the birth of Moshe on the *seventh* of Adar, [alluding to the fact that] the strengthening of the Mazal (the Essence of the Soul) of Moshe and the Jewish People is in a manner that it is drawn forth and revealed in the seven days of in which the wo (as explained in ch. 6 and 7).

And likewise at the end of the Torah Portion¹²¹: “And¹²² you shall make an Altar for burning incense (*Ktores*)... and Aharon

118) And see Menachos ibid: “just as an olive – its leaves do not fall off, so too the Jewish people – will always exist” – strength *of eternity*.

119) And similarly regarding the olive [itself] – that it is impossible to graft it [with another fruit] (Yerushalmi Kilayim 1:7. Midrash Tehillim 128, 3).

120) Yeshaya 60, 3.

121) Note, from the 2 explanations in Rashi of the verse (our Parshah 29, 43) “and it will be sanctified Bechvodi”: (1) “and the Tabernacle will be sanctified with My honor, for I shall dwell My Divine Presence in it,” (2) “don’t read it Bechvodi, rather Bemuchabodim Sheli (My honored ones), here is where He hinted to the passing of the children of Aharon...” (the phenomenon of Self-sacrifice, “they came close before Hashem and the passed away”).

should burn incense on it every morning when he lights the lamps, when he lights the lamps [in the morning] he should burn it and when he lights the lamps in the afternoons he should burn it” – [namely, that] the concept of incense which alludes to the connection of the Essence of the Soul with Hashem in a manner of “being tied (‘Ktira’ – an idiom of ‘Ktores’) together as one,” is manifested and illuminates the world through the lamps.¹²³

9. Based on this we can explain also the *two* reasons why the name of Moshe is not mentioned in the Torah Portion of Tetzaveh ([due to] the passing of Moshe on the 7th of Adar, and [due to] him saying “erase me from Your Book”) and their relation to each other.

The reason that the name of Moshe is not mentioned in the Torah Portion of Tetzaveh – due to the fact that it is close to the 7th of Adar, is, not because Moshe *passed away* on the 7th of Adar (which is alluded to in the omission of his name from the Torah Portion) rather also *and mainly* because on the 7th of Adar *Moshe was born* (“the birth is sufficient *to remove* the [the negative aspect] of passing away”) – since, the *birth* of Moshe (on the 7th of Adar) is the revelation of the essence of his existence *that transcends his name*, which therefore he is not called by the name Moshe (in the entire Torah Portion his name is not mentioned), rather “*and you*,” “your essence,”¹²⁴ including [his connection] to the True “You,” the Essence of Hashem.¹²⁵

And since the birth of Moshe (his essence which transcends his name) on the 7th of Adar is connected to all the Jewish People (“Moshe is the Jewish People”), [expressed in the fact] that the Mazal (Essence of Soul) of the Jewish People is strong [as emphasized in the beginning of the Torah Portion – that the [level of] “you” (the essence of Moshe, including [his connection

122) 30, 1 *ff.*

123) See *infra* pg. 111 *ff.*

124) Kli Yakar, beg. of our Parshah.

125) See end *s.v.* Zos Toras Habayis, 5689. Likkutei Sichos vol. 21, pg. 178. *Ref. a.l.*

to] the Essence of Hashem) is drawn forth (“V’Atah” with a ‘Vav’), and is united (“Tetzaveh”) with the Essence of the Jewish People (“pure olive-oil”) – therefore, the Torah Portion read in close proximity to the 7th of Adar alludes to the self-sacrifice of Moshe – him saying “erase me from Your Book” – for the sake of the Jewish People¹²⁶ ([to reveal] their essential [connection to Hashem] which is above the Torah^[126]), through his name not being mentioned in it, rather “*and you*,” his essence *which transcends [the concept of a] name*¹²⁷ – which this concept is evident in an openly manifested manner on the 7th of Adar upon which Moshe was born, the revelation of the essence of Moshe and the essence of the Jewish People as they are One with the Essence of Hashem,

And based on this it is understood that also the reason [for his name not being mentioned in the Torah portion of Tetzaveh because] of him saying “erase me from Your Book” (which is read in close proximity to the Torah Portion of Tetzaveh) is

126) And we may say, that this idea is alluded to in [the wording] “(and you shall command) *the* (Jewish people)” – that the Tzavsa, union of Moshe with the Jewish people is in a manner that Moshe is secondary (“Es (‘the’) denotes secondary”) to the Jewish people.

[126] *[The Torah makes their essential connection to Hashem clearly evident. Similar to a king’s children who have an essential quality (they are the king’s children). When they act well it is clearly evident that they are the king’s children. (see Royal Words of Toldos, 5752 at length). See infra in note 127.]*

127) See Likkutei Sichos *ibid.* pg. 175 *ff.*

[The Rebbe King Moshiach Shlita explains there that Moshe sacrifices his being mentioned (him being joined to) the Torah (the entire Torah is the names of Hashem) for the Jewish people, standing up for them even though they transgressed the Torah, revealing his essential connection to the Jewish people and their essential connection to Hashem in whatever state they may be (to the extent that they are ready to sacrifice themselves for Hashem, even if they are not observant), so that Hashem will also reveal His essential connection to the Jewish people and forgive them for their sin, giving them another chance to openly connect to Hashem through fulfilling His Will.]

related to the content of the 7th of Adar¹²⁸ – the day in which Moshe *was born*, his *essence*, which is connected to the *essence* of the Jewish People, which this is *the reason* for his self-sacrifice for the sake of the Jewish People – in saying “erase me from your book” and as a result of this his name is not mentioned in the Torah Portion of Tetzaveh (which is read in close proximity to the day of his birth),¹²⁹ rather on the contrary: “*And you,*” his essence which transcends [the concept of a] name.

*

10. The above spoken regarding the common point which the birth of Moshe (on the 7th of Adar) and the Torah Portion of Tetzaveh, both share, namely, that in both of them is emphasized the *Essence of the Jewish People* [expressed in the fact] that they have the strength to sanctify the Name of Hashem – is exceedingly emphasized in a timely matter, namely that in the past days there occurred in this neighborhood an incident of *sanctifying the Name of Hashem in public* through a Jewish woman.¹³⁰

128) Not as it seems that the request “please erase me from Your Book” on its own could be fulfilled in a different Torah Portion (and on the contrary: it is more befitting for it to be fulfilled in the Portion following him saying “please erase me from Your Book”), only that due to combining another reason (the passing of Moshe on the seventh of Adar) it was set to be in the Torah portion of Tetzaveh.

129) And based on this we can truly appreciate why the fulfillment of “please erase me from Your Book” which Moshe said in the Parshah of Sisa is alluded to in the Parshah of Tetzaveh *before it* – since in the word “*Ve’atah* (Tetzaveh)” (where his saying “please erase me from Your Book” was fulfilled [in his actual name not being mentioned here]) is emphasized also the *reason* which due to it he said afterward “please erase me from Your Book” (due to his essential connection to the Jewish people).

130) Mrs. Pesha Leah Bas R. Shraga Feivel HaLevi Lapine, may Hashem avenge her blood, who was killed sanctifying the Name of Hashem, on Thu. of Parshas Terumah, the 2nd of Adar I, and the conclusion of the “Shivah” (week of mourning) on Thu. of Parshas Tetzaveh, the 9th of Adar I (*The publisher*).

And by way of preface – that “nobody can understand at all”¹³¹ none of us understands (and doesn’t have the ability to understand) at all what the explanation for this is, why did Hashem act in such a manner?!... And most certainly when it is a young woman, a mother of young children who need their mother and will yearn for her presence... only that we are not to lengthen in matters of complaint to Hashem, as the verse says, “with many words...”¹³² “Therefore your words should be few.”¹³³

It is, however, correct to emphasize the greatness of the sanctification of the Name of Hashem in public with this incident, and furthermore and mainly, to cry out to Hashem over the long exile, “Until when...” and to request, demand and do all that is possible to bring the True and Complete Redemption through Moshiach immediately, upon which there will be the fulfillment of the prophecy “those that dwell in the dust will arise and sing,”¹³⁴ beginning with the Righteous who will rise immediately [in the beginning of the Redemption],¹³⁵ and among them, moreover among the first of them, the Righteous Woman who was killed through sanctifying the Name of Hashem and then immediately – as a Soul in body – she will meet with her family and children, and she will continue to educate them and raise them to Torah, Chupah (Wedding), and good deeds, along with joy and gladness of heart.

11. First and foremost [we will explain] – the greatness of the phenomenon of sanctifying the Name of Hashem in public with this incident:

131) Tehillim 74, 9.

132) Mishlei 10, 19.

133) Koheles 5, 1.

134) Yeshayah 26, 19.

135) See Zohar I 140a.

It is known what is explained in the words of our Sages in many places¹³⁶ regarding the great virtue, merit and reward of *sanctifying the Name of Hashem*, and especially sanctifying the Name of Hashem *in public in this neighborhood* in which is found the house of Prayer, house of study and good deeds, a three-fold house, of my revered father in law the Rebbe the *Leader of our Generation*,¹³⁷ which through this the sanctification of the Name of Hashem in public is done with advanced vigor and greater strength.

And we may add [an additional point] regarding the great virtue of Sanctifying the Name of Hashem – that we find¹³⁸ regarding the *Beis Yosef* that due to his great virtue and high level it was befitting of him that Hashem *should give him the merit to sacrifice his Soul to sanctify the Name of Hashem*, only that afterwards there was a reason which due to it he was punished *and he did not merit this* (he did something that did not befit his high level), and it was considered a punishment, notwithstanding the fact that afterwards *he merited* to author “*The Shulchan Aruch*” and to be *the authority of Jewish Law for all the Jewish People for all generations*¹³⁹ – which from this it is understood that the merit of authoring the “*Shulchan Aruch*” does not reach the great merit of sanctifying the Name of Hashem!

136) For example: “no person can stand in their parted place [in Gan Eden]” (Pesachim, 50a). And see at length (regarding the virtue of self-sacrifice in sanctifying the Name of Hashem in comparison to the entire Torah) Shaar Ha’emunah by the Mitler Rebbe, at the beg. Sefer Halikkutim Dach of the Tzemach Tzedek *s.v.* Mesiras Nefesh (pg. 890 *ff.*). *ref. a.l.*

137) See *s.v.* Ve’atah Tetzaveh 5741, ch. 8 (Sefer Hama’amorim Melukat, vol. 6 pg. 134), that the revelation and arousal of the power for self-sacrifice for the Jewish people is through the ‘extension of Moshe’ which is in the time of exile, the leader of the generation.

138) Maggid Meisharim, beg. of our Parshah. And see regarding all of this – Likkutei Sichos *ibid*, pg. 176 *ff.*, and in the notes there. *Ref. a.l.*

139) Although there are the rulings of the corrections of the Rama – indeed they are [merely] like a “Mapah (tablecloth)” on the Shulchan Aruch (laden table), and the Shulchan Aruch itself is the work of the Beis Yosef.

And note, the connection [of this] to Moshe saying “please erase me from Your Book” – which in this is emphasized that the self-sacrifice of Moshe for the Jewish People *is above* the existence of Moshe as he is joined to the Torah, which therefore Moshe forgoes his merit of being written in The Torah by saying “please erase me from Your Book,” from the entire Torah¹⁴⁰ because of his self-sacrifice for the Jewish People^[140] (just like the merit of the authoring of the Shulchan Aruch doesn’t reach the great merit of sanctifying Hashem’s Name).

And in addition to the great virtue of sanctifying the Name of Hashem in public by means of self-sacrifice, indeed this is emphasized even more when it is the self-sacrifice of a young-woman, a mother of small children – for, besides for the sacrifice *of her Soul*, she is “sacrificing” also *her small children*, by leaving them on their own (knowing the great yearning that the children will have for her), and she leaves the raising of the children and their education for others, which the sacrificing of her children is an *exceedingly greater* self-sacrifice than her own self-sacrifice, hence it is *self-sacrifice above self-sacrifice*!

12. However after all the amazing virtues of sanctifying the Name of Hashem in public, being that we already fulfilled the obligation (“more than enough”) of self-sacrifice to sanctify the Name of Hashem during all the decrees and attempted annihilations that took place throughout the long bitter exile, including in our generation – the Jewish People cry out to Hashem: “*Until When?!...*” How is it possible that after the long and bitter exile we still need self-sacrifice in sanctifying the Name of Hashem by a young woman the mother of small children?!...

Even if Hashem desires the “pride” in [the Jewish people having] self-sacrifice – however, in addition to the fact that we already fulfilled the obligation of self-sacrifice throughout the

140) Rashi’s commentary on the verse.

[140] [See note 127.]

previous generations, it is [certainly] sufficient the self-sacrifice of the Jewish People being *one more moment in exile!*

The Jewish People are in exile *more than 1,900 years* and Moshiach has still not come... We have already completed all matters of Service in the time of exile, and we have already done everything in every possible manner (including and especially through the joy in the month of Adar for 60 days), and we do not know what more is necessary to be done, and nevertheless, *another week* passes, *another day and another moment*, and the true and complete Redemption still has not come in actuality! What more, another truly negative occurrence – possible [only] during the time of exile – took place, namely, that a Jewish woman, a mother of small children has to sacrifice her Soul to sanctify the Name of Hashem!

The only thing we can be consoled by is that this occurrence is the last occurrence of sacrificing the Soul to sanctify the Name of Hashem, moreover and mainly, that in the merit of this righteous woman who sacrificed her Soul to sanctify the Name of Hashem, together with the merit of the righteous Jewish women throughout the generations, including the Jewish righteous women – Souls in healthy bodies – of our generation, we merit *literally* immediately to the True and Complete Redemption, “just as the days you left the land of Egypt,” that “in the merit of the righteous women that were in that generation the Jewish People were redeemed from Egypt,”¹⁴¹ likewise in the [Ultimate] Redemption that is destined to come [may it be] *literally* immediately, [it is] “in the merit of the righteous women of the generation.”¹⁴²

And then there will be the true and complete phenomenon of *sanctifying the Name of Hashem* – since exile in general is *the opposite* of sanctifying the Name of Hashem, as stated clearly in the verse¹⁴³ “My Great Name that is disgraced among the nations,”

141) Sotah beg. 11b.

142) Yalkut Shimoni Rus, Remez 606, at the end.

143) Yechezkel 36, 23.

“And what is the disgrace? their enemies saying about them, ‘they are the nation of Hashem and from His Land they were exiled and it was not in His capability to save His Nation and His Land,’”¹⁴⁴ and the sanctifying of the Name of Hashem is brought about through the Redemption, as the verse continues¹⁴⁵ “And I will sanctify My Great Name...and the nations will know that I am Hashem...when I will be sanctified before your eyes (through the phenomenon that) I will redeem you from the nations and I will gather you from all the lands and I will bring you to your land,” “and¹⁴⁶ I will be exalted and I will be sanctified¹⁴⁷ and I will be renowned among many nations and they will know that I am Hashem.”

*

13. The lesson from the above spoken regarding action:

Coming from the 7th of Adar which occurs in the week of Parshas Tetzaveh, which both have emphasis on the Jewish People’s Mazal being strong, [namely,] the strength *of the Essence of the Soul* (“and you”) as it is drawn and manifested in their Service and accomplishments *in matters of the physical world* (not self-sacrifice and leaving the world Heaven forbid, rather Souls in bodies for good and healthy long days and years), we should add with advanced vigor, greater strength and surge of vitality in all our ‘actions and Service’ in studying Torah and fulfilling the Mitzvos, including and especially in spreading Torah, Judasim,

144) Rashi’s Comm. on ibid, 20.

145) Ibid, 23-24.

146) Ibid 38, 23.

147) Note, the connection to the recitation of Kaddish (Tur Orach Chaim, beg. sect. 56) after the passing of a person. – And we may say, that this is exceedingly emphasized in the recitation of Kaddish after one who sacrificed their Soul in sanctifying the Name of Hashem, which through this there is the fulfillment of “*Venikdashiti, and I shall be sanctified*, among the Jewish people” (Emor 22, 32), “sacrifice yourself *to die* to sanctify My Name” (Pesikta Zuta, *a.l.* And see at length Likkutei Sichos vol. 27, pg. 167 *ff. ref. a.l.*).

and the ‘wellsprings’ outwards, in order to bring the True and Complete Redemption *in actuality and in an openly revealed manner*, which then there will be the ultimate perfection of the revelation of the Essence of the Jewish People, ‘the Jewish People and Hashem are truly One,’¹⁴⁸ throughout the entire world [namely] that it will become ‘a dwelling place for Hashem in the lowest realms.’^[148]

In slightly different words: The Service of the month of Adar whose “Mazal is strong and healthy” is to bring [this amazing state] in actuality and in an openly revealed manner, [namely,] the true and complete Redemption through Moshiach, who is called “Adir (the prominent one)” (“and His prominent one will come from him [he (Moshiach) will be a descendant of King Dovid]”¹⁴⁹), which then the Mazal of the Jewish People – who are called “Adirim” – will be revealed throughout the world together with the ultimate revelation of “Hashem Who is Adir (Powerful) up high” throughout the entire world, [namely that it becomes a dwelling for Hashem].

14. And this receives greater appreciation since – the Torah Portions that we read from the Torah in the month of Adar (and in this year, the two months of Adar) are related to the making of the Tabernacle [Sanctuary], which its ultimate perfection will be with the building of the Third Beis Hamikdosh, which from it light comes forth to the entire world,¹⁵⁰ to the extent that the entire world becomes a dwelling for Hashem, similar to the Beis Hamikdosh:

[*The Torah Portions of*] *Terumah and Tetzaveh* – which speak about the Command of Meleches HaMishkan (making the Tabernacle), Priestly Garments and the inauguration of the Days of Inauguration (including and especially the introduction, “they

148) See Zohar III 73a.

[148] [*See Royal Words Shemos 5752, vol. 1, pg. 241 at length.*]

149) Yirmiah 30, 21. And see Sanhedrin, end 98b.

150) Yerushalmi Brachos, end 4:5. And more.

shall make a Sanctuary for Me and I will dwell among them,”¹⁵¹ and the culmination of “and it will be sanctified by My Honor... for I will dwell among you¹⁵²).

Ki Sisa – “Ki Sisa” (when I will raise up) the head of the Jewish People,”¹⁵³ which alludes to the ultimate perfection of the Jewish People, ‘raising up of the head,’ which will take place in the True and Complete Redemption through Moshiach (after the great descent of the destruction and the exile).

VaYakhel Pekudei – the [actual] fulfillment of the command regarding Melech HaMishkon and the Priestly Garments, including the actual erecting of the Mishkan which alludes also to the ultimate perfection of the Third Beis Hamikdosh – “...counting of the Mishkan (Tabernacle), the Mishkan of Testimony,” “which alludes to the Sanctuary that was taken – by means of destruction – twice as a collateral (Mashkon),”¹⁵⁴ similar to a “Mashkon” which returns to its owner in its original complete state, since the Third Beis Hamikdosh is also a tri-fold one, that will have in it the perfection of the first and second Beis Hamikdosh (as well as the Mishkan),¹⁵⁵ and then [in the Ultimate Redemption] there will also be the gathering of all the Jewish People through “the first Redeemer is [similar to] the last Redeemer”¹⁵⁶ (“and Moshe gathered (Vayakhel) the entire

151) 25,8.

152) 29, 43-46.

153) 30, 12.

154) 38, 21 and in Rashi’s commentary.

155) See Zohar III 221a. And see Likkutei Sichos vol. 21 pg. 262. *Ref. a.l.*

156) See Shmos Rabbah 2:4. Likkutei Sichos vol. 11 pg. 8 ff. *Ref. a.l.*

[In the add. of *Chaye Sarah* 5752 this statement is explained as follows: Moshiach is not Moshe himself, for Moshiach is from the tribe of Yehudah whereas Moshe is from the tribe of Levi. However Moshe is connected to Moshiach (as explained there at length, see also *Ohr Hachaim* on *Vayechi* 49, 11).]

Jewish Nation”¹⁵⁷), as well as the tenth counting¹⁵⁸ (“Pekudei”) of all the Jewish People.

Vayikra – “Vayikra (and He called) to Moshe and Hashem spoke to him... ”¹⁵⁹ the calling (revelation) and speaking of Hashem to each and every Jew in a manner of “they will all know Me”¹⁶⁰ [in the Ultimate Redemption].

Tzav – “wherever it says Tzav (command) it means urging to get it done immediately”¹⁶¹ – [namely] all the specific details in the Torah Portion of Tzav regarding the inauguration of the 7 Days of Inauguration (which begin on the 23rd of Adar) transpires *literally* immediately.

And Shmini – “Eighth (Shmini) of the Days of Inauguration, upon which was fulfilled the prayer of Moshe and Aharon ‘that the pleasantness of Hashem our G-d shall rest upon us,’¹⁶² ‘may it be the Will [of Hashem] that the Divine Presence dwell in the work of our hands.’”¹⁶³

And we may say, that in a leap year the virtue of the month of Adar over all the other months of the year is emphasized also in the Torah portions which we read from the Torah ¹⁶⁴ – [namely] that also the reading of the Torah Portion of Shmini which speaks about the dwelling of the Divine Presence on the *Eighth* day of Days of Inauguration, *Rosh Chodesh Nissan*, is in the month of *Adar*, namely, that already in the month of Adar there is emphasis on the ultimate perfection of Alef Dar,^[164] a dwelling for Hashem in the lowest realms.

157) 35, 1.

158) Tanchuma Sisa 9. And more.

159) 1, 1.

160) Yirmiah 31, 33.

161) Rashi’s commentary on 6, 2.

162) Tehillim 90, 17.

163) Rashi’s commentary on 9, 23.

164) In addition to what was explained above in ch. 4.

[164] [See *supra* pg. 87.]

15. May it be the Will [of Hashem] – and this is the main thing – that we should not need to wait two months until the month of Nissan, which “in Nissan they were redeemed and in Nissan they are destined to be redeemed,” since in the beginning of the month of the first Adar, especially from the 7th of Adar, and its perfection on the Holy Shabbos on the 11th of Adar,^[164*] the true and complete Redemption and the building of the third Beis Hamikdosh together with its dedication will transpire *in literal actuality*.

And to add, that in a leap year which has two months of Adar, 60 days, there is even more *yearning* for the month of Nissan (in which they were redeemed and in which they are destined to be redeemed) namely for 60 days, which through this we hasten even more the revelation of the matters of the month of Nissan already at the beginning of the month of Adar.

And all of this receives a special virtue this year – since on the 11th of Nissan the year of Tzadik (90)^[164] will culminate which is connected to the Psalm of Tzadik (which comes after Psalm 89 in which is said “I have found Dovid My servant, I have anointed him with My holy oil,”¹⁶⁵ including the conclusion and culmination of the psalm “blessed is Hashem forever, Amen and Amen”), which concludes with [the verse] “may the pleasantness... and establish the work of our hands,”¹⁶² which refers to the ultimate perfection of the dwelling of the Divine Presence in the Third Beis Hamikdosh,¹⁶⁶ through the completion of our ‘our deeds and Service’ of this generation, *the seventh generation*,¹⁶⁷ in which the accomplishment of Moses (“the first Redeemer is [similar to] the last Redeemer”) of drawing

165) Verse 21.

[164*] [*Everything during the week assumes perfection on Shabbos.*]

[164] [*The Eleventh of Nissan is the birthday of the Rebbe King Moshiach Shlita. The Eleventh of Nissan that year completed ninety years of the Rebbe King Moshiach Shlita.*]

166) Midrash Tehillim on the verse.

167) See *s.v.* Basi Legani 5711 (Sefer Hama’amorim Melukat vol.1, in the beg.).

forth and revealing G-dliness in the world, to make ‘a dwelling place for Hashem in the lowest realms’ is completed.

And so shall it be for us – that on the 11th of Adar (60 days before the 11th of Nissan) there should already be the completion of [this amazing phenomenon namely] the concept of the 11th of Nissan,¹⁶⁸ “on the 11th day [of Nissan] the leader of the tribe of Asher,”¹⁶⁹ “the bread from [the land of] Asher, is rich in oil,”¹⁷⁰ “and his foot will be immersed *in oil*”¹⁷¹ as emphasized in the beginning of the Torah Portion of Tetzaveh : “And they shall take for you pure olive oil,”¹⁷² as well as in the Torah Portion of Sisa (which in the Minchah prayer of this Holy Shabbos we begin to read the Torah Portion of Sisa) which speaks about the anointing oil¹⁷³ – “I have found Dovid my servant *I have anointed him with my holy oil*,” which is the main and ultimate perfection of the phenomenon of “I will raise up the head of the Jewish People,” through the anointing of the “head

168) And there is a unique empowerment due to the calendar layout of this year that on the eleventh of Adar (which occurs on Shabbos) the seventh of Adar reaches perfection – [meaning] the completeness of *eleven* is drawn forth and revealed in the *seven** days of the week (the confines of the world), [namely,] that also in the Month of Adar (which on its own is transcendent of the world (as supra ch. 6, and in note 88)) the perfection of the Month of Nissan is reached.

*) Note, allusively speaking, that the words of the Midrash (in note 23) regarding the *Mazal* of the month of Adar is in passage **seven** clause **eleven**, and likewise “one leader every day” regarding the dedication of the Tabernacle in the month of Nissan is in ch. **seven** verse **eleven** – which we may say, that this alludes to the fact that also in the month of Adar there can be the drawing forth and revelation of the aspect of eleven in seven, just as in the month of Nissan.

169) Naso 7, 72.

170) Vayechi 49, 20.

171) Berachah 33, 24.

172) And see Vayikra Rabbah 31:11: “in the merit of ‘raising up a continuous lamp’ you shall merit to accept the lamp of King Moshiach.”

173) 30, 22 ff.

of the Jewish People” (Moshe our Teacher, the first Redeemer is [similar to] the last redeemer) to be the King Moshiach, who will come and redeem us and lead us upright to our land *literally* immediately.

From the Talks of Shabbos the Parshah of Tetzaveh, the 11th of Adar I, 5752

- Translated from Hebrew -

1. At the beginning and conclusion of the Torah Portion of Tetzaveh [the Torah] speaks about the kindling of the lamps of the Menorah:

At the beginning of the Torah Portion – “And they shall take pure olive oil for you... to light an eternal lamp,” “in the Ohel Moed (Sanctuary of the Tabernacle)... Aharon and his children should set it up from the night until the morning...”¹ and [similarly] at the conclusion of the Torah Portion – “every morning upon arranging the lamps... and upon the lighting of the lamps in the afternoon by Aharon.”²

And the main innovation [added] in the conclusion of the Torah Portion [is] – that the lighting of the lamps is in connection with [the burning of the] *Ketores*, incense³: “And you

1) 27, 20-21.

2) 30, 7-8.

3) See Tanchumah on our Parsha, 15 (at the beginning): “This is what the verse says (Mishlei 27, 9) *oil and Ketores* rejoice the heart...”. And in the Zohar (volume 1, beg. 230a. vol. 3, 11a. beg. 150a) he explains that this verse is similar to what is written in our Parshah “and Aharon shall burn the Ketores of fragrant spices every morning, upon arranging the lamps he shall burn it and when Aharon lights the lamps in the afternoon it should be burned,” namely, that “oil and Ketores” refers to the service of Ketores during the time of arranging and lighting the lamps (with oil*), in the morning and in the afternoon.** And see Bechaye at the beginning of our Parshah: “In the Midrash*** [it explains the verse] ‘oil and Ketores rejoice the heart,’ [to refer to] the oil of the Menorah which would be offered [lit]**** at the time of the Ketores, as the verse says ‘upon the lighting of the lamps in the afternoon by Aharon it should be burned’.”

shall make an altar for the burning of the Ketores..., ”⁴ “and Aharon shall burn the Ketores [burnt offering] of fragrant spices every morning; upon arranging the lamps he shall burn it and when Aharon lights the lamps in the afternoon it should be burned,”² meaning, that the burning of the Ketores is at the time of the arranging⁵ and lighting of the lamps (“at the time of the arranging [of the lamps] the Ketores shall be burnt,” “at the time of the lighting [of the lamps] the Ketores shall be burnt”⁶).

Furthermore – the Ketores is [offered] *in the middle* of the arranging of the lamps:

According to the opinion of the Sages⁷ – “[the order is] not that he arranges the lamps ([all] seven lamps) and afterwards

*) *[The Zohar here explains the word “oil” in the verse to refer to the oil of the Menorah] even though that in the Tanchuma it explains “oil” refers to the High Priest who is anointed with the anointing oil.]*

**) *Note that according to the opinion of the Zohar (Vol. 3, end 88b. 183a) the lighting of the lamps is twice a day in the morning and in the afternoon, just like the Ketores (as the opinion of the Rambam - see infra note 11).*

**) *And we may say that he is referring to the Zohar (and not to the Tanchuma which explains that “oil” refers to the High Priest”) which explains that “oil” refers to the lamps.*

****) *Similar to the terminology of the Zohar (vol. 3, 11a) “Ketores is specifically offered at the time that the oil **is offered** (and see infra. Note 74).*

4) 30, 1.

5) The different opinions regarding the meaning of ‘arranging the lamps’ (cleaning the Menorah, placing new oil and wicks, or the lighting of the Menorah), its time etc. – are cited in Encyclopedia Talmudis under this title [Hatavas Haneiros] and see also *ibid s.v. Hadlokas Haneiros*).

6) Yoma 15a.

7) *Ibid*, 14b. And see also Yerushalmi *ibid*, end 2:1 (and in Mareh Ponim *a.l.*, “that we need not explain that Rebbi Yochanon and Reish Lokish in our case are arguing over the same matter as Abba Shaul and the Rabbanan regarding [what] the arranging is divided with, rather all [both]

burns the Ketores , rather he should ([arrange] only five) burn the Ketores (in the middle) and then arrange them (complete the arranging of [the last] two),” namely, that he divides the arranging of the five lamps and the arranging of the two lamps *with the [burning] of the Ketores* (not like the opinion of Abba Shaul that he should arrange (all of them) and then burn the Ketores... for it is written ‘every morning upon arranging the lamps’ *and then* ‘he should burn the Ketores’,”⁸ and he divides the arranging of the five lamps and the arranging of the two lamps with the sprinkling of the blood of the Tamid Sacrifice).

And the Law is in accordance with the opinion of the Sages⁹ as the ruling of the Rambam¹⁰ “after one sprinkles the blood (of the Tamid sacrifice) the person in the Heichal^[10] arranges the five lamps and they both go out of the Heichal... afterwards they draw lots... and the one who merits to offer the Ketores enters and burns the Ketores and afterwards the one who merited to arrange the Menorah goes in and arranges the [final] two lamps.”¹¹

share the opinion of the Rabbanan, and even according to Rebbi Yochanon they are divided with the Ketores...’, analyze there).

8) Note, that in the afternoon Abba Shaul agrees to the [opinion of the] Sages that “at the time of lighting he should burn the Ketores,” for “there it is different since it says ‘it’”, “*it* shall be set up [lit]... from night to morning,” “‘it’ from night to morning, and nothing else from night to morning,” “there is no Service of the day that is valid after their lighting” [hence, the Ketores must be brought before the completing of the lighting of the Menorah] (Yoma 15a and in Rashi’s Comm. [a.l.] Pesachim 59a and in Rashi’s Comm. [a.l.] And see Ohr Hatorah Chanukah, 280b).

9) And as for the reason why we say every day “Abaye would list... according to [the opinion of] Abba Shaul” – see *infra* ch. 9.

10) Hilchos Temidin Umusofin 6:3-4. And see Semag, Positive Commandments, 192.

[10] [*The section of the Sanctuary referred to as Holy (in comparison to the Holy of Holies.)*]

11) And according to the opinion of the Rambam (*ibid.* 3:12) that

Now, it is appropriate to explain the concept of the Ketores and the lighting of the lamps and their relation to one another in the Service of man¹² – as it is known that all the aspects in the Tabernacle and Beis Hamikdosh are found in the Service of man every day in the Tabernacle and Sanctuary within him (as it is written¹³ “and they shall make a Sanctuary for Me and I will dwell among you,” “it doesn't say 'in it' rather 'in you,' within each and every Jew and Jewess”¹⁴).

As emphasized in its recitation (“Our lips will compensate for the oxen [sacrifices]”¹⁵) in the beginning of the daily [morning] prayers: the passage of the Ashes Service, the passage of the

“arranging the lamps means lighting the lamps” – we may say that the burning of the Ketores is in the middle *of the lighting* of the lamps (between the lighting of the five lamps and the lighting of the two lamps). And even according to the opinion (see Kesef Mishnah *a.l.* Encyclopedias Talmudis *s.v.* Hadlakas HaNeros. *Ref. a.l.*) that ‘arranging the lamps’ does not mean lighting the lamps, and the lighting of the lamps was only in the afternoon – [nevertheless] since also in the afternoon there must be a separation between the five lamps and the two lamps (see at length Responsa of the Rashba, vol. 1 sec. 79 and 309), and according to all opinions (even according to the opinion of Abba Shaul) it is not possible to burn it in the afternoon after the lighting of the afternoon (as above mentioned in note 8), [indeed, even according to these opinions] we separate between the five lamps and the two lamps with the Ketores and if he fixed it in the morning (if he found them extinguished [in the morning]) the division must be *during the lighting* itself (see also Encyclopedias Talmudis *ibid.* (pg. 750)). And this still needs further analysis. And here is not the place for it.

12) See also Torah Ohr Vayeshev 29a *ff.* Shaarei Ohr, Shaar Hachanukah *s.v.* Bechof Hei Bekislev, ch. 7 *ff.* Maamorei Admor Ha'emtza'ee Bereishis pg. 322 *ff.* Ohr HaTorah Chanukah 280b *ff.* (in accordance with the opinion of Abba Shaul). And see also Hemshech 5672, vol. 1, ch. 210 *ff.* *s.v.* Shemen UKetores 5677. And more.

13) Terumah 25, 8.

14) See Alshich on the verse. Shelah 69a. And more.

15) Hosheia 14, 3. And see Shulchan Aruch Admor Hazaken, Orach Chaim (Later Edition), end of section 1.

Tomid Sacrifice, and the passage of the Ketores, including 'Abaye would list the order of the Services...".

And *the passage of the Ketores* has additional emphasis – since, besides for the recitation of the passage from the Written Torah (like the passages of the Ashes Service and the Tomid Sacrifice) from the Torah Portion of Sisa¹⁶: “take for yourself incense... and you should make it into Ketores... and you shall place from it...” [including the emphasis on its connection to the lighting of the lamps, as we continue “and the verse says 'and Aharon shall burn Ketores on it... upon arranging the lamps...and when Aharon lights the lamps...”], [in addition] we add [and recite] the long discussion of the details of the preparation of the Ketores that is explained in the Beraisa: “the¹⁷ Sages taught the order of the making of the Ketores as follows... it had 11 types of incense in it...”¹⁸, as we shall explain.

2. And by of preface a question regarding the passage of the lamps and the passage of the altar for the Ketores in the beginning and the conclusion of the Torah Portion of Tetzveh:

After the Torah Portion of Terumah in which the details of *the Structure of the Tabernacle* are explained, the Torah Portion of Tetzveh begins¹⁹ *with the Priesthood of Aharon and his children* – “and you shall bring close to you (“after you complete the Structure of the Tabernacle”) Aharon your brother and his children to be Cohens for Me,”²⁰ through the making of the priestly garments (“and you shall make holy garments... to

16) 30, 32 ff. – And note, that the beginning of the reading of the Torah Portion of Sisa is during Minchah of Shabbos Parshas Tetzaveh (in continuation to its concluding passage regarding the Ketores Altar).

17) Krisos 6a ff.

18) And likewise at the end of the [morning] prayers (in “Ein Kelokeinu”) – “the making of the Ketores: Tzari Tziporen...”.

19) After the preface of the first 2 verses, the passage regarding the lamps.

20) 28, 1 and in Rashi’s commentary.

sanctify him to be make him a Cohen for Me”²¹ “to bring him into the Priesthood through the garments so that he will be a Cohen for me”²²), as explained in detail in the continuation of the Torah Portion (until the 4th Aliyah): including the inauguration into the priesthood (“and this is what you shall do to them to sanctify them to be a Cohen for me... and you should inaugurate Aharon and his children”²³ through the specific details of the 7 days of inauguration (“that through this inauguration they will become consecrated for the priesthood”²⁴) which are explained in the continuation of the Torah Portion (from the fourth Aliyah until the sixth²⁵).

And since *almost the entire* Torah Portion discusses *the Priesthood of Aharon* – we must understand: what is the reason that it begins with the passage of *the lamps* and concludes with the passage of *the altar for the Ketores*?

And furthermore – these two passages (the passage of the lamps and the passage of the altar for the Ketores) were seemingly written out of order:

The passage of the lamps – since “it was not said (here) only in connection with the Structure of the Tabernacle to explain the purpose of the Menorah,”²⁶ (seemingly) the place [of this

21) Ibid, 2-3.

22) Rashi’s commentary *ibid*, 3.

23) 29, 1-9.

24) Rashi’s commentary *ibid*, 33.

25) Including also (the continuation of the 6th Aliyah regarding) the sacrificing of the two daily Tomid offerings (“and this is what you shall offer on the Altar... a Tomid burnt-offering” (*ibid*, 38-42)) – which is not the Command for all generations (elaborated upon in Parshas Pinchus), rather “cautioning them [to bring these sacrifices even] during the days of Inauguration” (Rashi’s commentary, Pinchus 28, 4).

26) And “the passage regarding *the command* of the lamps” is in Parshas Emor (24, 2). And the meaning of “and you shall command” is that “*you are destined to command* the Jewish people regarding this” (Rashi’s commentary, Emor *ibid*).

passage] should have been “in the order of the Structure of the Tabernacle” in the continuation to the making of the Menorah *in the Torah Portion of Terumah* (and especially since in the conclusion of the instructions for making the Menorah it says²⁷ “and you shall light its lamps”),²⁸ and not in the beginning of the Torah Portion of Tetzaveh which speaks about the Priesthood of Aharon?

And the passage of the altar for the Ketores – as the commentaries have asked²⁹ that (seemingly) the place of this passage [should have been] *in the Torah Portion of Terumah*, together with all the vessels of the Tabernacle (the Ark, the Table [of the showbread], the Menorah, the Outer Altar),³⁰ and not at the end of the Torah Portion of Tetzaveh after all the specific details of the Tabernacle and its vessels, the Priestly garments, and its inauguration?

3. And we may say the explanation of this [as follows]:

The fact that the passage of the altar for the Ketores is written (not in its [seemingly correct] place, together with all the vessels of the Tabernacle in the Torah Portion of Terumah, rather) *after* the Tabernacle and its vessels, the Priestly Garments and the inauguration, is, in order to emphasize *the special virtue of the altar for the Ketores*³¹ since through it the main intention of the Tabernacle is fulfilled (“what is first in thought is last in

27) 25, 37.

28) And the details of “pure olive oil, crushed for a luminary” – (in addition to them being said in Parshas Emor) could have been explained together with the details of the [other] items “spices for the anointing oil and for the Ketores incense,” which are mentioned in the beginning of Parshas Terumah (just like “oil for lamps”), and are explained in detail in Parshas Sisa (30, 22 *ff.*).

29) Ramban, Sforno, Shach, Ohr Hachaim *a.l.* And more. And see Torah Sheleimah on the verse. *Ref. a.l.*

30) As regarding the actual making of them in (Parshas Vayakhel) – the Ark, the Table, the Menorah, the Incense Altar, the Altar for the Sacrifices.

31) See Ramban, Shach, Tzror Hamor. And more.

action”³²), as stated in the Midrash³³ that when “the Tabernacle and all its vessels were made and they slaughtered the sacrifices etc. the Divine Presence did not descend until they brought the Ketores.”

And among the explanations of this³⁴ – in the Service of man to his Creator:

Our Sages have said³⁵ “there were two altars one of gold (the inner-altar³⁶) corresponding to *the soul* of a person, and one of copper (the outer altar³⁶) corresponding to the body of the person... just as the body eats likewise the sacrifices of the copper altar were of food, and just as the souls only have pleasure from fragrances therefore the only thing offered on the gold altar was the Ketores incenses,³⁷ things that produce fragrances.”

32) Tzror Hamor *a.l.*

33) Tanchuma on our Parshah, 15 (at the end).

34) Regarding the virtue of incense in comparison to all other sacrifices – see also Zohar vol. 2, 219a. Zohar Chodosh, Shir Hashirim 68a. And see Ohr Hatorah on our Parshah, pg. 1759 *ff.* Sefer Hamaamorim 5635 vol. 1 pg. 5 *ff.* Sefer Hamaamorim 5657, pg. 162 *ff.* Hemshech 5672 vol. 1, ch. 212 *ff.* And see Sefer Hamaamorim Melukat vol. 3, pg. 152. *Ref. a.l.*

35) Midrash Tadshei, chapter 11. And see at length Kli Yakar *a.l.*

36) Note, that the inner Altar alludes to the [love for Hashem from] innermost of the heart [a love that transcends reasoning], and the outer Altar alludes to the [love for Hashem from the] external [aspect] of the heart [i.e. based on reasoning, e.g. fear of being separate from Hashem the source of life etc.] (Likkutei Torah Deushei Sukkos beg. 78d. *e.p.*).

37) As written at the end of our Parshah (30, 9) “you shall not offer on it... and a burnt-offering and a Minchah-offering, and a libation you shall not pour on it” (and see Rabbeinu Ibn Ezra on Terumah (25, 22) that “the reason He did not mention the Ketores Altar only after the Sacrifice Altar* was in order to warn ‘you shall not offer on it a burnt-offering, a Minchah-offering and a libation”).

And in addition to this – they are interdependent – that through the sacrifices (upon the Copper Altar) the phenomenon of *kiruv* (*bringing things close*) to Hashem (Karbon (sacrifice) is an idiom of Kiruv³⁸) is accomplished, whereas through the Ketores the phenomenon (not only of bringing things close, rather furthermore) of *connecting and uniting [with Hashem]* is accomplished (Ketores is an idiom of kishur, connection³⁹), to the extent that they become one entity [with Hashem], as the wording of the Zohar⁴⁰ “I am tied with one knot, Kitira [with Hashem].”

And from this is understood that the main intention of the Tabernacle – “And they shall make a sanctuary for Me *and I will dwell among you*” – is accomplished through *the Ketores*, in which is emphasized the main and ultimate connection with Hashem that they become literally one.

And this concept is emphasized in [the fact] that the passage of the Ketores altar is written *apart from the other [vessels]* – after the Structure of the Tabernacle, the Priestly Garments and inauguration ceremony:

Upon the culmination of all the specific details of the Structure of the Tabernacle, the priestly garments and the inauguration ceremony (in the Torah Portion of Terumah, and most of the Torah Portion of Tetzaveh) – the verses conclude *with the ultimate purpose* of the Tabernacle in general: “And I shall adjoin there with the Jewish People and (the Tabernacle) will be sanctified with My Honor (for I will dwell my Divine Presence in it)... and I shall dwell among the Jewish People... so that I will dwell among you.”⁴¹

*) I.e. after the Command “and this is what you shall offer on the Altar... the daily burnt-offering.”

38) See Sefer Habahir, section 46 (109). And more.

39) See Tzror Hamor ibid. Sefer Hama’amorim Melukat ibid. Ref. a.l.

40) Vol. III (Idra Zuta) 288a.

41) 29, 43-46 and in Rashi’s commentary.

And afterwards [the Torah] adds (as a passage for itself) “and you shall make an altar for the burning of the Ketores,” “[the verse] says that He additionally makes a special request to make the altar to burn the Ketores”⁴² – a higher level of “dwelling among you,” since through the Ketores the unification with Hashem reaches ultimate perfection.

And this obtains greater appreciation since the altar for the Ketores is the culmination⁴³ of the Torah Portion of Tetzaveh – since, “Tetzaveh”, is an idiom of Tzavsah – connection,⁴⁴ alluding to the connection of the Jewish People with Hashem which is mainly through the altar for the Ketores (Kishur, connection) at the culmination of the Torah Portion of Tetzaveh, the completion and ultimate perfection of the unification of the Jewish People with Hashem.

4. And an even deeper understanding of this: the altar for the Ketores emphasizes the connection of the Jewish People with Hashem (“The Jewish People and Hashem are completely One”⁴⁵) by means of the Essence of the Soul, the level of *Yechidah* (“One”), “Yechidah to become one with You,”⁴⁶ which is one with the Essence of Hashem, and through it is accomplished the main and ultimate phenomenon of “Lishochni Besocham” “that *Ani* (*I*) will dwell among you,”⁴⁷ “Ani” literally.

And this concept is alluded to in:

42) Ramban *a.l.*

43) “The conclusion is the main thing” (Berachos 12a).

44) Torah Ohr on our Parshah 82a. *E.p.*

45) See Zohar III 73a.

46) Wording of Hoashanos of the third day of the Sukkos Holiday.

47) Rashi’s commentary *ibid*, 46.

1) The measurements of the Altar, “a⁴⁸ cubit its length and a cubit its width”⁴⁹ – “*singular* cubits... (alluding) to the Soul which is called Yechidah just as Hashem is One so too it is singular [unique],”⁵⁰

2) The incenses of the Ketores (mentioned in the Torah Portion of Sisa, and in its explanation in the Oral Torah in the Baraisa of the making of the Ketores) that “were made up of *eleven* incenses”⁵¹ – which alludes⁵² to [the level of] “eleven days from Mount Sinai,”⁵³ [the Level of] Eleven which transcends the Ten Commandments which were given at Mount Sinai, the level of “You are One however not in the tally [of the ten],”⁵⁴ the Essence of Hashem that transcends the Ten Sefiros [*Revelations* from Hashem], and its parallel in the Soul, [namely,] the level of Yechidah, that transcends the ten immanent powers [of the Soul],

3) The Ketores Service – “at the time⁵⁵ that they burned the Ketores in the Heichal every day all the people withdrew from

48) 30, 2.

49) “And two cubits its height” – “a half a cubit higher than the Table, possibly it was likewise taller than the Menorah, and its [height] corresponded to that of the Cherubim whose wings were spread out upward” (R. Ibn Ezra *a.l.*). And note, that the Cherubim which were embracing each other allude to the ultimate unity of Hashem with the Jewish people (see Yoma 54a).

50) Kli Yakar *a.l.*

51) And alluded to also in the verse “and Aharon shall burn upon it” at the end of our Parshah, as *infra* note 64.

52) Ohr Hatorah on our Parshah, pg. 1762. Chanukah 282b. And more.

53) Devorim 1, 2.

54) Tikkunei Zohar in the introduction (17a).

55) Note that the Ketores that they would burn after the Tamid offering (of the afternoon)... was finished a quarter before the *eleventh* hour of the day (Lechem Mishnah, Hilchos Tefillah 3:2).

[55] [*The hallway entering into the Heichal.*]

the Heichal and the area between the Ulam^{55]} and the [outer] altar no person may be there until the one that burnt the Ketores went out [upon completing his Service]... as the verse says⁵⁶ (in the order of the Service of Yom Kippur⁵⁷) 'and no person should be in the Oheil Moed...'⁵⁸, namely that the Service of the Ketores is in a manner that the Cohen is found *alone* (*Yechidus*) with Hashem, which alludes to the connection by means of the level of Yechidah.

And we may say, that this concept is alluded to also in what the verse says in the concluding words regarding the Ketores altar ([which is also the conclusion of] the Torah Portion of Tetzaveh⁵⁹) “and Aharon shall touch the blood of the Chatas sacrifice of Yom Kippur on the its horns one time a year, one time a year he shall spray upon it for all generations it is Holy of Holies for Hashem” (notwithstanding the fact that this is related *to the service on Yom Kippur*⁶⁰ which is mainly discussed in the Torah Portion of Acharei⁶¹) – which this alludes to the fact that the Service of the Ketores every day is *a prelude and is similar to*

56) Acharei 16, 17.

57) Only that on Yom Kippur when “the burning of the Ketores is *in the Holy of Holies* the whole nation evacuates the Heichal alone and they do not evacuate [the area] between the Ulam and the Altar, since they do not evacuate [the area] between the Ulam and the Altar only when the burning of the Ketores is *in the Heichal* on a regular day” (Rambam, Hilchos Avodas Yom Hakippurim 4:2).

58) Rambam, Laws of Temidin and Musafin 3:3.

59) And note, that in many places it is called “*V’atah* Tetzaveh” (cited in Likkutei Sichos vol. 16 pg. 342, note 9). Which “*Atah* (You)” – alludes to the Essence of Above [the Essence of Hashem] which through the ‘Vav’ (“וַיִּהְיֶה”) it is drawn forth and binds with the essence of the Jewish People. [See supra pg. 95.]

60) “The one and only year” – “on Yom Kippur” (Rashi’s Comm.).

61) “This is what is stated in Acharei Mos (16, 18) ‘and he shall go out to the Altar which is before Hashem and he shall atone upon it’ (Rashi’s Comm.).

the Ketores Service of the High Priest⁶² on Yom Kippur in the Holy of Holies, in which is emphasized the ultimate perfection of the unity of [all three aspects] the Yechidah of the Soul ([corresponding to] the High Priest) and together with the Yechidah (unique) of time (“one and only day of the year,” which alludes to the level of Yechidah which is called “One and only”⁶³) and the Yechidah of place (the Holy of Holies).

And this receives greater appreciation since also in the recitation of the Beraisa¹⁷ regarding the making of the Ketores we mention the Ketores of the High Priest on Yom Kippur: “and there are three extra portions with which the High Priest enters... on Yom Kippur,” moreover, in addition to the necessity of mentioning the three extra portions of Yom Kippur for the calculation of “it had in it 368 portions” (for the 365 days, and an additional for three portions for Yom Kippur), we add and emphasize also the special preparation of the Ketores for Yom Kippur: “And he returns it to the grinder on Erev Yom Kippur... in order that it should be very finely ground” – which this emphasizes the connection of the Ketores of Yom Kippur to every day.

5. There is also an additional essential phenomenon in the Ketores Service – “and Aharon shall burn the Ketores incenses every morning *upon arranging the lamps* he shall burn it *and when Aharon lights the lamps* in the afternoon he shall burn it”⁶⁴:

62) And similarly in [the Service] of every single Jew – “and you shall be for me a kingdom of Cohens,” “high priests” (Yisro 19, 6 and in Baal Haturim). And see Rambam, end of Hilchos Shemittah VeYovel: “not only the tribe of Levi alone rather each and every person... that his spirit bequeathed... behold he is sanctified [with the holiness of the] Holy of Holies [of which only a high priest can enter].”

63) Tosafos *s.v.* Ad Echas – Menachos 18a.

64) See Ohr Hatorah, our Parashah, pg. 1762: “this verse [30, 7] has *eleven* words in it, which we may say [that this] alludes to the eleven spices of the Ketores etc.... to draw the revelation of the ‘One and Only Master’ throughout the ten Sefiros.”

“Lamps” – allude to the Jewish Souls, “the Lamp of Hashem is the Soul of man,”⁶⁵ which are fixed and lit through Torah and Mitzvos, “a⁶⁶ lamp is a Mitzvah and Torah is Light.”⁶⁷

And in addition to this, through the lighting of the lamps the holy light is drawn forth and revealed also *in the world*, as the exposition of our Sages⁶⁸ on the verse⁶⁹ “And they shall take for you pure olive oil’...’to you’ and not ‘to me,’ I do not need it for light’... ‘and you shall make for the Sanctuary Shkufim Atumim windows,⁷⁰’ we have learned, Shkufim (wide) towards the outside and Atumim (narrow) towards the inside (narrow in the inside and it gets bigger and bigger towards the outside, in order that the *light should leave the Heichal and shine into the world*, for) ‘I do not need it for light.’ ‘Outside the curtain of Testimony in the Oheil Moeid,’ it is a testimony *to everybody in the world* that the Divine Presence rests among the Jewish People’ – which this is a main purpose in making the Tabernacle, in order that through it there should be the Dwelling of the Divine Presence *in the world*⁷¹ and through this the uniting of the Upper Realms and Lower Realms which began at the beginning of the Giving of the Torah reaches perfection.⁷²

And we may add, that the content of the verse regarding the relation of the Ketores *with the lamps* alludes to the fact that the drawing forth and revelation of “eleven” (the eleven spices of the Ketores) throughout the ten Sefiros ([i.e.] in the world) is accomplished through the lamps.

65) Mishlei 20, 27.

66) Ibid 6, 23.

67) See Shmos Rabbah on our Parshah 36:3. And see also Sefer Hama’amorim Melukat vol. 5, pg. 295 ff. *Ref. a.l.*

68) Menachos 86b and in Rashi’s commentary.

69) Emor 24, 2-3.

70) Melachim I 6, 4 and in Rashi’s commentary.

71) “When did the Divine Presence dwell on earth on the day the Tabernacle was erected” (Bamidbar Rabbah 13:2).

72) Tanchuma Va’eira 15. Shemos Rabbah 12:3. And more.

[72] [*In contrast to the Level of Yechidah which is transcendent.*]

And based on this we may explain the reason for the Service of Ketores being at the time of the arranging and lighting of the Lamps (“at the time of arranging them,” “at the time of lighting them”) – that the ultimate perfection of the connection with Hashem (through the level of Yechidah) in the Service of *Ketores* is drawn forth and revealed in an openly manifested manner *through the lamps* in all the specific levels of “the Lamp of Hashem – the Soul of man” (also in the internal powers [of the Soul]^[72]) and in all the aspects of Service of “a Mitzvah is a Lamp and Torah is Light,” including it being drawn and revealed also in the world.⁷³

And this concept is emphasized more in the fact that the Ketores Service was *in the middle of* the arranging of the lamps, namely that they would divide the arranging of the five lamps and the arranging of the two lamps with it, in correlation with the opinion of the Sages that we divide them *with the Ketores*, not like the opinion of Abba Shaul that we separate them with the blood of the Tamid sacrifice (as supra ch. 1) – which through this the arranging of the two lamps is on a higher level,⁷⁴ namely that since it comes after the Ketores, it is exceedingly emphasized in it the drawing forth and revelation of the level of *Ketores* (which transcends the level of sacrifices of which the main one is the Tamid sacrifice, as the opinion of Abba Shaul that we separate them with the blood of the Tamid sacrifices),

73) See also Tzror Hamor on this passage: “the Ketores Altar... unites the lowest realms with the upper realms and the upper realms with the lowest realms.”

74) And based on this we may explain the allusion in the precise wording of the Zohar and the Bechaye (supra note 3) “the Ketores is only offered at the time that the *oil is offered*,” “the oil of the Menorah which was *offered* [lit] at the time of the Ketores” (using the term ‘offer’ which is not commonly used with regard to oil [lamps]) – that through the offering of the Ketores in middle of the arranging of the lamps the (accomplishment of the arranging of the) lamps (oil) is *elevated and brought close* (offered) to (the drawing forth and revelation of the level of the) *Ketores*.

namely that also this level shall be drawn and revealed in the Service of the revealed powers and even reaching the world.⁷⁵

And this attains greater appreciation based on what the Rambam writes⁷⁶ that after the arranging of the five lamps “(the one who merited to burn the Ketores) enters and burns it, and afterwards the one that merited to clean the Menorah enters and fixes the two lamps and *the one that burnt the Ketores goes out together with the one who cleans the Menorah*” – that [the Rambam] adds to the wording of the Mishnah⁷⁷ [that merely states that upon completing the Services] “they [all] came and stood...” [without going into any detail] and emphasizes that after the Cohen that burns the Ketores completes his service he does not leave immediately, rather he stays inside until the Cohen that fixes the two lamps enters, and only after the completion of arranging the lamps they both go out together – and we may say, that this alludes to the fact that the arranging of the two lamps has also *the assistance of the Cohen who burns the Ketores*, so that *through the lamps* the level of connection and unification *brought about through the Ketores* shall be drawn forth and revealed.

6. Based on this we can explain also the reason why the Torah Portion of Tetzaveh begins with the passage regarding the lamps:

75) And note, that the two lamps (that are fixed after the Ketores) allude to [the Sefiros of] Yesod and Malchus (Ohr Hatorah on our Parshah, pg. 1763 *ff.* Bahalosecha, pg. 346), and through them the drawing forth and revelation in [the lower worlds,] Beriah Yetzirah and Asiyah is accomplished (Ohr Hatorah Chanukah, end pg. 286a) – which in them is more emphasized the drawing forth and revelation in the *world*.*

*) *And see Ohr Hatorah on our Parshah, end pg. 1762 (from his actual holy handwriting) that the 6th and 7th lamp unites the Heaven with the earth.*”

76) Laws of Temidin and Musafin 6:4.

77) Tamid 7:2.

We explained above (Ch. 3) that “Tetzaveh” alludes to the Tzavsa, unification with Hashem, which is mainly through the Ketores altar which is discussed at the conclusion and culmination of the Torah Portion.

And just as in the passage of the Ketores in the culmination of the Torah Portion there is emphasis on the fact that the level of Ketores (Kishur, connection) is drawn forth and revealed in the world through the lamps, likewise there is emphasis also (and mainly) in the beginning of the Torah Portion that the level of “Tetzaveh” (Tzavsa – connection, like “Ketores”) is drawn forth and revealed in a clearly manifested manner through the lamps – and so the Torah Portion of Tetzaveh begins with *the passage of the lamps*⁷⁸: “and you Tetzaveh (shall command) the Jewish People and they shall take [and bring] to you pure olive oil... to light an eternal lamp,” “in the Oheil Moed outside of the of the curtain concealing the [Ark of] Testimony...” – drawing forth and revealing the level of *Tetzaveh*.

In slightly other words:

The content of the Torah Portion of Tetzaveh (is for the most part) regarding the priesthood of Aharon and his children for the Service in the Tabernacle which through this “(the Tabernacle) will be sanctified with My Honor” (that My Divine Presence shall dwell in it). Therefore, the opening of the Torah Portion is with the main service of Aharon and his children which through it the dwelling of the Divine Presence *in a revealed manner* is brought about – the passage of the lamps; and its culmination is *with the ultimate perfection of the Dwelling of the Divine Presence* through the service of the Ketores (and it being drawn forth and revealed through the lamps) in the passage of the Ketores altar (which mentions also regarding the arranging and lighting of the lamps in its conclusion).

78) Not only the mention of lamps (parenthetically) in the passage of the Ketores (in connection with the time for the Ketores Service), as at the conclusion of the Torah portion.

7. An explanation of this concept in the daily Service of man:

Since every day a person becomes “a new creation⁷⁹” there must be a renewal of all aspects of his Service (“Everyday it should be new in your eyes”⁸⁰) which their central point and purpose is “Vshochni (I will dwell) among you,” beginning with *the renewal of the Ketores Service*,⁸¹ (at the beginning of the day, “every morning”⁸²) which is the main and ultimate [phenomenon] of “I shall dwell among you,” through the level of Yechidah.

And this phenomenon is emphasized in the recitation of the Ketores passage everyday:

In addition to the recitation of the verses which speak about *the daily Ketores Service* (“and Aharon shall burn the Ketores incense every morning... (and) in the afternoon he shall burn it”) *we proceed* and say also the verses which speak about *the preparation* of the Ketores (“you shall take incenses...”), and after this we add [and say] also the specific details of the preparation of the Ketores which are explained in the Braisa regarding the making of the Ketores – even though it speaks about the preparation of the amount of Ketores that is needed *for the whole year* (which they would prepare all at once and not every day by itself),⁸³ as

79) Shulchan Aruch Admor Hazaken, Orach Chaim beg. sect. 4, and beg. sect. 6. And see ibid 46:6.

80) Ibid, 61:2.

81) Note from the phenomenon of “new-comers offer the Ketores” (Yoma 26a. Rambam Hilchos Temidin Umusafin, 4:7).

82) See Pesachim 59a (and in Rashi’s Comm.): “there is no (offering) that precedes the morning Tomid Sacrifice besides for the Ketores alone, about which the verse says ‘in the morning, [indeed] in the morning’” (and see Ohr Hatorah on our Parshah, end pg. 1763. Chanukah, 280b).

83) “The Ketores is made [anew] every year” (Rambam Hilchos Klei Hamikdash, beg. ch. 2), for it must come from the new contribution (Hilchos Shekolim 4:12). “Twice a year they would regrind it, in the summer they would scatter it so that it would not rot, and in the rainy season [winter] they would pile it up so that it would not lose its fragrance”

written in the Braisa “it had 368 portions in it, 365 correlating to the number of the days of the solar year⁸⁴... and three additional portions with which the High Priest would go into....”⁸⁵

And we may say, that this emphasizes that in addition to the Ketores service connected to this day, there must also be every day *the general concept of the making of the Ketores* – the general connection of the Essence of the Soul, the level of the Yechidah, with Hashem, *is renewed*, which through this the main and ultimate phenomenon of “I will dwell among you” is accomplished.

8. And furthermore and mainly that the Service of Ketores is “upon the arranging of the lamps... and when Aharon lights the lamps,” namely, that the renewal of the making of the Ketores (the Kishur, connection, of the Essence of the Soul with Hashem) is drawn forth, revealed and clearly manifested in all the aspects of the Service of the day, also when he is occupied in worldly matters⁸⁶ (“all of your actions shall be for the sake of Heaven”⁸⁷ and “in all your ways you should make Him known”⁸⁸) :

(Hilchos Klei Hamikdash, ibid law 7).

84) And they would not make it in correspondence to the lunar year, since it is insufficient in a leap year [whereas when the extra due to the additional days of the solar years are added up it compensates for the long leap year] (Comm. of the Rosh – brought in Shitah Mekubetzes, Krisus ibid). And see the following note.

85) “And the rest is deemed excess Ketores” (Hilchos Shekolim and Klei Hamikdash, ibid). And also the 11 portions that are extra in a regular [lunar] year which has only 354 days are included in the ‘excess Ketores’ (R. A. Bartenura on Shekolim, 4:5).

86) Note that the reason why “new-comers offer the Ketores” (as supra note 81) is “because it makes [the one who offers it] wealthy” (Yoma, ibid), which we may say, that this alludes to the connection [of Ketores] to the matters of the world (wealth in the literal sense).

87) Avos 2:12. And see Rambam Hilchos De’os, end of chapter 3.

88) Mishlei 3, 6. And see Rambam ibid. Shulchan Aruch Admor

The renewal of the connection of the Soul with Hashem every day is accomplished during the Shema recitation and the Amidah Prayer, which is the concept of [stating that one is ready to] sacrifice ones Soul [for the unity of Hashem] in [the recitation in Shema that Hashem is] Echad (one),⁸⁹ and the ultimate self-nullification of standing before the King during the Amidah Prayer.⁹⁰

And this phenomenon continues and is manifested also after one completes the service of the Shema recitation and Amidah prayer, throughout the entire day – that also when he is occupied in worldly matters, “you shall conduct yourself in the normal way of the world,”⁹¹ when a person must think and speak about business matters in a manner of “doing business honestly”⁹² and automatically he loses his concentration on the unity [with Hashem] at the time of the Shema recitation and the Amidah prayer⁹³ [*similar* to what the Alter Rebbe writes in

Hazaken, Orach Chaim 156:2.

89) See Ohr Hatorah on our Parshah (end pg. 1764 *ff.* Chanukah, 282b) the connection of the Shema recitation *to Ketores* (as emphasized in the time for the Shema recitation – until the end of 3rd hour [of the day], similar to the Ketores every morning, in the 3rd hour [of the day], before the offering of the Tomid whose time is during the 4th hour [of the day]) – that the Shema recitation is the level of ‘fragrance,’ ‘Lere’ach (because the fragrance) of Your oil,’ Lere’ach is the numerical value of 248, the 248 words of the Shema recitation (and therefore the child realized from the smell of their clothes that they didn’t recite Shema).

90) Note the relation of Prayer to Ketores – as the verse says (Tehillim 141, 2) “my prayer shall be pleasing before You as Ketores” (and see Zohar vol. 1, cited in note 3).

91) Brachos 35b.

92) Yoma 86a.

93) Moreover: even while one is occupied in Torah study, which “Torah study... is also in a sense literal self-sacrifice just as when it [the Soul] leaves the body... when one does not think of worldly matters” (Tanya end ch. 41), nevertheless, the contemplation of self-sacrifice is only a preparation at the beginning of the study (and at most – every hour (*ibid*)),

Tanya⁹⁴ that although “this unity [of the Soul with Hashem through the fulfillment of Mitzvos] is eternal forever and ever *Above*,” nevertheless, “*below* it is under the [confines] of time and only at the time the person is occupied in Torah or a Mitzvah he is united with Hashem, for afterwards if he occupies himself with something else he, below, is separated from the Unity Above”⁹⁵], nevertheless, *the Essence of Judaism extending from the essence of the Soul*, the connection with Hashem at the height of unity, “with one knot I am tied,” is recognized upon him, namely that in all situations (“from night to day”) it exists with eternal strength (“an everlasting statute”).

9. And we may add and explain the reason why we recite every day “Abaye⁹⁶ would list the Services according to the opinion of *Abba Shaul*... the arranging of the five lamps precedes the blood of the Tamid sacrifice, and the blood of the Tamid sacrifice precedes the arranging of the two lamps, and the arranging of the two lamps precedes the Ketores, notwithstanding the fact that the law is *in accordance with the*

however during the actual study he must place his entire concentration on the specific details that he is studying in Torah as they are vested in matters of the world, “one who exchanges an ox for a donkey,” and the like. And likewise when one is occupied in fulfilling Mitzvos, and especially the Mitzvah of Tzedakah and acts of good deeds (the essence of all the Mitzvos [see Tanya 48b]), that he must place his full concentration on efforts for the good of his fellow in physical matters, and the like.

94) Chapter 25 (32a).

95) And there [he continues]: “and this is only when one occupies himself with truly void matters that are not necessary at all for the Service of Hashem,” whereas in our case, where the occupation in worldly matters is “for the sake of Heaven.” However, even when one is occupied in worldly matters “for the sake of Heaven,” and even in a manner that “in all your ways you shall make Him known,” he must turn his attention away from the [unique] connection [with Hashem] of the time of the Shema recitation and Amidah Prayer.

96) Yoma 33a.

opinion of the Sages that the Ketores is in between the arranging of the five lamps and the arranging of the two lamps:

The Beis Yosef writes⁹⁷ “Although the Rambam... rules like the opinion of the Sages who argue with Abba Shaul and say that the Ketores separates between the arranging of the five and the arranging of the two [lamps] and the slaughtering of the Tamid sacrifice and spraying of its [blood] precedes the arranging of the five, and it seems that this is also the opinion of the Smag... and according to this it would have been correct to list them as follows... the blood of the Tamid sacrifice precedes the arranging of the five lamps and the arranging of the five lamps precedes the Ketores and the Ketores precedes the arranging of the two lamps... [nevertheless] since we see [*lit. the world found*] that Abaye listed the order [of the service] in accordance with the opinion of Abba Shaul, it seems that he is of the opinion that this is the law, and therefore they did not want to change that order.”⁹⁸

And seemingly this needs explanation:

1) Certainly the Ramabam and the Smag knew that Abaye listed the order [of services] in accordance with the opinion of Abba Shaul which from this it is understood that so is the law, and nevertheless they ruled that the law is like the Sages, what innovation “did *the world find* that Abaye listed it in accordance with the opinion of Abba Shaul,” and therefore “they did not want to change that order,” *contrary* to the ruling of the Rambam and the Smag that the law is like the ruling of the Sages?

97) Orach Chaim sect. 48 (*s.v.* Veyesh Nohagin).

98) And in Sefer Haeshkol: “they instituted it to be recited [daily] since it includes all the Services that were in the Sanctuary, and their passages [in short, thereby fulfilling the words of our Sages that when one studies about the Sacrifices it is as if they actually brought the Sacrifice (in the time of exile)].”

2) And mainly: In the order of the Yom Kippur services we say,⁹⁹ “he enters the inner-chamber to fix the five lamps and burn the Ketores of the morning and fix the remaining two lamps” – as the opinion of the Sages which the law is like them, and not like Abaye who listed the order [of services] in accordance with the opinion of Abba Shaul.¹⁰⁰ And now: If in the order of the Yom Kippur services *they changed* from the words of Abbaye who ruled like Abba Shaul, why *did they not make a change* in the order of the daily Services?

And we may say the explanation of this – based on the deeper dimensions [of this law]:

“*The world (found)*” [Olam, world] an idiom of Helem (concealment),¹⁰¹ alludes to the state of exile, “children *who are exiled from their father's table*,”¹⁰² which then they are in a state of, “*Yasom (an orphan)*,” as alluded to in the name of “Abbaye,” the acronym of “*Asher*¹⁰³ *B'cha Yerucham Yasom* (...that with You [Your help] orphans will be granted mercy)”,¹⁰⁴ since their Father [Hashem] is found in a different place (so to say), as alluded to in the name of “*Abba Shaul*,” that it is necessary to “borrow” (so to say) a father from somewhere else.

99) In the hymn “You have established all of these.”

100) See also Shaar Hakolel ch. 3, letter Chof (and in my note *a.l.** And see infra note 110).

*) *In Shaar Hakolel appearing in Siddur Torah Obr, Kehos 5747, (256a). And in Shaar Hakolel (Kehos 5751) pg. 15. The Publisher.*

101) Likkutei Torah Shelach 37d. *E.p.*

102) Brachos, end 3a.

103) Hosheia 14, 4.

104) For, since his father passed away before he was born, and after he was born his mother passed away, they said about him “...that with You [Your help] orphans will be granted mercy,” and due to this he was called “Abaye” (although his name was Nachmeni) – Seder Hadoros, under this title.

And therefore, regarding the recitation¹⁰⁵ of the daily services every day “they did not want to change that order” which Abbaye listed in accordance with the opinion of Abba Shaul that “the arranging of the two lamps precedes the Ketores” – since, in a state of concealment of the time of exile it is not (that) possible¹⁰⁶ for the level of Yechidah to be drawn forth and manifested¹⁰⁷ in an internalized manner [in our G-dly] service to

105) A Recitation in the time of exile in a manner of “our lips shall compensate for bulls,” whereas regarding the actual Service at the time that the Holy Temple stands, regarding which the Rambam and the Semag ruled that the law is in accordance with the opinion of the Sages.

106) And based on this, we can truly appreciate [the fact] that most of the explanations in Chassidic discourses (cited in note 12) are [explanations] of the opinion of Abba Shaul, although the Law is in accordance with the opinion of the Sages (as emphasized and [mentioned] a number of times in Ohr Hatorah *ibid*, and nevertheless, it is not explained [there] the content of the division between the arranging of the five and the two with the Ketores, in the Service of man).

And see Ohr Hatorah on our Parshah (pg. 1762 – from his actual holy handwriting): the 5 lamps is the concept of betrothal [the number 5 represents the 5 books of Moses given at Mt Sinai, which was the beginning of the union of Hashem and the Jewish people] ... afterwards the Ketores the [concept of the] innermost of the heart – married [i.e. a complete bond between Hashem and the Jewish people], and likewise the phenomenon [through] the 2 lamps (after it) the uniting of [the Sefiros of] Yesod [‘male’] and Malchus [‘female’] – marriage” – which this phenomenon is (mainly) in the Time to Come, “*in the Time to Come* there will be the ‘Marriage’ [ultimate unification of Hashem and the Jewish people]” (Shemos Rabbah, end ch. 15).

107) However the level of Yechidah (Ketores) on its own [not as it illuminates *the world*], which is the concept of self-sacrifice – is emphasized in the time of exile *more* than in the time when the Holy Temple [is standing]. And we may say, that this is alluded to in the order of [Services of] Abaye in accordance with Abba Shaul (in the time of exile) – that the Ketores does not preface the arranging of the two lamps (drawing forth the [level of] Yechidah into the level of Revelations), rather it is a Service on its

the extent that it is drawn forth and manifested in the world, alluded to in the preceding of the Ketores before the arranging of the two lamps (as the opinion of Abba Shaul that the Ketores is not an preparatory step for the arranging the two lamps, rather a service for itself).

However regarding the recitation of the order of the services *on Yom Kippur* – since on Yom Kippur the Jewish People find themselves (even during the time of exile) *on a high level*,¹⁰⁸ to the extent that each and every Jew is similar to the High Priest who enters into the Innermost Chamber,¹⁰⁹ we say⁹⁹ “he enters the inner-chamber to fix the five lamps and burn the Ketores of the morning and fix the remaining two lamps,” as the law in accordance with the opinion of the Sages that the Ketores precedes the arranging of the two lamps, which alludes to the drawing forth and manifestation of the level of Yechidah in an internalized manner [in our G-dly] service to the extent that it is drawn forth and manifested in the world.¹¹⁰

own, self-sacrifice in its pure state.

108) See Shulchan Aruch Admor Hazaken, Orach Chaim 610:9. 619:9.

109) Which therefore each and every Jew says the entire order of the Service of the High Priest, including the Prayer of the High Priest, and concludes: “just as You listened to the Prayer of the High Priest... likewise listen [to the Prayer of] our mouths.”

110) Note that the difference between every day and Yom Kippur is alluded to also in the difference in the anonymous Mishnah [meaning that so is the final law and not a mere individual opinion] – that in the Tractate *Tomid* (the regular order of every day) he writes in accordance with the opinion of Abba Shaul (“the one who merits to fix the Menorah enters and finds two lamps...” (and afterwards) “the one who merits to do the Ketores...” (ch. 6, Mishnah 1–3. And see Comm. of the Mishnah by the Rambam *a.l.*)), and in Tractate *Yoma* (the order of Yom Kippur) he writes in accordance with the opinion of the Sages (“he burns the Ketores and fixes the lamps” (ch. 1, Mishnah 2), “he enters to burn the Ketores of the morning and fix the lamps” (ch. 3, Mishnah 4)).

And we may say, that from the recitation of services on Yom Kippur (“once a year”) is drawn forth over the entire year [as alluded to in the recitation of the Beraisa regarding the making of the Ketores: “and three extra portions with which the High Priest would enter... on Yom Kippur and he returns it to the grinder on Erev Yom Kippur... in order that it should be very finely ground”], that also every day there shall be *a foretaste* of the ultimate perfection of Yom Kippur that the Ketores is *in the middle* of the arranging of the lamps.

10. And a special empowerment for all the above – in the exclusive time of the year (“once a year”) in which we read from the Torah the Portion of Tetzaveh (in a communal gathering and with a blessing before it and after it):

The Torah Portion of Tetzaveh – which concludes with the passage of the *Ketores altar and the burning of the Ketores*, and its continuation in the Torah Portion of Sisa *regarding the making of the Ketores* (after the preface regarding the Half Shekel), “take for yourself incenses... and you shall make it into Ketores...” – is always read in the month of Adar.¹¹¹

And among the reasons for this – since “on the first of Adar they announce regarding the Shekels so that each and every person should prepare his half-Shekel so that he will be ready to donate”¹¹² for “the [money reserve called the] Terumas Halishkah,”¹¹³ which “from it they take [the money to purchase] the daily Tamid sacrifice... *and the Ketores* and the salary for those making it”¹¹⁴ “When Rosh Chodesh Nissan comes... they buy

111) And in a leap year – in the first Adar, “first” also in terms of virtue and significance, and we find in Jewish law that in many matters the First Adar is referred to as “Adar” without specifying which one (See Tur Orach Chaim, sect. 428. Rama ibid sect. 427. Tur Shulchan Aruch Choshen Mishpat, 43:28).

112) Rambam, Laws of Shekalim 1:9.

113) Ibid 2:4.

114) Ibid, beg. chapter 4.

the Ketores from them from the new contribution in order to offer it from the money of the new contribution.”¹¹⁵

And based on this we may say that the reading of the passage of the Ketores (at the end of the Torah Portion of Tetzaveh and the beginning of the Torah Portion of Sisa) in the month of *Adar*, is an empowerment *for the renewal* of the general service of making the Ketores and offering it (*from the new contribution*) for the entire year,¹¹⁶ which in it is emphasized the ultimate Service of the Tabernacle, “so I shall dwell among you” [namely,] that the connection with Hashem through the Essence of the Soul, the level of Yechidah (*Ketores*) is drawn forth, revealed, and clearly manifested [and internalized] by the internal-powers [of the Soul], and in all aspects of the Service, including Service in worldly matters (*lamps*).

And we may add [that there is] an additional connection of lamps (oil) and Ketores to the month of Adar – “oil and Ketores *gladden* the heart,”¹¹⁷ and “when we enter Adar *we exceedingly increase in joy*,”¹¹⁸

And all of this is emphasized even more in the calendar layout of this year – since the Shabbos of the Torah Portion of Tetzaveh occurs on *the 11th* of Adar, and Erev Shabbos (“One who toils on Erev Shabbos shall eat on Shabbos”¹¹⁹) is on the *10th* of Adar:

The day of Shabbos is connected to the level of the *Yechidah* of the Jewish People – as the words of our Sages¹²⁰ “Shabbos said before Hashem 'Master of the universe, all of them (6 days of the week) have a partner, and I do not have a partner

115) Ibid, end chapter 4.

116) And from this we attain the power for the specific renewal [of every day] that every day they shall be new.

117) See supra note 3.

118) Ta'anis end 29a.

119) Avodah Zarah, end 3a.

120) Bereishis Rabbah 11:8.

(*Yechidah* ('the unique one')), Hashem answered him 'the Jewish People are your partner,' since also the Jewish People are "Yechidah", as the verse says¹²¹ "*Hein (behold)* this Nation dwells alone," "all of the letters have a partner except for these two letters (Hey and Nun)... (since) they are by themselves Likewise the Jewish People are... by themselves," ¹²² the level of Yechidah.¹²³ And emphasized even more when Shabbos occurs on the 11th day of the month¹²⁴ – the *Acabad Asar* (*one [plus] ten*) day, "You are One however not in the tally [of ten]" which is connected to the level of Yechidah.

And Erev Shabbos, which occurs on the 10th day of the month alludes to the ultimate perfection of the Service of the Jewish People (who are compared to the moon and count by the moon¹²⁵ [and the month is a lunar month^[125]]) with the Ten Powers of the Soul, the ten immanent powers.

And the unification of both of them – "one who toiled on Erev Shabbos shall eat on Shabbos" – denotes the drawing forth and revelation of the level of Yechidah (11) in the immanent powers (10).

And we may say that when we read the Torah Portion of Tetzaveh in this [unique] calendar layout the content of the Torah Portion is emphasized even more, namely, that through *the lamps*¹²⁶ *the Ketores* (11) is drawn forth and revealed in all aspects of the Service with the immanent powers (10).¹²⁷

121) Balak 23, 9.

122) Shmos Rabbah 15:7.

123) See Likkutei Torah Shir Hashirim at the end. And see Sefer Ha'erchim Chabad, Maareches Osiyos at the end. *ref. a.l.*

124) And especially in the month of Adar – when there is already the completion of *eleven* months of the year (from Nissan until Shevat).

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

[125] [*And ten is a complete number.*]

126) Note the connection to Shabbos candles (which are connected to the lamps of the Sanctuary (see Yalkut Shimoni beg. Parshas Bahaalosecha))

11. And may it be the Will of Hashem [that each and every Jew and Jewess] shall utilize the empowerment of Erev Shabbos and the Holy Shabbos of the Torah Portion of Tetzaveh, the 10th and 11th of the first Adar, to accomplish upon himself the renewal of the Ketores Service and the drawing it forth throughout all aspects of Service throughout the entire year.

Moreover and mainly – that in addition to affecting oneself, one must accomplish upon others to do all of the above, and it would be good – to [affect] *ten* Jewish People, a ‘holy congregation,’¹²⁸ which includes the completeness of all the Jewish People (as understood from the wording of the Zimun blessing “the same thing said for ten people is used for 100,000 people”¹²⁹).

And to add, that affecting others is especially emphasized in the lighting of the Menorah in the Torah Portion of Tetzaveh – the effect of Aharon the Cohen on all the 7 categories of the Jewish People,¹³⁰ “to light a continuous lamp,” “he lights it until the flame shines by itself,”¹³¹ namely that “the Lamp of Hashem – the Soul of man” shall shine with “Mitzvah – a lamp and Torah – light,” which is also the Service of each and every Jew and Jewess, as the instruction of the Mishnah¹³²: “You shall be among the students of Aharon... love the creations and bring them close to the Torah.”

And the most important of everything – that from the reading and Torah study¹³³ regarding the lighting of lamps and

which upon their lighting the Shabbos commences – the uniting of the tenth day (Erev Shabbos) with the eleventh day (Shabbos).

127) For the full explanation of this see supra pg. 94 *ff.*

128) See Brachos 21b. *Ref. a.l.*

129) Ibid 49b – in the Mishnah.

130) See Likkutei Torah, beg. Parshas Beha’aloscha. *E.p.*

131) Beginning of our Parshah and in Rashi’s commentary.

132) Avos 1:12.

133) And as the wording of the Scriptures *in the Haftorah of Parshas Tetzaveh* (Yechezkel 43, *ten and eleven*): “tell the Jewish people [about] the

the burning of the Ketores we shall merit *literally* immediately *to the fulfillment* of the Mitzvah of lighting the lamps and burning of the Ketores by the High Priest *in the third Beis Hamikdosh*,¹³⁴ which “is built and established, it will be revealed and descend from heaven”¹³⁵ – at the time of the Minchah Prayer on the Holy Shabbos Day of the 11th of the First Adar, in close proximity after the reading of the Torah Portion of Tetzaveh: “to light an eternal lamp,” “when Aharon lights the lamps in *the afternoon* he shall burn it” – “they do not inaugurate the golden altar only with the Ketores of the afternoon,”¹³⁶ “and they do not inaugurate the Menorah only with the lighting of the lamps in the afternoon,”¹³⁷ – *literally* immediately.

Holy Temple... its image and its architectural layout... and all its laws make known to them...”, as explained in the Midrash (Tanchuma Tzav 14) that “Hashem said to him (Yechezkel)... go tell them and they shall occupy themselves in studying the architectural layout of the Holy Temple in the Torah, and in this merit, their studying will be considered in My eyes as if they were occupied in the building of the of the Holy Temple,” including that ‘the building of My house is not neglected’ (see Likkutei Sichos vol. 18, pg. 412 *ff. ref. a.l.*).

134) Including the Service of the Ketores by the High Priest in the Holy of Holies – “at any time that he desires to enter [the Holy of Holies] he may enter, only that it must be with this order of Services” (Vayikra Rabbah 21:7. And more).

135) Commentary of Rashi and Tosfos, Sukkah end 41a. And more.

136) Rambam, Laws of Temidin and Musafin beg. chapter 3.

137) Ibid, law *eleven*.

**From the Sichos (talks) of Tuesday Night, Wednesday
Night and Thursday Night – Friday, Ushering in the Holy
Shabbos, As Well As [the Talks], on the Shabbos Day of
Parshas Ki Sisa, 14th – 18th of Adar I, 5752**

– Translated from Yiddish –

1. In the Torah Portion of Ki Sisa we find something unique:

The Torah Portion discusses matters of extreme opposites, namely, the first Tablets,¹ the sin of the golden calf and the breaking of the Tablets,² the rectification and atonement for the sin through the prayer of Moshe,³ Moshe seeing the Glory of Hashem,⁴ the 13 attributes of Mercy,⁵ the giving of the second set of Tablets,⁶ and finally at the conclusion [of the Torah Portion] regarding the ‘face of Moshe shining.’⁷ Which although these events took place in one series-of-events, nevertheless in addition to the fact that we have to understand why the Torah (an idiom of Hora’ah (instruction)⁸) relates to us at length regarding these undesirable matters (and especially that seemingly: what happened, happened,⁹ and “The Torah doesn’t even use a negative expression when speaking about the impurity of an impure animal”¹⁰) – [what more] they are completely different, from one extreme to the other, with an exceedingly great distance between them?:

1) 31, 18. 32, 15-16.

2) 32, 1 *ff.*

3) Ibid 30, *ff.*

4) 33, 17 *ff.*

5) 34, 5 *ff.*

6) Ibid 1 *ff.*

7) Ibid 29 *ff.*

8) See Radak on Tehillim 19, 8. And more. And see Zohar vol. 3, 53b.

9) Similar to Yoma 5b. And more.

10) Bava Basra, 123a. And see Pesachim 3a.

The first tablets are a most exceedingly high entity which was given from Above, “the Tablets are the work of Hashem and the writing is the writing of Hashem,”¹¹ the breaking of the Tablets (due to the making of the golden calf) was a descent like none other, the 13 attributes of Glory and Moshe seeing the Glory of Hashem – a most great phenomenon, and afterwards the giving of the second set of Tablets – an entirely new type of Tablets (“*you* shall engrave,”¹² the work of the hands of Moshe), and also they were given as a result of the sin and the breaking of the first Tablets, and were given in a different time [the giving of the First Tablets was at the end of the first 40 days [of Moshe ascending to Heaven], and the giving of the second set of Tablets at the end of the last 40 days, on Yom Kippur]¹³, and nevertheless these are all found in one Torah Portion, one right after the other. Which emphasizes that it is pertinent to know that they are all part of one series of events.

Furthermore:

In our Torah Portion it also speaks about the details of *the virtue of the First Tablets* (“Stone tablets written by the ‘finger’ of Hashem,”¹⁴ “Tablets engraved on both sides through and through...and the Tablets are the work of Hashem and the writing, the writing of Hashem engraved on the Tablets,”¹⁵ what more, also regarding the second set of Tablets the Torah emphasizes the virtue of the first set of Tablets – “you shall engrave two stone tablets *like the first ones...*”¹² merely *like* [the first ones], since they do not reach the virtue of the first ones which are “the work of Hashem”).

Now, seemingly: the details regarding the virtue of the first Tablets should have been written at the end of the Torah Portion of Mishpatim, [since] there is the main place where the

11) Our Parshah 32, 16.

12) Ibid 34, 1.

13) Rashi's Comm. on ibid, 29.

14) Our Parshah 31, 18.

15) Ibid 32, 15-16.

first Tablets are discussed (“ascend to Me upon the mountain...and I shall give you the stone Tablets...”¹⁶). And here, it would have been sufficient to say in short (as an introduction to the making of the golden calf and the breaking of the Tablets) “And He gave to Moshe two Tablets of Testimony, Tablets of stone, upon concluding to speak to him on the mountain of Sinai,”¹⁴ and [immediately] afterwards “and the nation saw that Moshe was delaying...”²

It is seemingly inappropriate to speak about *additional new* aspects regarding the *virtue* of the first Tablets specifically where it discusses (the sin which brought about) *the breaking* of the first Tablets – it is like flaunting riches in front of a poor person¹⁷ Heaven forbid?!

– Only from this it is understood, that the first Tablets are mentioned here (not only as a side point and as a [mere] introduction to the making of the golden calf and the breaking of the Tablets, rather) as a part of one matter, *one* series-of-events – of the first Tablets, the breaking of the Tablets, and the second set of Tablets.

Even according to the opinion of Rashi’s commentary,¹⁸ that “not every aspect in the Torah is written in chronological order, [namely that] the making of the golden calf preceded the command regarding the Making of the Mishkan (Tabernacle) many days beforehand, for on the 17th of Tammuz the Tablets were broken and on Yom Kippur Hashem forgave the Jewish People and the next day the contributions for the Mishkan began...” [therefore the story of the golden calf is not really part of the Torah portion of Sisa] – nevertheless (1) this seemingly does not [answer the questions] regarding why the details of the first Tablets are mentioned here, [instead of them being mentioned in the main place where the first Tablets are

16) Mishpatim 24, 12.

17) Mishlei 17, 5. Berachos, 18a. Sotah 43b.

18) Our Parshah 31, 18. See also Rashi’s Comm. ibid 30, 16 (at the end). 33, 11 – as the opinion of the [Midrash] Tanchuma Terumah, 8.

discussed] at the end of the Torah Portion of Mishpatim, as mentioned above.¹⁹ (2) *And mainly*: based on what is known²⁰ that also a passage regarding which we say “not every aspect in the Torah is written in chronological order” nevertheless there is a reason for this specific order (every aspect of Torah – also the order of events in the Torah – are *at the height* of precision) – we must understand why the above mentioned matters are mentioned here in the Torah Portion of Ki Sisa.²¹

In addition to all of this [we find another puzzling passage, namely] that close to the end of the Torah Portion [the Torah] mentions a topic which is seemingly completely out of place – the command regarding the “Three Festivals”²²!

2. This question receives greater intensity taking into consideration the name of the Torah Portion – Ki Sisa (when you shall lift up)²³:

19) And likewise according to the Comm. of the Ramban (beg. Parshas Vayakhel – in accordance with the opinion of Zohar II, 195a) that the Torah portions were written in chronological order (for the sin of the golden calf was after the command of Hashem to Moshe regarding making the Tabernacle, and prior to the Command of Moshe to the Jewish people in the Torah portion of Vayakhel) –an explanation is necessary – why discuss here the details of the virtue of the *first* Tablets, as supra in the address.

20) See Shelah, 402b.

21) See R. Ibn Ezra beg. of our Parshah: “and afterwards He mentioned the prayer of Moshe prior to his descent from the mountain, *and He needed* to mention the making of the golden calf so that we would know why he prayed...” Meaning that it is so-to-say a “parenthetical statement” so that we would know why he prayed. Nevertheless, since everything in the Torah is with the height of precision, it is understood that the mention of the making of the golden calf in our Torah portion is pertinent to its [the Torah portion’s] content and layout of events.

22) Our Parshah 34, 18 ff.

23) So it is called in the Rambam in his Order of Prayers for the Year, at the end of his book of Ahavah.

It is known²⁴ that the name of a Torah Portion expresses the content of the entire Torah Portion. And based on this an explanation is necessary regarding our Torah Portion: the name of the Torah Portion (“When you shall lift up”) is seemingly only referring to the command at the beginning of the Torah Portion regarding giving the half-Shekel, and does not have any connection to most of the Torah portion – as spoken above, that most of the Torah Portion speaks about completely different matters, which seemingly have no connection at all with the beginning of the Torah Portion!

Furthermore: the incident of the golden calf – which takes up a major part of the Torah Portion – was *a descent like none other*, [indeed] through it “negativity latched on to them again”²⁵ [the negativity which latched on to every person] as a result of the sin of the tree of knowledge²⁶ (after “[this] negativity went away from them” at the Giving of the Torah²⁷), moreover this is the head and source of all sins, as the verse says²⁸ “when I will take account for [their sins] I will remember their sin,” “every time that I account for their sins I will take into account a little bit of this sin together with the other sins, and there is no devastation which does not have a little bit of the punishment for the sin of the golden calf” – the exact opposite of the content of (the Name of the Torah Portion –) “when you shall lift up the head of the Jewish People,” the *lifting up of the head and ascent* of the Jewish People!²⁹

24) See at length, Likkutei Sichos vol. 5, pg. 57 ff. And more.

25) Zohar vol. 1, 52b. Vol. 2, 193b. And see Tanya, end ch. 36.

26) Shabbos, 146a.

27) Shabbos ibid. Zohar ibid.

28) Our Parshah 32, 34 and in Rashi’s Comm. From Sanhedrin, 104a.

29) Even according to the explanation of our Sages that “lifting up the head of the Jewish People” (via the contribution of the half-Shekel) was in order to atone for the sin of the golden calf (Yerushalmi Shekalim end 2:3. Tanchuma on our Parshah 10-11. And more) [nevertheless, why the use of such amazing terminology regarding the atonement for a *sin*].

Also at the end of the Torah Portion – regarding the shining face [of Moshe] – we must understand: why did Moshe attain the virtue of “his face shining” specifically after he received *the second set* of Tablets, and not upon receiving the first set of Tablets,³⁰ “did³¹ he then not appreciate the Glory of the Divine Presence during the first forty days [of ascending Mt. Sinai] just like the third [period of] forty days”?³² And on the contrary: The

30) See Rashi’s commentary on our Parsha 34, 29 (from Shemos Rabbah 47:6. Tanchumah on our Parsha, 37): “‘and it was when Moshe descended’– when he brought the second set of Tablets on Yom Kippur... and from where did Moshe merit to have the shining face, our Sages said, from the cave when Hashem placed His hand on his [Moshe’s] face as the verse says (our Parsha 33,22) and I will cover with my hand.” And the commentaries on Rashi (Re’aim. Gur Aryeh. Divrei Dovid) explain that the question of Rashi is “in truth why did [he not receive] the shining face upon [receiving] the first Tablets (“for seemingly we know that he merited it from the virtue of the Tablets and why is there an advantage of the second set over the first” – Divrei Dovid *ibid*). And therefore Rashi explains “from the cave when Hashem placed His hand on his [Moshe’s] face as the verse says (our Parshah 33, 22) and I will cover with my hand” (meaning that “he received this specifically through an event prior to the second set of Tablets” (and not through the Tablets themselves) – Divrei Dovid *ibid*).

However: the simple meaning of the verse “and it was when Moshe descended from Mount Sinai and the two Tablets of Testimony in the hands of Moshe...for the skin of the face of Moshe shined when He spoke to him” it is understood, that this phenomenon specifically has a connection to the second set of Tablets (and not the first Tablets). And especially [that the phenomenon of] “and I shall cover with my hand” was specifically through the prayer of Moshe after the breaking of the first Tablets.

31) Wording of the [Comm. of] Re’em *ibid*.

32) And especially according to the second explanation in Tanchuma *ibid* (however [note that] this explanation is not brought in the Comm. of Rashi) “when Hashem taught him the Torah, from the sparks that emerged from the ‘mouth’ of the Divine Presence he acquired the ‘shining face.’” And seemingly , the main [phenomenon of the] study of Torah (from the ‘mouth’ of the Divine Presence) was in the first forty days before the giving of the first Tablets.

revelation of G-dliness of the first Tablets (being the “work of Hashem”) was on a [seemingly] higher level than the last Tablets (which were the work of the hands of Moshe), in addition to the fact that the giving of the first set of Tablets followed the great revelation and spectacular event of the Giving of the Torah (whereas the second set of Tablets were given quietly [without an uproar])³³ – hence, how is it possible that specifically upon receiving the second set of Tablets Moshe received [the phenomenon] of “his face shining”?!

3. The explanation of all this we will understand by way of preface that every Torah Portion (of the 53 Torah-Portions³⁴) has in it a unique topic for itself which is exclusive to this specific Torah Portion. As understood from the fact that we read every Torah Portion (from beginning to end³⁵) only *once* a year.

And likewise regarding the Torah Portion of Ki Sisa: together with the fact that Ki Sisa is a Torah Portion for itself, indeed it is an amazing Torah portion which contains in it a truly unique innovation (in comparison to all the other Torah Portions) namely that it includes the entire order of everything, from start to end. Beginning with as it is written in Torah (which is the Source of Seder Hahishtalshilus (‘the order of the gradational descent of the worlds’)³⁶) – the entire Torah from the beginning

33) See Tanchuma, our Parshah, 31. Rashi’s Comm. on our Parshah, 34, 3.

34) Zohar vol. 1, 104b. Zohar vol. 2, 206b. Tikkunei Zohar, Tikkun 13 (beg. 29b). Siddur Harasag – Krias Hatorah. Sefer Ha’orah by Rashi, Hilchos Sefer Torah, sect. 73.

35) Whereas *parts* of many Torah portions are read also other times of the year (e.g. the Four [Supplementary] Parshos [at the end of the winter], the Torah readings for the Holidays etc.).

36) See Bereishis Rabbah, at the beg. Zohar vol. 2, 161a-b. *[In order to create the physical world Hashem shined of His Light (Power) to gradationally descend little by little, until it is on a level that it can create a physical finite world – this is referred to as, Seder Hahishtalshilus.]*

of the Torah until the end of the Torah. Thus this Torah Portion includes in it truly everything.

– [Truthfully] in every aspect of Torah one can find everything, as the words of our sages³⁷ “delve into it *for everything is in it*,” which we may say that this refers not only to the Torah in general, rather this is true regarding every individual aspect of the Torah, and most certainly a complete Torah Portion – nevertheless in most places the phenomenon “that everything is in it” is not openly revealed and it is necessary to reveal it (through the efforts of “delving into it”); whereas the Torah Portion of Ki Sisa is unique in the fact that the [phenomenon of] “everything being in it” is in an *openly revealed* manner, in the *Written* Torah – clearly written.

4. And the general idea [is as of follows]:

Hashem made it that all things are in general divided into three: head, middle, and end.³⁸ First and foremost there is the head and beginning of everything – which includes in it (the intention and purpose of) the entire matter. Afterwards – there is the matter itself, the necessary steps, through which the goal is achieved. And at the end there is the conclusion and perfection of the entire matter, when the goal is accomplished (“the final action was first in thought”³⁹).

And in general this is expressed in the three aspects of: (1) Torah – the foundation and beginning of all matters, as the words of our Sages⁴⁰ that “Torah is called⁴¹ ‘the beginning (Reishis) of His creation,’” since it preceded the world,⁴² and is the purpose and intention of all matters, “‘Bereishis (in the

37) Avos, end ch. 5.

38) See Sefer Hasichos 5750, vol. 2, 464 *ff.*

39) Lecha Dodi Hymn.

40) Rashi’s and Ramban’s Comm., beg. Parshas Berishis. And see Tanchuma ibid, 5.

41) Mishlei 8, 22.

42) Shabbos, 88a. And more.

[42] [*see supra* note 36]

beginning Hashem created...),’ for the Torah which is called Reishis.”⁴⁰ (2) The creation of the world (and the Seder Hahishtalshilus^[42] in general) and the Service in the world in order to bring it to its goal (‘for the Torah’), and (3) the completion of everything – in the true and complete Redemption, upon which “the ultimate goal and perfection of the creation of this world for which it was originally created” is attained.⁴³

And we may say, that these three aspects are alluded to in the first three letters [of the Alef Beis, namely], Alef, Beis, Gimmel: the entire Torah is included [are alluded to] in the Ten Commandments⁴⁴ [and the Ten Commandments] are included in the word “Anochi”⁴⁵ which is included in – and begins with an – Alef.⁴⁶ The creation of the world – “Bereishis (in the beginning) Hashem created the heavens and the earth”⁴⁷ – begins with the letter Beis,⁴⁸ for “the world was created with a

43) Tanya ch. 36.

44) See Yerushalmi Shekalim 6:1. Rashi’s Comm. to Mishpatim 24, 12. And see Torah Shleimah book 16, appendix sect. 1. *Ref. a.l.*

45) As known that the word “Anochi” includes all the details in the Command of “Anochi” (see Poras Yosef (23d) in the name of the Baal Shem Tov) which “‘Anochi [I am Hashem your G-d...],’ and ‘you shall not have [any other G-d...],’ are the all-inclusive Commands of the entire Torah” (Tanya beg. ch. 20. And see Torah Sheleimah ibid. *ref. a.l.*), furthermore – the Command of ‘Anochi’ also includes the Command of ‘you shall not have...’ (see “Hadran on the Rambam” (Kehos, 5745) ch. 6).

46) See Panim Yafos (by the author of Hafla’ah), Yisro 20, 2.

47) Beg. Parshas Bereishis.

48) And the reason why the beginning of the Torah and the creation of the world is not with the letter Alef (of “Anochi”), the first of all the letters, moreover, the Alef of Anochi preceded the world and is the purpose of the creation – see infra ch. 6. And as for the synchronization of the explanations of this in the exposition’s of our Sages cited in the following note with the explanation of this in the light of Chassidic teachings (Ohr Hatorah Bereishis 566a. and see Likkutei Torah Re’ei, 19b. and more) – see the Address of Shabbos Parshas Shelach 5747, ch. 7 *ff.*

Beis,” as explained in the words of our Sages.⁴⁹ And the acronym of Geulah (Redemption) – the letter Gimmel.

More specifically, these three aspects are found in the history of the world itself: (1) before everything – Hashem decided to create the world. (2) The actual creation. (3) The ultimate perfection of the Creation – in the Redemption destined to come – through “our deeds and actions” in drawing forth and revealing G-dliness in the world.⁵⁰ And in the terms of Kabbalah and Chasidic Teachings⁵¹: (1) At the onset [of creation] the Infinite Light [of Hashem] filled the entire universe – the Infinite Light [of Hashem] prior to the contraction [and concealment of the Light]. (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]. And the intention of the contraction [and concealment] is in order that there should be Revelation of G-dliness *in* the world, until we reach (3) the ultimate perfection of the Revelation, that we draw into the ‘vacant space’ – the Infinite Light [of Hashem], including the Infinite Light of before the contraction, moreover [we bring about the Revelation of the Essence of Hashem into the world, thereby] making a dwelling⁵² for Him – for His Blessed Essence⁵³ – in the lowest realms.

5. And we may say that since everything comes from the Torah (the “blueprints” of the world, ‘Hashem looked into the Torah and created the world’³⁶) – therefore the layout of the Torah itself corresponds to these three aspects:

49) Yerushalmi Chagigah 2:2. Bereishis Rabbah 1, 10. Tanchuma (Baber) Yisro 16. And more – brought in Torah Shleimah, beg. Parshas Bereishis.

50) See Tanya beg. ch. 37.

51) See Eitz Chaim at the beg. Hemshech 5666, at the beg. *And in many places*.

52) See Tanchuma Naso, 16. And more. Tanya beg. ch. 36. *E.p.*

53) See Sefer Hama’amorim 5565 vol. 1, pg. 489. The sources cited in Sefer Hama’amorim Melukat vol. 2 pg. 241, note 32.

[53] [*i.e. Alef and Beis go together – “Alef Beis”*]

(1) The beginning of the Torah is “Bereishis,” which includes – not only the beginning of the creation, rather first and foremost [it includes] the Alef (beginning) of the Torah which preceded the world, since Bereishis means “for the Torah which is called Reishis” (as mentioned above). As also emphasized in the letter Beis (of “Bereishis”) itself: Beis “shouts out” that it comes after the Alef^{53]} – the Alef (Anochi) of Torah.

(2) “Bereishis (in the beginning) Hashem created the heavens and the earth” – the creation of the world [and more specifically – this itself has three levels [stages], as mentioned above], and afterwards all the Torah Portions of the Torah that follow this [verse], which discuss the events in the world that followed this and the Service in carrying out the intention of the Creation of the world (‘for the Torah’) – as related and instructed at length in all the Torah portions of the Five Books of the Torah,

Until (3) the end of the Torah, where [the Torah] relates the phenomenon of Hashem showing to Moshe [all that will take place] “until the final day,”⁵⁴ including the actual end [final verse] – “for all the signs and wonders... and for all the awesome greatness that Moshe did before the eyes of the Jewish people”⁵⁵ – the end and completion of the Torah, which is related to the ultimate perfection of the true and complete Redemption through Moshiach (which ‘Moshe the first redeemer is [connected to] the final redeemer⁵⁶⁾, when there will be the ultimate revelation of G-dliness (“the signs and wonders”) “before the eyes of the Jewish people,” as the verse says⁵⁷ “just as the days you left Egypt, so I shall show them wonders [in the ultimate Redemption].”

As also alluded to in Pirkei Avos: (1) the beginning of Pirkei Avos is “Moshe received the Torah” – every aspect of Torah (as

54) Sifrei and Rashi’s Comm. on Berachah, 34, 2.

55) End Parshas Berachah (34, 11-12).

56) See Shemos Rabbah 2:4. Ibid, 6. Zohar vol. 1, 253a. Shaar Hapesukim, Parshas Vayechi. Torah Ohr Mishpatim, 75b.

57) Michah 3, 15.

the words of our Sages⁵⁸ “every innovative insight that a wise student is destined to reveal was given to Moshe at Mt. Sinai”). (2) “and he gave it over [from generation to generation]... and establish many students...”⁵⁹, the order of the giving over of the Torah from generation to generation – the orderly revelation of the details of the Torah (through the “innovative insights of the diligent students”). (3) The conclusion of Pirkei Avos – “Hashem shall reign forever and ever,”⁶⁰ which includes the entire continuation of time until the end of all times – the true and complete Redemption, when there will be [ultimate perfection of] “Hashem shall reign forever and ever,” “in the Time to Come when the sole kingship will be His”⁶¹ – the ultimate fulfillment of the purpose of the giving of the Torah and the transferring and studying of the Torah throughout all the generations.

And we may say, that this is one of the reasons why (the giving of the) Torah is connected to the concept of “three” – as the words of our Sages⁶² “(Blessed is Hashem Who gave) a trifold Torah [Torah, Prophets and Writings] to a trifold nation through a ‘third’ person [Moshe, the third child in the family] on the third day [of preparation] in the third month” (and Rav Nissim Gaon enumerates there other matters of three in connection to the Giving of the Torah), for since through the (Giving of the) Torah the entire intention of the Creation is fulfilled – which is divided into three (beginning, middle and end), therefore the Torah is also divided into “three,” Alef Beis Gimmel.⁶³

58) See Megillah 19b. Yerushalmi Pei’ah 2:4. Shemos Rabbah, beg. ch. 47. The sources cited in Likkutei Sichos vol. 19, pg. 252.

59) Avos 1:1.

60) Beshalach 15, 18.

61) Rashi’s Comm. *ibid*.

62) Shabbos, 88a.

63) See Comm. of Rav Nissim Gaon *ibid*, “Torah whose letters are triple – Alef Beis Gimmel.”

6. And we may say that these three aspects – are stated explicitly in our Torah portion:

(1) The First tablets, upon which are engraved the first [utterance of the] Ten Commandments⁶⁴ which were said at the Giving of the Torah (beginning with the Alef of “Anochi”), is the Alef (the beginning and foundation) of all matters, including the entire creation of the world, which is created “for the Torah that is called Reishis.”

(2) The descent of the ‘sin of the golden calf’ which brought about the breaking of the Tablets – alludes to the concept of Beis, the general descent [of the Power of Hashem in being contracted and concealed in order to create the] world (“Bereishis (in the beginning) Hashem created”), which gives place for sin and breaking etc., as known⁶⁵ that the sin of the Golden Calf (which is connected to the first sin [of the tree of Knowledge], as mentioned above) happened as result of the primary Tzimtzum, contraction [of Hashem’s Light], [which led to] the breaking of the Vessels [containing the light of Hashem, thereby causing sparks of G-dliness to ‘fall’ (descending lower and lower until they fell) into the physicality of the world] followed by the [moon’s] objection and diminishing of the moon [representing the descent of the Attribute of Malchus in order to elevate these Sparks], and after numerous contractions and concealments etc. – this gives room for actual sin Heaven-forbid.

And the intention in this is, that through the Service below [in this physical world], including even in a state of descent, we will fulfill the purpose of the creation (as we shall explain).

(3) The second set of Tablets expresses the concept of Gimmel – the ascent that comes through the descent and the breaking of the Tablets:

64) See Royal Words, Shemos 5752 vol. 1, pg 231, note 10.

65) See *s.n.* Al Kein Yomru 5691 (Sefer Hama’amorim Kuntreisim vol. 1, 191b *ff.*). *s.n.* Basi Legani 5731 (Sefer Hama’amorim Melukat vol. 5, pg. 155 *ff.*). *ref. a.l.*

Our Sages⁶⁶ explain that the words “before the eyes of all the Jewish people” (at the conclusion of the Torah) refers to the breaking of the Tablets, for Moshe “wanted⁶⁷ to break the tablets before their eyes as the verse says⁶⁸ ‘and I broke them before your eyes,’ and Hashem agreed to his position as the verse says⁶⁹ ‘Asher (lit. that) you broke,’ Yasher Koach (thank you) for breaking it.” Now, seemingly: what is the virtue of breaking the Tablets to the extent that regarding this Hashem said “Yasher Koach”?!

And we may say the explanation of this⁷⁰: similar to the fact that through the sin of the golden calf the Jewish people received the virtue of being Baalei Teshuvah (those that *return* to Hashem)⁷¹ [and this is the reason was this sin took place, as we shall see], which is higher than the Service of Tzadikkim [Righteous from the onset] (“Baalei Teshuvah stand on a level that complete Tzadikkim do not reach,”⁷² moreover “[a level] they *cannot* reach”⁷³) – likewise regarding the breaking of the Tablets (the outcome of the sin of the golden calf), that the reason (behind) it is in order that through this the Torah appreciates a higher level – namely the second set of Tablets which have an advantage over the first Tablets, as the words of our Sages⁷⁴ that Hashem said to Moshe (upon seeing that he was distressed over the breaking of the Tablets) “do not be distressed over the first Tablets for they only had the Ten Commandments alone whereas with the Second set of Tablets I

66) Sifrei and Rashi’s Comm., end Parshas Berachah.

67) Quote of Rashi’s words, *ibid*.

68) Eikev 9, 17.

69) Our Parshah 34, 1. Eikev 10, 2.

70) See also Likkutei Sichos vol. 9, pg. 240 *ff*.

71) See Avodah Zarah, end 4b – quoted *infra* in the address.

72) Berachos, 34b.

73) Rambam Hilchos Teshuvah, 7:4.

74) Shemos Rabbah beg. ch. 46.

am giving together with them Laws, Midrash and Aggodos (Stories)... ‘Double⁷⁵ for salvation.’”

And as the words of the Talmud⁷⁶ “had the Jewish people not sinned they would have only received the five books of the Torah and the Book of Yehoshuah alone, as the verse says⁷⁷ ‘the more wisdom, the more anger,’” “since they were insolent and sinned they received a lot of wisdom to make them toil more.”⁷⁸

And this is also the virtue of the second set of Tablets being the work of the hands *of Moshe* (“you shall engrave”), not the “work of Hashem” as were the first Tablets:

The virtue of the first Tablets (the Alef) is as the Torah is given from Above and this also gives the power for the Service below (the Beis and Gimmel) – Alef is the head of all the letters and it leads to the Beis and Gimmel. However, being that the Alef on its own (the revelation from Above) is immeasurably higher than the lowest realms (the Beis of “Bereishis”) [and therefore] does not permeate [the world], it [therefore] leaves room for the concept of ‘breaking’ etc, since the creation itself is not a ‘vessel’ for it [and therefore the actually beginning of the Torah is with a Beis and not with an Alef, since the ultimate goal is that it [the Torah] should permeate the world, which the preparation for this was accomplished through the Service of the 26 generations prior to the Giving of the Torah⁷⁹].

Whereas through the second set of Tablets, which came through the Service of man (repentance), and the Tablets themselves were the work of Moshe’s hands – the intention of the creation is fulfilled, [namely,] that within the world itself we should reveal that it is “for the Torah.” And therefore through

75) Iyov 11, 10.

76) Nedarim, 22b and in Rashi’s Comm. And see Ohr Hatorah on our Parshah, pg. 2057. Hemshech 5666, pg. 87 ff. Sefer Hama’amorim 5706, pg. 36 ff. And more.

77) Koheles 1, 18.

78) Rashi’s Comm. on Nedarim, ibid.

79) See Address of Shabbos Parshas Shelach, 5747.

this the Second set of Tablets attain a unique virtue – that they do not have any breakage, and on the contrary – the Torah receives “double for salvation,” and in a manner that the Torah (the Tablets) remain whole below, eternally forever and ever.⁸⁰

Including – that this brings the ultimate perfection of the Gimmel – the true and complete Redemption, which then there will be the ultimate perfection of the revelation⁸¹ of the virtue of the Jewish people’s Repentance over the sin of the golden calf⁸² and the virtue of the second set of Tablets⁸³ (which came as a result of the breaking of the first Tablets) – the virtue which is brought about through the Service of man in the physical world (especially through the Service of Teshuvah (Repentance)) to fulfill the purpose of the Creation – “for the Torah.”

Hence, in the Torah portion of Ki Sisa all three aspects are written openly – the Alef (“Reishis”) of the Torah, the Beis of

80) For the Ark (together with the Tablets and the broken Tablets in it) was stored away (Yoma, 52b. Rambam Hilchos Beis Habechirah, beg. ch. 4), and will be revealed in the Time to Come.

81) See Likkutei Sichos vol. 9, pg. 251. And there [it says], that this is the reason why Rashi [writes] in his commenttary “Yasher Koach (thank you) for breaking it” specifically at the end of the Torah portion of Berachah, when Hashem showed Moshe “until the final day [era],” for then the virtue that is achieved through the second set of Tablets will be revealed.

82) And since “when I will take account for [their sins] I will remember their sin,” [namely, they will be punished also] for the sin of the golden calf (as supra in the address), it is understood that the ultimate perfection of the Teshuvah will be specifically in the Time to Come when the sin will be completely nullified.

83) See Sefer Hama’amorim Ateres (5679), pg. 359 [419] that “the unique Revelation of the Time to Come” is specifically through the refinements [of the physical world] by the power of the Torah of the second set of tablets. And see *s.n.* Veyitein Lecha 5666 (Hemshech 5666, end pg. 92) [regarding the virtue of the Babylonian Talmud in comparison to the Jerusalem Talmud, which is similar to the virtue of the second set of Tablets in comparison to the first Tablets (ibid, pg. 93)] that “the ultimate revelation of this will be in the Time to come.”

“Bereishis, in the beginning [Hashem] created...”, and the Gimmel – the culmination of the Torah, “before the eyes of all the Jewish people,” “thank you for breaking them.”

7. And all these three aspects in the Torah portion of Ki Sisa appear in one series of events one right after another. Now, seemingly: how can the first Tablets (which were given from Above) be paralleled to the sin and breaking of the Tablets which is due to a flaw of the below (for although this brings about a higher ascent afterward, still, it is a result of a sin of man)?

And we may say the explanation of this:

These three abovementioned aspects/stages are an order that *Hashem* instituted, that all matters are divided into three – Alef, Beis and Gimmel (beginning, middle and end): that after the beginning of the matter (Alef) there is the middle aspect (Beis) [the stage] through which the goal is achieved, and specifically this brings the culmination and completion of the matter (Gimmel), as spoken above.

And we may say that the [abovementioned regarding the] level of Beis is not only regarding the Creation in general (the Tzimtzum^[83]), rather also the results that come as a result of it, including the concept of sin and breaking etc. (which came about due to the Tzimtzum etc, as *supra* ch. 6),

As Chassidic teachings⁸⁴ explain the words of our Sages⁸⁵ on the verse⁸⁶ “the Awesome One devised a plan for people,” that the sin of the tree of knowledge came about because “he (Adam) was intrigued to do so” – [namely,] that the fact “that sometimes evil of the Evil-Inclination overcomes a person and

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

84) Toras Chaim Toldos *s.v.* Viyitein Lecha, ch. 10 *ff.* (13a *ff.*). And in many places (cited in Likkutei Sichos vol. 18 pg. 395, note 45).

85) Tanchuma Vayeishev, 4.

86) Tehillim 66, 5.

he commits a sin” is because “from Above the Evil-Inclination was sent to bring him to do this sin.”⁸⁷

Since for Jewish people – in essence – sin is completely out question,⁸⁸ and the entire concept [of sin] is only because Hashem in His great mercy wanted to bring the Jewish people to an exceedingly high ascent (higher than they are on their own), therefore [there is the concept of] “he (Adam) was intrigued to do so” and a momentary descent transpires (similar to what is written “for a small moment I have forsaken you”⁸⁹) moreover, it is only a superficial one (the eyes see it [as a descent]), in order to bring to an immeasurably higher ascent, and not only an ascent for a small moment (parallel to “for a small moment I have forsaken you”), rather an eternal ascent with no interruption at all, after it. As will be in the true and complete Redemption – which comes through the great descent during exile – an eternal Redemption with no exile after it,⁹⁰ and on the contrary – there will be even more ascents, ascent after ascent – forever, “they will go from strength to strength appearing before Hashem in Tzion.”⁹¹

In addition to the rule [in general] that every descent is in order to bring to an ascent [afterwards], for the Jewish people – the decent itself in truth is not a even a descent, rather the path to an immeasurably higher ascent.

And likewise regarding the sin of the golden calf (which is similar to the sin of the tree of Knowledge) – as explicitly

87) Wording of Toras Chaim, *ibid*.

88) And in the words of the Zohar (vol. 3, beg. 13b. 16a) “Nefesh Ki Sechetah (lit. if a person will sin) – Teva’hah (a wonder [i.e. how can this possibly be]).”

89) Yeshayah 54, 7.

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

91) Tehillim 84, 8.

written in the Talmud,⁹² that “the only reason the Jewish people made the calf was in order to give room for Baalei Teshuvah.”⁹³

As emphasized also in the fact that the Beis (of “Bereishis”) – which includes the decent and sin – the mere fact that it is a Beis shows that it has an Alef (of Anochi) before it,^[93] meaning that the Beis (the descent as it may seem) in truth is only a second stage which comes after the Alef and leads to the Gimmel (the Redemption).

8. Based on this it is well understood how all the three aspects in the Torah portion – the first Tablets, the second set of Tablets and even the sin of the golden calf and the breaking of the tablets between these two [sets of Tablets] – are all part of one order and Torah portion “Kis Sisa,” moreover – *[they are] literally one thing*, whose content is “Ki Sisa,” the ‘lifting up of the head’ and ascent of the Jewish people.⁹⁴ Only that it is comprised of three stages and levels – Alef, Beis and Gimmel, three aspects/manners in accomplishing the ‘lifting up of the head’ of the Jewish people.

(*Alef*) The first Tablets, which clearly accomplished an ascent for the Jewish people upon the Giving of the Torah. (*Beis*) The sin and the breaking of the Tablets (“thank you for breaking it”), which brought about the concept of Teshuvah (Return) (“giving room for Baalei Teshuvah”), beginning with the Teshuvah of the Jewish people at that time, and also [brought about] the exceedingly great phenomenon of the revelation of the glory of Hashem to Moshe and the revelation of the 13 Attributes of

92) Avodah Zorah, end 4b.

93) Rashi’s Comm. *ibid*.

[93] *[See trans. note 53.]*

94) For, “Ki (Sisa)” [*“when you will lift up”*] also has a connotation of a certainty [this will certainly take place, hence the use of *“when you will lift up”* (rather than *“you should lift up”* or *“if...”*)] (see Gittin 90a, and in Rashi’s Comm. *a.l.*) [therefore even undesirable matters are certainly, merely the way to an ascent].

Mercy (“The Order for Beseeching Mercy”⁹⁵), and this brought the (*Gimme!*) – the exceedingly high ascent of the Second set of Tablets, including – the exceedingly great revelation of “the face of Moshe shone” (as we shall explain), and the ultimate revelation in the true and complete Redemption.

And based on this we may also say the reason why the topic of the Tablets is discussed in the Torah portion of [Ki] Sisa – after the Command regarding the building of the Mishkan (notwithstanding the fact that the breaking of the Tablets took place before this [Command], as the abovementioned Commentary of Rashi) – for, the making of the Mishkan (“and they shall make a Sanctuary for Me and I will dwell among you” ⁹⁶) is the ultimate purpose of the entire Seder Ha’hishtalshilus (order of creation), to fulfill the Desire of Hashem to have a dwelling for His Blessed Essence in the lowest realms,⁹⁷ through us revealing in the world that its purpose is “for the Torah and for the Jewish people,” as will reach ultimate perfection in the Third Beis Hamikdosh, “the sanctuary which your Hands, o Hashem, have established.”⁹⁸ And therefore: after the Torah concludes its relating the Command of Hashem to Moshe regarding the making of the Mishkan (in the Torah portions of Terumah, Tetzaveh and the beginning of the Torah Portion of Ki Sisa) – the Torah relates the three general stages that there are in fulfilling the goal: Alef – the first Tablets, Beis – the descent and the breaking of the Tablets, whose purpose is – to bring about a higher ascent, the concept of Gimmel – the Second set of Tablets.

9. More in general, we may say that these three aspects are also alluded to in the Torah portion of Ki Sisa, in general – from beginning to end:

95) Rashi’s Comm. 33, 19.

96) Terumah 25, 8.

97) See Bamidbar Rabbah 13:2: When did the Divine Presence dwell on the earth? On the day the Tabernacle was erected.

98) Beshalach 15, 17.

(1) “Ki Sisa (when you shall lift up) *the head of the Jewish people*” (at the beginning of the Torah portion) denotes “the head” (Alef) of all matters – the Jewish people and the Torah, for which the world was created, ‘for the Torah which is called ‘beginning’ and for the Jewish people who are called ‘beginning.’⁹⁹ And most certainly “the *head* of the Jewish people,” and as the head is in a state of “Sisa (lifted up).”

[And more specifically this itself has the other two aspects (for the ‘head’ and Alef includes in it the Beis and Gimmel, the middle and end): the descent – [as the verses continue] “those who transgress the Commands,”¹⁰⁰ and the ascent that comes about through it – “to atone for your souls,”¹⁰¹ through “redemption¹⁰² for the soul”].¹⁰³

(2) The continuation of the Torah portion – regarding the making of the [golden] calf and the breaking of the Tablets, the Beis.

(3) The conclusion of the Torah portion – regarding the second set of Tablets (the Gimmel), including the actual culmination – the descent of Moshe from the mountain with the second set of Tablets and the virtue of “the skin of his face shown and they feared to come close to him,”¹⁰⁴ which is similar to the phenomenon (at the end of the five books of the Torah) of “for all the signs and wonders... and for all the awesome greatness that Moshe did before the eyes of the Jewish

99) Yirmiyah 2, 3.

100) Our Parshah 30, 13-14.

101) Ibid, 15.

102) Ibid, 12. [Namely, atonement] for the sin of the golden calf as supra note 29.

103) Based on this we can better appreciate the relation of the three aspects (the first tablets, the breaking of the Tablets and the second set of Tablets) to the name of the Torah portion (“Ki Sisa”) – for in the “head” (Alef) is included also the concept of Beis (the breaking of the Tablets) and the Gimmel (the second set of Tablets).

104) Our Parshah 34, 30.

people”¹⁰⁵ [in addition to [the verse] “I shall make wonders” which is discussed earlier in the Torah portion¹⁰⁶].

And likewise these three aspects are alluded to in the Three Festivals (close to the end of the Torah portion): the holiday of Passover is the *first* of the Festivals,¹⁰⁷ and is connected to the “month of אֲבִיב (spring)”¹⁰⁸ (beginning with an Alef and followed by a Veis¹⁰⁹), a [time of] revelation [of G-dlines – in manner] from Above to below¹¹⁰ (“the grain begins to ripen [due to Hashem making the sun shine]”¹¹¹). The Holiday of Shavuot – the second yearly Festival, connected to the “beginning of the harvesting of the wheat”¹¹² – the Service of man ‘from below ascending upward.’¹¹⁰ And the “Holiday of gathering in [the crops] upon the new year”¹¹² – “at the time that you gather your wheat from the field to the house,” “at the onset of the [new] year”¹¹³ – the third yearly Festival, connected to the ‘gathering together’ and perfection of all the Service, which its ultimate perfection is in the true and complete Redemption, when there will be the gathering together of all the Jewish people (as the verse says¹¹⁴ “indeed, I shall gather them’ says Hashem”), as well as [the gathering in of] all the sparks of Holiness [that were dispersed^{114*}] throughout the entire world.

10. Based on the above we will also understand the innovation of the shining face of Moshe, which was attained

105) See Seforno end of Parshas Berachah: ‘to the eyes of all the Jewish people’ as the verse says ‘and Aharon and all the Jewish people saw Moshe and behold his face shined and they feared to approach him.’

106) 34, 10.

107) Rosh Hashanah, 4a.

108) Our Parshah 34, 18.

109) See Zohar vol. 2, 186a.

110) See Likkutei Sichos vol. 17 pg. 148. *Ref. a.l.*

111) Rashi’s Comm. on our Parshah, *ibid.*

112) Our Parshah, *ibid.*, 22.

113) Rashi’s Comm. *ibid.*

114) Yirmiyah 8, 13.

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

through the second set of Tablets¹¹⁵ [which this is similar to the virtue of Gimmel, which is achieved specifically through the Service of Beis, [namely,] the sin of the golden calf and the breaking of the Tablets]:

Specifically the second set of Tablets which were given because of the descent below to accomplish the Service of refining the world (the phenomenon brought about through the second set of Tablets) – accomplish the revelation of the Torah’s “hidden Wisdom, double for salvation,”⁷⁵ the deepest essence of the Wisdom, higher than the revealed wisdom of the first Tablets.^[115] And therefore through this Moshe (the receiver of the Tablets) appreciated [the phenomenon that] “the skin of his face shined” (similar to [the phenomenon of] “the¹¹⁶ wisdom of a person illuminates his face”¹¹⁷) – which is [likewise] an essential Light that transcends vestment.^[117]

On the other hand: since the virtue of the second set of Tablets comes about specifically through the descent and vestment in the physical world (the Beis of “Bereishis”), “you shall engrave” of stones from our physical world (not as the first Tablets “the work of Hashem”), including [through] transforming even the undesirable matters – therefore “his shining face” caused that “they feared to approach him,” and therefore he put a cover on his face,”¹¹⁸ in order to hide¹¹⁹ the

115) Regarding the following – see Ohr Hatorah on our Parshah, end pg. 2075. Pg. 2077-78. Sefer Hama’amorim 5668, pg. 132. Hemshech 5672, vol. 2, pg. 1177. 5679, pg. 420. And more.

[115] [*“The deepest essence of the wisdom” refers to the secret reasons behind the laws. This was given in a concealed manner together with the second set of Tablets.*]

116) Koheles 8, 1. And see Nedarim, 49b.

117) Ohr Hatorah ibid.

[117] [*The face of a person (the essence of the person) is not usually covered (a garment is not usually worn on it), this correlates to an Essential Revelation of Hashem that transcends vestment (concealment) – even as it comes into the world it is revealed G-dliness.*]

118) Our Parshah ibid, 33.

119) The explanation and meaning of the face-covering – see Torah

openly manifested G-dliness of the Torah, so that there [may be the] “vestment [of this G-dliness] in the refinement of the world”¹²⁰;

The concealment of the face-cover is however, not relevant to the Jewish people *in essence* – for “Hashem spoke to them *face to face*”¹²¹ (without any concealment at all). And therefore, when Moshe “spoke to the Jewish people what he was commanded”¹²² he removed the face cover “and the Jewish people saw the face of Moshe, that the face of Moshe shined.”¹²³

And only when Moshe and the Jewish people have relation to the world (in order to accomplish the refinement of it through vestment [¹²³]) – then “Moshe would put the face-cover back on,”¹²⁴ so that the world may receive the Revelation and not be nullified by it. Meaning, that the intention of the face-cover is – not concealment, rather that the revelation should be accepted in the world [for when the world – from its own perspective – is

Sheleimah book 21, appendixes sect. 6. And in Kabbalistic and Chassidic teachings – see Shaar Hapesukim and Sefer Hallikutim (of the Arizal) on the end of our Parshah. Ohr Hatorah on our Parshah pg. 2081. Hemshech 5772, *ibid.* Toras Levi Yitzchak pg. 199. And more.

120) Hemshech 5772, *ibid.* And see Comm. of the Akeidah and the Abarbenel, end of our Parshah (quoted in Torah Sheleimah, *ibid.*). [*The face-covering over the shining face of Moshe correlates to the source of this, namely, the (unusual) concealment of the Essential Revelation of Hashem that transcends concealment; on one hand it necessary to have this High Revelation to give the Jewish people the power to refine the world, however this Revelation cannot be openly manifested so as to give room for the world to be refined, rather than nullified by the immense Revelation.*]

121) Va’eschanon 5, 4.

122) Our Parshah, *ibid.*, 34

123) *Ibid.*, 35.

[¹²³] [*I.e. not through “blowing away” the world through an immense Revelation in it, rather transforming the world through being in it and using it to fulfill Torah and Mitzvos.*]

124) *Ibid.*

truly refined it will be able to receive the *manifestation* of this revelation (without it being concealed)].

[This] a Jew accomplishes through his Service of refining the world, [thereby achieving the phenomenon] that also as he finds himself in the world he can receive the revelation of “his face shined,” as will reach perfection in the true and complete Redemption (Gimmel) – “your Master shall not be concealed anymore and your eyes shall behold your Master”¹²⁵ referring to the Jewish people even when they find themselves in the world and have relation to it, to the extent that likewise will also be [revealed] in the world itself – “the glory of Hashem shall be revealed and all *flesh* as one shall see [it],”¹²⁶ “a stone from a wall will shout out,”¹²⁷ [namely,] the revelation of the Creator *in* the creations.

11. From these three aspects in the Torah portion of Ki Sisa we have a lesson in the Service of man in all times, as mentioned above, that being that it is a Torah portion that we read [from the Torah scroll] once a year, hence we have a lesson from it for the entire year, and most certainly presently on Shabbos the Torah portion of Sisa itself when we read – and we must live with¹²⁸ – the entire Torah portion:

A Jew was given the power to accomplish *truly everything* – from beginning to end and all that is in between, from “Alef to Tav (“A-Z”),” and in general – as they are divided into [the three aspects alluded to] in the first three letters, Alef, Beis and Gimmel.

Firstly, as we see all these three aspects in one’s daily Service:

125) Yeshayah 30, 20. And see Tanya ch. 36.

126) Ibid 40, 5.

127) Chavakuk 2, 11. And see Ta’anis 11a. Chagigah 16a.

128) As the known Torah insight of the Alter Rebbe – “Hayom Yom” 2nd of Cheshvan. *E.p.*

Immediately upon awakening from sleep (when one becomes a “new creation”¹²⁹) he says “Modeh Ani Lifanecha, I am thankful to You... for returning to me my soul [lit. Acknowledging (your kindness), I am before you... for returning to me my soul].”¹³⁰

The Alef – the foundation and beginning – of the Service of a Jew is: his submission to Hashem (the Alef of “Anochi [I am (Hashem your G-d...)]”).

To the extent that his entire existence, his Alef of “Ani (I)” – is [in a state of] “acknowledgement... before You,” since the “Ani” of a Jew (even as he is in this physical world) is one with the “Ani” and “Anochi (I)” of Above (‘the Jewish people and Hashem are truly one’¹³¹) – as alluded to in the shape of the letter א Alef: a Yud ך (Yid [Jew]) below and a Yud ך (Hashem) Above and a line that connects them.¹³² As known that the simplicity of a Jew is one with the simplicity of the Essence [of Hashem].¹³³ And the concept of simplicity is expressed in a clearly manifested manner in the recitation of “Modeh Ani” (the concept of acknowledging [the essence of Hashem that] transcends the entire concept of *descriptions* of Hashem).¹³⁴ Which therefore the Jewish custom is that every single Jew – even very small children – says “Modeh Ani.”

Furthermore: even the word “Modeh [acknowledge]” is secondary to the (Alef of) “Ani”, since the main thing here is (seemingly) the word “Ani (I)” – for immediately upon

129) Shulchan Aruch of the Alter Rebbe, Orach Chaim, beg. sect. 4. Beg. sect. 6.

130) “Seder Hayom” – brought in Ateres Zekeinim beg. Shulchan Aruch Orach Chaim. Shulchan Aruch of the Alter Rebbe, Orach Chaim 1:5 (and in the 2nd version, *ibid*, clause 6). Siddur of the Alter Rebbe at the beg. And see ‘a tract on the essence of Chassidus’ ch. 9.

131) See Zohar vol. 3, 73a.

132) See Hayom Yom, 8th of Adar I.

133) See Kesser Shem Tov, appendixes, sect. 154.

134) See ch. 11 of the Tract cited in note 130.

awakening from sleep there is first and foremost the entity of a person (with 248 limbs and 365 sinews), and only afterward he (the “Ani”) does an action, beginning with the recitation and action of “Modeh, acknowledging... before you.” And notwithstanding this we say “Modeh Ani” and not “Ani Modeh” – since the “Ani” of a Jew is so connected to Hashem, that although from the perspective of time, first there is the person “Ani”, nevertheless the “Ani” is [so greatly submitted to Hashem, to the extent that] instantaneously [upon awaking it is] in a state of ‘acknowledging before You.’

And afterwards comes the Morning Blessings and the Morning Prayer, and from the Synagogue to the Study Hall¹³⁵ – the general Alef in the Service of the day.

Afterwards comes the Beis in the daily Service of a Jew – “a person goes out to accomplish, to work until the evening,”¹³⁶ he goes out (from the Synagogue to the Study Hall) into the world (the Beis of “Bereishis Barah (In the beginning He created...)”) to carry out the Service of the entire day, “act in the world in the accepted earthly manners,”¹³⁷ [namely,] his vestment and occupation with worldly matters in a manner that he does business faithfully.¹³⁸

Following this, at the conclusion of the day there is the Gimmel – the completion and culmination of the Service of the day, when he makes an accounting of all his matters and actions throughout the day, and in general – he does this in the evening prayer, which includes its conclusion – “for, the righteous will praise your name...”¹³⁹, a thanks to Hashem (similar to “Modeh Ani” in the morning), however as a completion of the Service [of the day], and then – the Shema Recitation upon going to

135) See end Berachos. And more.

136) Tehillim 104, 23.

137) Berachos 35b.

138) See Shabbos 31a.

139) Tehillim 140, 14.

sleep, when he gives himself completely over to Hashem as he says “Beyadcha, I entrust my soul to You.”¹⁴⁰

And likewise there are these three aspects in the general Service of a Jew during the years of his life – for good long days and years – the beginning of the Service, the middle of the Service, including the completeness of the Service. And most certainly in our generation – the last generation in exile and the first generation of the Redemption – after we already have the truly ultimate immense amount of “deeds and Service” of the Jewish people throughout the generations and years before this, and now we have already completed the last refinements^[140] – hence, now the emphasis is mainly and first and foremost on the true perfection of the Service – to bring the Gimmel of Geulah, the true and complete Redemption *literally* actually!

12. And the power for this, [namely] that every Jew is able to accomplish all matters (from beginning to end) comes from the first Alef – which the “Ani (I)” of every Jew is connected to and is one with the “Anochi (I)” of Above, even as one descends into this physical world – indeed the entire world was created “for the Jewish people who are called Reishis (beginning),” the Rosh (head) and Reishis, of the entire universe.

And we may say that the power to reveal this in every Jew comes from Moshe, and likewise the extension [successor] of Moshe in every generation,¹⁴¹ and in our generation my revered father-in-law the leader of the generation, which through him all three aspects are accomplished, [namely,] the first Tablets, the breaking of the Tablets and the second set of Tablets, together with the ‘shining face.’

And most certainly when we are presently standing on the Shabbos when we read the entire Torah portion of “Ki Sisa,

140) Ibid 31, 6.

[140] [See trans. note 114*.]

141) Zohar vol. 3, 273a. Tikkunei Zohar, Tikkun 69. And see Tanya ch. 44.

[141] [See *supra* ch. 10.]

when you shall lift up the head of the Jewish people” (*you* shall lift up – Moshe) – that in addition to the fact that the Jewish people are the ‘head’ in general, indeed through the power of Moshe – their head is also uplifted, which subsequently gives the power to accomplish the content of the Torah portion – the aspect of Alef (the first Tablets), the aspect of Beis – the Service in the world [worldly matters], including in a truly low state, and transforming this and lifting it up to the level of the second set of Tablets, with the revelation of the shining face, which every Jew has the ability to receive, to the extent that through the Service in the world he accomplishes that also as he is in the world he can appreciate this [Revelation].^[141]

Furthermore: in addition to the fact that every Jew receives the Revelation of the ‘shining face’ [of the Moshe of the generation], indeed every Jew himself acquires a ‘shining face’¹⁴² – extending from the aspect of Moshe within him:

The Alter Rebbe explains in Tanya¹⁴³ the words of our Sages¹⁴⁴ on the verse¹⁴⁵ “and now how much is Hashem requesting of you, merely to fear Hashem your G-d,” [upon which the Talmud asks] “is then fear [of Heaven] something so small [simple]? Yes, for Moshe it is indeed very small [simple]” [now seemingly this does not explain the verse for the verse says “...is Hashem requesting of *you*” referring to the Jewish people, the Alter Rebbe answers this] – that due to the aspect of Moshe which is in every person indeed [also] for him [each and every Jew] “fear [of Heaven] is a small thing.”

142) See Eichah Rabbah 2:6: there are ten ‘glories’... the glory of Moshe as is written ‘for the skin of his face shined’... and all of them were bestowed upon the heads of the Jewish people, and when they sinned they were taken from them... and when the Jewish people repent Hashem returns them to their place [to the heads of the Jewish people].

143) Beg. ch. 42.

144) Berachos, 33b.

145) Eikev 10, 12.

This however raises a question: on the other hand, how is it appropriate to say regarding Moshe (and similarly the Moshe within every person) that he contains a “small” (diminutive) matter?

And we may say, that within Moshe himself there are many levels: the feet of Moshe, the body of Moshe, including the head and crown of Moshe. And regarding the *lower* level of fear,¹⁴⁶ connected to the level of the ‘foot’ of Moshe (as [it says] “*the feet* of the nation which I am amidst”¹⁴⁷), the term “*small* matter” is used. However, higher than this, Moshe has aspects which are on the intermediary level, including on the high level, the level of the ‘head’ and even higher – the crown which is higher than the head, which this is the phenomenon of the shining face of Moshe – the level of the Kesser (crown)¹⁴⁸ the kingly crown, as known.¹⁴⁹

And likewise, is understood regarding the aspect of Moshe within every Jew – that extending from it every Jew includes in himself all levels, “small,” “intermediary” and “great” including – also the concept of a crown (the shining face). And in the innovation of this is – that the concept of (the true) Kesser is

146) See Tanya *ibid*.

147) Baha’alosecha 11, 21.

148) And based on this we may explain the connection of the beginning of the Torah portion to its end (for “the end is wedged into the begging and the beginning [is wedged in] to the end”); through “lifting up the heads of the Jewish people” (by Moshe) there is the lifting up and ascent to the level of Kesser that is above the head. And the complete revelation of this is the shining face of Moshe (at the end of the Torah portion), and in a minor way [also] the aspect of Moshe in every Jew attains this.

149) See Tanchuma Yashan, Bahalosecha 15 (Torah Sheleimah on our Parshah, letter 233). And see Rashi’s Comm. on Shabbos, 88a (that the shining face came from the crowns that Moshe took [from crowns that the Jewish people lost upon committing the sin of the golden calf]). And in Tzafnas Paneach on the Torah on this topic, [he writes] that his shining face “was his receiving the status of a king, he then became king with a kingly crown.”

not possible in the opposite side [the realm of negativity]¹⁵⁰ and it was given specifically to every Jew (for they are “sons of kings,”¹⁵¹ moreover – “kings”¹⁵²), that in all times and in all states – even in the time and state of the exile – a Jew has the kingly crown of a ‘shining face.’

And in the soul-powers – Kesser is the will-power including the [strong will-power making one be ready at all times] to have self-sacrifice.¹⁵³ Which the will-power of a Jew [to submit] to Hashem is present in its full strength at all times, which therefore the Jewish people always had and have the power to withstand the exile – for even when one’s will for holy matters, Torah and Commandments is not revealed – indeed also then his *true* will is to fulfill the Will of Hashem, as the known ruling of the Rambam.¹⁵⁴

This is not only true regarding the beginning of the time of exile, when there was [still royalty among the Jewish people,] the phenomenon of “‘and she left over’ referring to the time of Rabbi [Yehudah Hanassi],”¹⁵⁵ and for some time they still continued to sanctify [the new months] based on [witnesses] seeing [the new moon],¹⁵⁶ rather even after this¹⁵⁷ – even in the

150) Torah Ohr Megillas Esther, end 91b *ff*.

151) Shabbos, 67a.

152) Tikkunei Zohar, in the intro. (beg. 1b).

153) See Torah Ohr *ibid*.

154) Hilchos Gerushin, end ch. 2.

155) Rus 2, 14. Shabbos, 113b. [*The verse says regarding Rus “she ate, was satisfied and she left over” the Talmud explains that this alludes to the kingdom of Dovid which will come from her descendants. “She ate” refers to the time of Dovid and Shlomo, “was satisfied” the time of Chizkiyahu and “and she left over”...*]

156) See Rambam Hilchos Kiddush Hachodesh, 5:3.

157) Note that a court that has [the higher level of] Smichah (Rabbinic Ordination) can sanctify the new months based on seeing [the new moon] even after the destruction of the Holy Temple (see Ramban on Sefer HaMitzvos, Positive Commandment 153. And see Megillas Esther *a.l.* at the end). As it was – seemingly – in the court of the RiF (see at length the talks of the night of Erev Rosh HaShanah and Shabbos Parshas Bereishis (the

lowest state of exile – the Crown of the ‘beaming face’ of the Jewish people shines in a revealed manner in its entire strength.

And this is present in a more revealed manner in “the kings – the Rabbis,”¹⁵⁸ the “Judges” and “Advisors” in every generation, including in our generation, beginning with my revered father-in-law the Rebbe leader of our generation, in preparation for “I shall return your judges as in the first place and your advisors as in the beginning,”¹⁵⁹ and at their head – King Moshiach, “the *Keren (glory)*”^[159] of His Moshiach shall be exalted,”¹⁶⁰ and he will return “the kingship of the House of Dovid to its former state and original rule, build the Sanctuary and gather the dispersed Jewish people, in his time all the laws will return to as they were, they [will] offer sacrifices...”¹⁶¹

second Farbrengen) 5745). And it is known the opinion of the Beis Yosef in his understanding of the words of the Rambam (Hilchos Sanhedrin 4:11) regarding [the higher level of] Smichah in the present time, to the extent that the Beis Yosef received Smicha from MaHaRi Bei Rav (see Kuntres HaSmicha at the end of the responsa of the MaHaRaL BaCh. Torah Shleimah vol. 12 in the appendixes. And see the abovementioned talk of Shabbos Parshas Bereishis), and these are the words of the Rambam: “It seems to me that if all the sages in the Land of Israel would agree to appoint judges and give them [the higher level of] Smichah, they would all be Semuchim (Rabbinically Ordained), and they have the ability to judge laws of fines and they are able to give others Smicha.” And in his [the Rambam’s] commentary on the Mishnah (Sanhedrin 1:3) he explains, that if we will not say that it is possible to give Smicha also in the present time it is not possible that there will ever be a Supreme Court and [this is certainly not the case since] Hashem promised that they will return as it says “I will return your judges as in the first place and your advisors as in the beginning.”

158) See Gittin, end 62a.

159) Yeshayah 1, 26. And see at length the Address of Shabbos Parshas Shoftim 5751.

[159] [*The Hebrew word for “shining (face)” is also Keren.*]

160) Shmuel I, 2, 10.

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

13. And may it be the will [of Hashem], that presently in the 1st Adar [Month], which is a preparation for the 2nd Adar – and “redemption is close to redemption,”¹⁶² the redemption of Purim (in the 2nd Adar) [close] to redemption of Passover in the month of Nissan, the month of Redemption – [may it be His will that] already now, *literally* immediately the true and complete Redemption shall come, and automatically the month of the 2nd Adar and the month of Nissan will be months of Redemption, in a manner of “redemption close to redemption.”

And especially through us adding in fulfilling the instruction of our Sages¹⁶³ “when we enter Adar we should exceedingly add in joy,” and especially since we are presently many days after ‘entering’ the 1st Adar month, and we are presently after the Minor Purim and the Minor Shushan Purim, which are a preparation for the Grand Purim and the Grand Shushan Purim – in a manner of “this child [minor] will become mature [lit. will become great],”¹⁶⁴ and not only “will” in future tense, rather “was” in past and present tense, through us having celebrated the minor Purim and the minor Shushan Purim with great joy, and we are continuously adding in light and joy, more and more every day in a manner of “ascending in holy matters,”¹⁶⁵ which then the [phenomenon of] “it will become great” regarding the Grand Purim, will be yet greater, greater than great.¹⁶⁶

162) Megillah 6b.

163) Ta’anis, end 29a.

164) Wording of the Circumcision Service.

165) Berachos 28a. *ref. a.l.*

166) And we may connect these holidays (the minor Purim and the minor Shushan Purim) with the above explained regarding the Torah Portion of the week (as known that all the holidays of the year are related to the Torah Portions [of the week] in which they occur – SheLaH Chelek Torah Shebichsav, beginning of Parshas VaYeishev (297a)):

During the time of Purim “they *truly* accepted what they already accepted” at the Giving of the Torah (Esther 9, 27. Shabbos 88a) through the self-sacrifice of the Jewish People at that time (See Sefer Hamaamorim Melukat vol. 6, pg 130-1, *ref. a.l.*), similar to the virtue of the second Tablets

in comparison to the first Tablets (indeed Yom Kippurim which is merely like Purim, is the day upon which the second Tablets were given (Mishneh Taanis, 26b and in Rashi's commentary. Talmud ibid. 30b) [hence Purim itself is the *ultimate* level of Beis]). And by the power of this – we transform even the undesirable matters (e.g. the sin of the golden calf), “and it was transformed.”

And based on this the words of our Sages (Megillah 7b) “a person is obligated to Levisumei (rejoice) on Purim until he cannot differentiate between ‘cursed is Haman’ and ‘blessed is Mordechai’” is understood. For seemingly – how is it possible from a Torah perspective that you cannot differentiate between “cursed is Haman” and “blessed is Mordechai?” And we may say the explanation of this (based on the above explained in the address) that the entire intention of “cursed is Haman” is only in order to bring to an exceedingly higher elevation, higher than through holiness on its own. And this phenomenon is accomplished through the joy (Levisumei) on Purim, that we reveal the hidden facet of “cursed is Haman” (his exceedingly high virtue^[*]), to the extent that due to [revealing] this it is not possible to differentiate between him and “blessed is Mordechai” (similar to what was spoken above that all the three aspects in our Torah Portion (also the sin and the breaking [of the Tablets]) have all the same content – the phenomenon of “when you will lift up the head of the Jewish People”). And to add, that the refinement [transformation] of “Arur” (cursed) (beginning with an Alef) [into blessing] is higher than the concept of “Baruch (blessed)” (the Beis of “Bereishis (in the beginning)”), denoting blessing due to the ideal order of serving Hashem [i.e. curse transformed into blessing is higher than a regular blessing].

And we may say that Shushan Purim has an additional higher innovation (in comparison to Purim) – as emphasized in its name which was given to it for all generations “*Shushan* Purim” (and not Purim of walled cities or the like), named after the capital city of the opposer of Holiness, Achashverosh the king of Persia [notwithstanding the fact that regarding the law[s of Purim] this law applies to all cities that have a wall from the time of Yehoshua Ben Nun [i.e. although they presently might not have a wall], and not only the city of Shushan. And especially according to the words of the Rambam (Hilchos Megillah 1:5) “[if so] why did they make it depend on the times of Yehoshua only that it is in order to give honor to the Land of Israel which was in ruins at that time...and they receive the status as if they are

And through the joy we break through all limits,¹⁶⁷ including, mainly – that the last moment of exile becomes the first moment of Redemption, furthermore and mainly – *literally* immediately.

walled cities even though they are presently in ruins” [if so it should seemingly be called *Eretz Yisroel Purim*]] – since on *Shushan Purim* is emphasized that also the realm of negativity (Shushan) is the concept of Purim (of Holiness), namely not only the refinement of Klipos Nogah [the level that can be positive or negative (eating to serve Hashem or to fulfill one’s desire etc)], rather also the [refinement] of the 3 completely negative Kelipos, and not only that the negativity is pushed away, rather that the negativity itself becomes good (see Likkutei Sichos vol. 16, pg. 413).

And this phenomenon itself – gains an additional virtue in a leap year, since it has the minor Purim and the *minor* Shushan Purim, which “this child [minor] will become mature [lit. will become great],” as the verse says (Amos 7, 2. And see Chulin 60b) “Who will rise? Yaakov, for he is small,” namely that through the self-nullification (repentance) of the level of Beis, the ascent and exceedingly high greatness is achieved (similar to [the virtue] of the second set of Tablets – see Likkutei Sichos vol. 26 pg. 250) on the *Grand Purim* and *Shushan Purim*. [As emphasized also in the wording “will rise” – which alludes to transformation from a negative situation].

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

167) See Sefer Ham’amorim 5657, pg. 223 ff.

An Excerpt From the Talks on Shabbos Parshas Vayakhel, 25th of Adar I, 5752

– Translated from Hebrew –

In the calendar layout of many years the Parshahs of Vayakhel and Pekudei are read as one Parshah, in the calendar layout of this year, [however,] Vayakhel and Pekudei are two separate Parshahs. And the explanation of this in the Service of Man: the general Service of Man is as the words of our Sages “I was created to serve my Creator,” and to accomplish that everything in the world “serves their Creator.” Now within this itself there are two manners alluded to in the names of the Parshahs Vayakhel and Pekudei: 1) “Vayakhel (and he gathered)” – that one *reveals* in every aspect of the world the *all-embracing* Service “to serve their Creator” (that transcends the individuality [of the creations]), thereby bringing unity into all aspects of the world, and most certainly in the Jewish People through the phenomenon of love and unity of Jewish People. [This manner is with emphasis on the *revelation* (from Above to below) of (the purpose of) Hashem (that the creations *do His will*) rather than on the *importance* of the specific *creations* in Serving Hashem.] 2) “Pekudei (detailed counting)” – (after the all-embracing Service that unites all the details – indeed one) reveals in every detail its significant innovation of its *unique specific* part in serving its Creator. And this is the innovation of the calendar layout of this year in which we read the Parshah of Vayakhel in its own week and the Parshah of Pekudei in its own week – in which it is emphasized that the Service of Vayakhel – revealing the all-embracing unity in the creation and in the Jewish People – is a complete Service on its own. Therefore, it is not necessary to wait until one reveals in every detail the Service of Pekudei.^[168]

[168] [For a better understanding of the difference between these two Services see also

And we may connect this (the concept of unity) with the Passage of Shekalim that we read today: 'There is a known question regarding what the verse says, "a Shekel [coin] is 20 Geirah, a half-Shekel donation for Hashem," seemingly the verse should have said that one should give "ten Geirah," why does the verse emphasize that one needs to give specifically a half of twenty Geirah? And the explanation of this: A half-Shekel alludes to the Service of uniting Jewish People. And therefore there is an emphasis that when a Jew is by himself he is only "a half," and in order to be "a holy Shekel" he must unite with another Jew, including to unite with every single one of the Jewish People. And this is the fulfillment of the Mitzvah "and you should love your fellow as yourself," which "your fellow" does not refer only to a Jew that is close to him, rather even to a Jew who is found at the other end of the world. And the reason for this is, as the Alter Rebbe writes in Tanya, that each and every one of the Jewish People is "literally a part of Hashem from up high," and behold "an essence, when you grab part of it, you grab the whole thing" – hence all the Jewish People are one entity. And even in a case that one has to correct something undesirable in a friend – indeed the most effective way to accomplish this is through influencing him in a pleasant and peaceful manner.

Now, as a preface to accomplishing unity (Vayakhel) in the world and among the Jewish People – one should start with unity (Vayakhel) between him and his Creator. And this is one of the explanations in what the verse says, "a Shekel is 20 Geirah, a half-Shekel donation for Hashem" – that each and every one of the Jewish People is united with Hashem at the height of unity, to the extent that they are "literally one," and therefore each and every Jew is only a half and Hashem is (so to say) the other half, and therefore Hashem – as He vests Himself in the Ten Sefiros – is like ten Geirah, and each and every Jew –

the Royal Words of Behar Bechukosai, 5751, ch. 6. Noach, 5752, ch. 7. See also the additional translators notes at the end of this volume.]

who are made up of ten soul-powers – is ten [Geirah], and specifically through uniting them as one they become “twenty Geirah” – a holy Shekel. And the explanation of this: The first thing a Jew does “immediately when he wakes up from his sleep” [is that] he says “Modeh Ani,” which represents his complete unity with Hashem, this a *general* Service as a preface and which transcends the details of Service of the entire day (similar to the all-embracing Service of Vayakhel, mentioned above). And this is also the [meaning behind] the precise wording of “Modeh Ani Lefanecha, thankful I am before You,” in which we start with the concept of thanks, and not with “Ani Lefanecha (I am before You)” [it would have seemingly made more sense for us to say “I [who stands] before you offers thanks”] – since the fact that each and every one of the Jewish people is united at the height of perfection (“Ani Lefanecha”) with Hashem is most obvious and it is unnecessary to emphasize this, therefore one starts and emphasizes only his *Service* – “Modeh (thankful).” [169] And we may add, that “immediately when he wakes up from his sleep” – includes also what the Rambam writes “asleep... in the vanities of the time” (may it not befall us), that one must awake also from this sleep, and the beginning of the Service is to know that he is “literally one” with the Essence of Hashem, since he is literally a part of Hashem from up high.

All the above is with special emphasis, when we see in the recent years how the “Vayakhel” is being accomplished in the literal sense – the ingathering of the exiles of the Jewish people from the whole world, who are ascending to the Holy Land. And the ascent is incomparable to the ascents of previous generations. [And note that the Rebbe, our leaders were not in the Holy Land, not even for a visit and also the trip of my revered father in law, the Rebbe [(Rabbi Yosef Yitzchak) to the Holy Land was not to visit the *Holy Land*, rather to compensate

[169] [For a better understanding of this see the *Royal Words of Toldos*, 5752 II, ch. 8.]

for the fact] that he was not able to visit the “graves of the forefathers” of Rostov and Lubavitch etc. [so instead he went to the holy places in the Holy Land]]. And especially that we are in the year [Hei, Tav, Shin, Nun, Beis - 5752] which its acronym is Heyei Tehei (it will be) Shenas (the year) Niflaos (of wonders) Bakol Miklol Kol (in literally everything).

The practical lesson from the Passage of Shekalim: We should add in the giving of Tzedakah, since regarding [the giving of Tzedakah] there are several levels: a tenth, a fifth [or] “all that one has he will give for his Soul” and to make a decision regarding this already on this Shabbos, moreover, to actually also begin[on Shabbos] for example through giving food and drink etc. And also regarding the manner of the giving there is a lesson from the Passage of Shekalim: the giving of the Half Shekel was for the Communal Sacrifices and there is the known explanation of the Alter Rebbe on the verse “a person, when he will offer, from you, an offering for Hashem” that in order for a person to come close to Hashem he [must give] “*from you*, an offering for Hashem,” that he gives his entire existence to Hashem. And from this is understood the practical lesson, that the giving of Tzedakah and loans must be in a manner that one puts his [whole self into it, namely] all his ten Soul-powers, that in addition to the actual action [of giving], he thinks and speaks about this etc. And through this we hasten the Redemption [so] that it comes *literally* immediately, and then Hashem will do His ‘Tzedakah’ that He will gather all the Jewish People “a vast congregation will return here.”

Glossary

Beis Hamikdash – the Holy Sanctuary.

Berachah – blessing.

ChaBaD - wisdom, understanding and knowledge (of G-dliness).

Chassidus - lit. Piousness, this refers to the Chassidic philosophy which yields pious people.

Farbrengen – gathering, get-together.

Hashem – G-d Al-mighty.

Heichal – The section of the Sanctuary referred to as Holy (in comparison to the Holy of Holies).

Ketores – incense burnt daily on the Altar in the Beis Hamikdash

Mitzvah, Mitzvos – Commandment(s).

Moshe – Moses our teacher.

Moshiach, Moshiach Tzidkeinu – Messiah – the Redeemer of the Jewish people and of the whole world in general, bringing them to their height of perfection.

Parshah (Parshas) - weekly Torah portion (of).

Rebbe – acronym for the words Roish Bnei Yisroel (Head (leader) of the Jewish people).

Redemption – the time in which the world reaches its perfection both physically and spiritually.

Rosh Chodesh – the head of the month

Sichos – talks, public addresses.

Shabbos – Sabbath.

Shlita – may he live for good, long years.

Shulchan Aruch - the code of Jewish law.

Seder Hishtalshilus – the gradational descent of the Revelations of Hashem, from the upper Spiritual worlds although way down to this physical world.

Torah – the Bible, G-d Almighty's instructions.

Tzaddik – a completely righteous person.

Additional Notes

By the translator

Ploushares.org

In connection with the Talks of Mishpotim

In the Talk of Mishpotim the Rebbe King Moshiach Shlita says that the nations announcing a new era of peace and disarming is an outcome of the accomplishments of Moshiach, the leader of the generation.

It is interesting to note that the Rebbe King Moshiach Shlita announced the year 5742, to be acronym of the words Tehei Shnas Bias Moshiach (it should be the year of the coming of Moshiach).

Now, interestingly enough that year was the founding of a major organization called Ploughshares, whose efforts is in disarmament of major countries.

Now this is clearly the efforts of Moshiach based on the fact that the previous year (in 5741) the Rebbe King Moshiach Shlita came out with a major campaign to have every Jewish person, men, women and children buy their own letter in a Sefer Torah.

You may ask ‘what connection does this have to disarmament’?

The answer is in the second talk of Mishpotim in which the Rebbe King Moshiach Shlita speaks about being written in a Torah book: “all those who are written in a book” (Daniel 12, 1). Now this verse is talking of a time close to the Redemption, as the verses say there and the words before the quote in the Talk are “at that time your nation will be saved [from terrible befalling] ***all those who are written in a book.***”

Indeed 5742 was the year of the beginning of the effect of Moshiach on the nations, to beat the swords into ploughshares!

The Rebbe King Moshiach Shlita takes away any doubt in the fact that he is still alive as a soul in a body

In connection with the Talk of Vayakbel

With the help of Hashem I have come across three ways we see that the Rebbe King Moshiach Shlita took away any doubt in the fact that he is still alive as a soul in a body.

1. It is known that the sixth Chabad Rebbe, Rabbi Yosef Yitzchok had a Chassidic Discourse printed for the day he passed away. The discourse actually spoke about matters that were connected to passing away (see number three).

Our Rebbe, the King Moshiach Shlita, did the exact opposite! The Rebbe King Moshiach Shlita specifically did not print any Discourse for the 3rd of Tammuz (in 5751, the last 3rd of Tammuz before the 27th of Adar, 5752), although in 5749 and 5750 he did print a Discourse for the 3rd of Tammuz, and all the Discourses printed for special days before this date and after are exactly the same as the in years 5749 and 5750!

2. It is also known that the sixth Chabad Rebbe alluded to the fact that he would pass away on the *tenth* of Shevat by writing the Yud (equals 10) in his signature in a calligraphic type, different than the rest of the letters of his name.

Our Rebbe, the King Moshiach Shlita, did the exact opposite! In the last Likkutei Sichos the Rebbe King Moshiach Shlita printed for Parshas Chukas (in 5751) it speaks about the Chumash of Sunday of Parshas Chukas and speaks about how one can save himself from passing away, moreover in note 28 in the Sichah the Rebbe King Moshiach Shlita (seemingly goes out of his way to) mention that Moshiach is higher than Moshe and even Eliyahu since Moshe had to be buried and Eliyahu although he never passed away, however he ceased to be physical and became like an angel, Moshiach on the other hand remains in a physical body in this world and receives the highest Revelations of Hashem. This made clear that Sunday of Parshas Chukas, 5754 was not a day of passing Heaven forbid!

3. The last Discourse of the 6th Chabad Rebbe as well as the last writings of the Alter Rebbe speak about the importance of making a dwelling for Hashem *in the physical world specifically*, moreover, about transforming *even the negativity* in the world into G-dliness through repentance. In Likkutei Sichos vol. 16, pg. 45 there is an explanation of the connection of this to the passing of a Tzaddik.

Our Rebbe, the King Moshiach Shlita, did the exact opposite! The address of Vayakhel is the last talk we heard as of yet from the Rebbe King Moshiach Shlita. This talk is unique in the fact that it is the only talk in all the talks of Dvar Malchus 5751-2, that says that it is sufficient to have an “Above to below” approach (Vayakhel) emphasizing the revelation of (the purpose of) Hashem causing the world to be (so-to-say, blown away) and Serve Hashem rather than emphasis on the significance of the specific creations’ Service of Hashem, bringing G-dliness *into* the framework of the world (see at length the unedited versions of the talk of Vayakhel). In most talks the Rebbe King Moshiach Shlita says that ultimate is when “Above to below” and “below

to Above” are combined bringing G-dliness into the *world* and here it says that the Parshah of Vayakhel is in its own week and the Parshah of Pekudei in its own week to show that Vayakhel is sufficient on its own!

[Note also that it is known that the Rebbe King Moshiach Shlita made a specific effort to edit the talk of Vayakhel to be printed. Had it not been printed Ki Sisa would have been the last which discusses the Service of Baalei Teshuvah (repentance). Instead Vayakhel is the last unique in the fact that it emphasizes the opposite concept of that explained by the Alter Rebbe and Rebbe Rayatz!]

B”H.

This index was made by Hatamim Eitan Corenblum and Rabbi E. Y. Benyaminson (based on other indexes of these addresses (in Hebrew) with many additions and corrections). This index uses chapters and footnotes of the Addresses as citations, which makes this index useful for any addition of these Addresses.

Key

The letter represents the Address in which the topic is found, followed by a number (number of the footnote in the Address close to the discussion of the topic) or chapter number.

The following are the letter abbreviations for the Addresses:

M – Address of Mishpotim, 5752

M2 – Portion of the Address of Mishpotim, 5752

TR – Address of Terumah, 5752

TZ – 1st Address of Tetzaveh, 5752

TZ2 – 2nd Address of Tetzaveh, 5752

KS – Address of Ki Sisah, 5752

VY – Address of Vayakhel, 5752

770 Moshiach's House

- Synagogue and Study Hall of 770 - M 18

Abba Shaul

- Alluding to the time of exile. TZ2 103

Abbaye

- His acronym. TZ2 103

Adam

- Has precedence over all other creations and nevertheless was created after them. M 34

Adar

- 'Redemption is close to Redemption.' First Adar and Second Adar – the relation of both of them to Redemption. When Moshiach will come before Rosh Chodesh it is possible that there will only be one Adar. Writing the name of the month "Adar Alef" or "the first Adar." M 139
- "Its Mazel is strong and healthy." An idiom of "Hashem is Adir (exalted) up-high." TZ 68
- 7th of Adar. TZ 4
- Adar alludes to Hashem dwelling in the world. TZ 77
- Addition in joy every day. Joy through Torah and Mitzvos as well as joy through physical things. TR 93
- After 11 months. TZ2 124

- An idiom of 'Adir' meaning 'strong.' TR 82
- Its Mazel is healthy. TZ Ch. 7
- Its relation to the making of the Tabernacle and the Redemption. TZ 149
- Redemption close to Redemption. Exceedingly increase in joy. 'Minor Purim' and 'Main Purim' KS 163
- Sixty days of the months of Adar alludes to the nullification of undesirable matters. M 24
- The first Adar and the second Adar. On the first of Adar they announce regarding the Shekel donation. Exceedingly increasing in joy. The 10th and 11th of Adar. TZ2 118
- The month added in a leap year. The 60 days of the months of Adar allude to "nullifying negativity in 60." TZ 45
- The month that was transformed to joy. Increasing in joy in this month. "Its Mazel is healthy" TZ 1 19
- The relation of the entire month to the birth of the Jewish Nation and the strengthening of their Mazel. TZ 1 34
- We exceedingly increase in joy. Its Mazel is

healthy. TR 3, 63

Adir

- Referring to Hashem and the Jewish People. Alluded to in the word 'Adir.' TZ 1 Ch. 6

Altar

- The 'inside altar' and the 'outside altar.' TZ2 36

Av

- 'When we enter the month of Av we lessen in joy...' Lessening of joy in Av is in order that it should be transformed from bitter to sweet. TR 5, 70

Beauty

- Physical beauty comes from Spiritual beauty. Y2 99

Beginning, Middle and End

- KS 38, Ch. 7

Binyamin

- His relation to the Beis Hamikdosh and Altar. M 61

Body and Soul

- Essential choice of Hashem of the physical bodies of the Jewish People. TR 46, 56

Children

- Educating Children to give Tzedakah. TR Ch. 12
- Had a part in donations for the Tabernacle. TR 33
- Their part in donations for the Third Beis Hamikdosh. TR 91

Commandments

- Scrupulous fulfillment of them. TR 87

Community, Crown Heights

- TZ 137

Creation of the world

- Beginning with the letter 'beis.' KS Ch. 5

Curses

- Transforming them. Arur (curses) with an alef Baruch (blessing) with a beis. KS 166

Days, Specific days

- 6th Day of the Week - beginning of the 'Shabbos' and rest of the Time to come. M 30
- One's Mazel helps a person on the day of his birthday. The birthday of a leader. TZ 35
- Tuesday and Wednesday. TZ 47

Deeper aspects of the Torah

- Learning it with full comprehension. Translating it into the 70 languages. Also for the nations (regarding belief in Hashem). M 51

Descent is for the Ascent

TR 7
KS 74

Dissemination and Shlichus

- Adding in dissemination in order to bring the Redemption in actuality. TZ 148
- Influencing at least ten

Jewish People. TZ2 129

- Throughout the world. M 20

Double

- Double for salvation. TZ 36

Dwelling in the lowest

Realms

- KS 52, 97
- TR 58
- TZ 77, 149, 167

Essence

- Drawing it into revelations. BO1 34

Eternal Life

See also: Life, Redemption

Exile, the time of Exile

The virtue of self-sacrifice in the time of exile. TZ2 107

Through the pain of exile the strength and the essence of the soul is revealed. TZ 117

Father

- It is incumbent on a father to do things that will make his children happy. TR 101

Fish

- Allusion of the word 'Dag.' TZ 50
- The Mazal of the month of Adar is connected to the essence of the soul. TZ 75

From below to Above and from Above to below

- KS 110

Generations

- Our generation is the 7th generation, the 7th Lubavitcher Rebbe – who brings the Ultimate Redemption is similar to Moshe who brought the Redemption from Egypt. TZ 167, 81- 83

Giving of the Torah

- Choice of the Jewish People. Nullification of the decree dividing the Upper Realms and Lowest Realm. TZ2 72
- Connected to the number 3. KS 62
- Hashem choosing the Jewish People. Nullification of the decree dividing the Upper Realms and the Lower Realms. TR 45
- Included in it also the deep Torah insights that will be revealed in the Time to come. M 36
- Nullification of the Decree dividing Upper Realms and Lower Realms. M 43
- The Preparation through the 26 generations until the Giving of the Torah. KS 79

Gold

- Connection to health. TR 62
- Gold, Silver, and Copper

in the donations for the
Tabernacle. TR 11

- Its relation to the Jewish
People. Its Acronym. TR
62

Haman

- Some of his descendants
studied Torah.... BA 72

Health

The allusion in the word
'Barie', healthy. TZ 65

Hebrew Letters

Dalet, Reish- TR 79

Gimmel, Dalet TZ 42, TR 72

Rashi letters and Torah Scroll
letters. M 121

Holiday

- Pesach, Shavuot and
Sukkos – From Above
downward, from below
upward, and their
ultimate perfection. KS
107

Holocaust

- TZ 104

Beis Hamikdash

- Through studying the
laws of the Beis
Hamikdash we accelerate
the actual building of it.
TZ2 133

Incense

- 'Ketores' (Incense) an
idiom of 'Kishur' (Tied-
together). TZ2 39
- Dispute between the
Sages and Abba Shaul.
TZ2 100
- Its relation to the lighting
of the Menorah. Burnt in

the middle of the lighting
of the Menorah. TZ2 5

- Sacrifices and Incense –
the differences between
them. TZ2 36
- The renewal of the
incense service every
morning...and its concept
in the service of a person
everyday. TZ2 82
- The Service of burning
the incense everyday is a
foretaste of the service of
burning the incense by
the High-Priest on Yom
Kippur. TZ2 62
- Through it the main
intention of the
Sanctuary is fulfilled. Its
virtue over the other
sacrifices. TZ2 31

The Infinite Light-

- In the beginning the
Infinite Light filled the
entire universe. Revealing
the boundless Infinite
Light. KS 52
- 'Everyday it should be
new in your eyes.' TZ2
80, 116

Iskafia, Is'hapcha (subduing and transformation)

The virtue of Is'hapcha - TR 5

The virtue of isapcha. KS 166

Jewish Courts

- Regarding Jewish Courts
with higher authority. KS
157

The Jewish People

- 'For the Jewish People

- and for the Torah' KS 99
- Children of Kings, Kings. TR 60
- Do not have a Mazel dominating them. Their source is in the level of 'Ayin.' TZ 56
- Essence of Judaism found in every Jew. TR Ch. 11
- Every Jew is gold. TR Ch. 6 ff.
- For the Jewish People who are called 'Reishis' KS CH. 12
- Simplicity of the Jewish People is connected with the simplicity of the Essence of Hashem. KS 133
- The true will of every Jew is to fulfill the Will of Hashem. TR 54
- The unique quality of the Jewish People. TR 80
- Their connection with Hashem. TZ 44, 95
- Their unity with Hashem-VY
- True will of every Jew is to fulfill the Will of Hashem. KS 154

Jewish Souls

- Essence of the soul that transcends name (description) - TZ 60
- The Essence of Judaism – the Essence of the Soul. TZ 95
- 'Literally a part of Hashem.' TR 49

Joy

- Resulting from the connection of a Jew to Hashem. Brings success in everything one does. TR 71

Justice

- Jerusalem is rebuilt through it. M 93

Kaddish

- Regarding reciting Kaddish for someone who passed away. TZ 147

Kesser (Crown)

- Its relation to the Jewish People. Does not exist in the realm of negativity. KS 150

Ketores (Incense)

- Hiskashrus (Connection) – TZ 122

Kiddush HaChodesh. Setting the months

- Setting the months based on seeing the moon when Moshiach comes and before he comes. M 145

Kings

- 'The heart of the kings and rulers are in the Hands of Hashem.' M 17

Klipos (evil entities)

- Refining the intermediary klipah and the three negative klipos. KS 166

Land of Israel

- Belonging to the Jewish People as a whole. M 87

Languages

- Translating Chassidic teachings into the languages of the nations. Yiddish – intermediary between the Holy Tongue and the Languages of the Nations. M 52

Leader of the Jewish People

Coming to the lower hemisphere and dissemination of the 'wellsprings' from there, his effect on the nations of the world. M 20 and on.

Leader of our generation
Moshiach Tzidkeinu. M 106

Moshiach of the Generation.
M 25, 36

The power for all the service is from the leader of the generation. KS 41

Leap Year

- If a leap year is made only due to the summer solstice. M 147

Life, souls in bodies

- Essence of the soul revealed specifically as a soul in a body. TZ 117, 148
- Living in the world as souls in bodies and bringing G-dliness into it - the ultimate. TZ ch. 7
- Through serving Hashem in the world we reach the Redemption. KS ch. 10

Lishmah (for the sake of Heaven)

- The virtue of serving Hashem Lishmah. 'A person should serve Hashem notwithstanding the fact that it might not be Lishmah....' TR 42

Loans, free-loans

- Its virtue. M 96

Lost Object

- One's future wife - M 74

Lots

- The essence of the Soul. TZ 59

Love and Unity of Jewish People

- Love of the good and hatred of the bad, in another. M 122
- Peaceful relationships between one another brings the Redemption. M 92
- Recitation of 'I accept upon myself...' prior to prayer. M 119
- Prerequisite for Love of Fellow Jew - connection to Hashem VY
- Really putting oneself into helping a fellow Jew VY

Machatzis HaShekel (the Half- Shekel)

- What it represents VY

Mazal

- Regarding our Sages words, 'the Jewish People do not have a Mazal

dominating them.' The Mazal of Adar is healthy. TR 63

- Source of the Soul. The Jewish People do not have a Mazal dominating them. TZ 58, 97
- Strengthening of the Mazel of the Jewish People TZ 33

Menorah

- If 'Hataavoh' means lighting the lamps. TZ2 11
- It shines throughout the whole world. TZ2 68
- Shines throughout the world. TZ 120
- The relation of the lighting of the Menorah to the incense. TZ2 3

Mercy, 13 Attributes of

Mercy

- KS 95

Minyan (Quorum of 10)

- Includes all the Jewish People. TZ2 128

Mishpatim

- Intellectually Understood Laws. M 39

Modeh Ani

- KS 131
- VY

Month

- 25th day of the month- M115
- 26th, 27th, 28th day of the month- M 126
- 26th day of the month- M 32

Moshe (Moses)

- "The leader is everything" and on his birthday the Mazel of the all the Jewish People is strengthened. TZ 35
- Due to the spark of Moses in each and every Jew, fear of Heaven is easily attainable. Levels in Moses: his feet, his body, his head, and his crown – the glowing face of Moses. KS 149
- His radiant face. KS 115, 30
- Name not mentioned in Parshas Tetzaveh to allude to his birth (his essence) that transcends a name. TZ ch. 9
- The cover on his face. KS 118
- The power for all of our service is from Moses and his successor in every generation. KS Ch. 12
- When he was born the house became full of light. His accomplishment throughout the world. He brought the Divine Presence down to earth. TZ 78

Moshiach

'Moshiach without question' – M 56
"With holy oil I have anointed him." TZ 173
Alluded to in the word

'Miyad': Moshiach –
 Menachem, Yosef
 Yitzchok, Dov Ber. M 148
 His name is Menachem. TZ 81
 Leader of Our Generation,
 Moshiach Tzidkeinu – M
 106
 The anointing of the head of
 the Jewish people to be
 Moshiach. TZ 173
 The glory of Moshiach will be
 exalted. KS 116

NaRaN ChaY

- TZ 60

Nations of the World -

Influence upon them in
 general- M 28
 Influencing them to give
 Charity – M 94
 Refining the Nations of the
 World-S51-52, S75-76
 Regarding the UN. M 26
 The country in which the
 Jewish People live in the
 time of exile becomes the
 most powerful among
 the nations. M 2
 Their fulfillment of their
 Commandments because
 Hashem commanded
 them, not merely
 because they make
 sense. Translation of
 Chassidic Teachings into
 the languages of the
 Nations. M 51

Nezikin (Damages)

- Alludes to the general
 time of exile. M 75

Nissan

- Twelve days of the
 dedication of the
 Tabernacle. Nissei Nissim
 (Miracles of Miracles) TZ
 89
- Rosh Chodesh. TZ 89, 163
- 11th of Nissan. TZ 168
- The month of the
 Redemption. KS 162

Numbers

3- KS 54
 7 and 11 – TZ 71, 76, 168
 10, 11 – TZ2 125, 133
 11 - TZ2 51, 55, 64, 85, 137
 11 and 12 – TZ 92
 32 – M 26
 60 – M 24
 60 – TZ 43

Olives

- Its relation to self-
 sacrifice. The ultimate is
 revealing the Essence of
 the soul as a soul in body
 in the world. Oil for the
 Menorah which shines to
 the world. TZ 114

Opening

- Opening words. TR 1
- Special power at the
 onset. TR 94

Passing

- Printing a Jewish book in
 memory of one who
 passed away. M2 17
- Regarding the righteous
 woman who was killed by
 Sanctifying the Name of
 Hashem. TZ 132, TR 102

Pesach

Pesach and Shavuot. From Above downwards and from below upwards. KS 107

Poverty

- Regarding the words of our Sages, "'Gimmel Dalet,' alludes to providing for the impoverished." TR 76

Prayer

- At the end of the prayer we recite 'Ach Tzadikim.' KS 139
- Recitation of "Abaye would list..." TZ2 96
- Reciting the Baraisa regarding the incense. TZ2 17, 82
- Resulting from the connection of a Jew to Hashem. Brings success in everything one does. TR 71
- Self-sacrifice and subjugation of the Shema recitation and the Amidah and this permeating the entire day. TZ2 89
- The recitation of 'Behold I take upon myself...' before morning prayers. M 120

Prayer upon Retiring at Night

- Completion of service. KS 140

Prohibitions

- That one must say 'I do not desire them.' M 42

Publishing

- Advantage of publishing Hebrew Texts in square lettering. M 121
- Publishing Jewish books is included in acts of kindness which hasten the Redemption. Printing Jewish books. Publishing books in a beautiful manner – "Beautify yourselves before Him with Mitzvos." M2 2

Purim

- Minor Purim, Minor Shushan Purim. 'They truly accepted what they accepted before.' KS 164
- Not differentiating between cursed is Haman and blessed is Mordechai. Shushan Purim and the Minor Purim – their virtue. KS 166
- Self Sacrifice of the Jewish People – TZ 62
- The virtue of Purim over Yom Kippurim. TZ 101
- Through their self-sacrifice the situation changed-over completely – freedom to fulfill Torah and Mitzvos. "We are still servants of Achashverosh." TZ 98

Rain

- Rain of Blessing, a surge

of Vitality. TR 82

Rebbe Rayaatz

- His name alludes to addition in joy. TR 107
- Preparation for 'the return of the judges as in the first place--' Moshiach KS 159

Redemption

Beginning of the ingathering of the exiles VY

As souls in bodies we enter the eternal life of the Redemption with no interruption at all. TR ch. 14

Beginning of the fulfillment of the prophecy 'they will beat their swords...' in our times. M 15

Foretaste of ultimate joy in the Redemption through adding in Mitzvos in general, especially Tefillin. TR 107

Its relation to the letter 'Gimmel.' KS 49

Our generation is the first generation of Redemption. 42 years from the year 5710 correspond to the 42 travels preceding entering the Holy Land. M 36

Our generation is the first generation of the Redemption. All the preparations have been completed - time to

accept Moshiach. Similar to the days we left Egypt – now everyone is rich in gold spiritually and physically, we need only to reveal it. Regarding the building of the Third Beis Hamikdosh. TR 91

Our generation is the generation that completes the service, and is the first generation of the Redemption. KS 140

'Until when.' M. Ch. 9

The ruling of the Rabbis that the time for Redemption has arrived and Moshiach has arisen – a ruling from Sinai and has permeated the realm of the physical world as expressed in the decision of the Nations Leaders. M 56

There has to be an addition in spreading the Torah and the wellsprings in order to bring the Redemption in actuality and in an openly revealed manner. TZ 148

Torah, Creation of the world, Geulah – beginning, middle, culmination. The purpose of Creation through the Torah. KS 39

Until when. Everything necessary has been done. The Redemption is the true sanctification of the Name of Hashem. TZ Ch.

12

Year

- Compensating for the discrepancy of the days of the lunar year to correlate with the solar year TZ 39
- KS 112
- Tzaddik – The year the Rebbe King Moshiach Shlita reached the age of 90. TR 85
- Year of Tzadik- TZ 165

Rosh HaShanah

- Marking the day 'Adam' was created. M 35

Russia

- Fulfillment of the Prophecy 'they will beat their swords into plowshares.' The nullification of the evil decrees there. M 23

Sacrifices

- We must give over ourselves. VY

Sanctification of the Name of Hashem

- Its virtue – TZ 138

Sanctifying the new moon

- Based on seeing the moon, after the destruction of the Beis Hamikdosh. KS 156

Self-sacrifice

- During the time of Purim. At the end they revealed this level *in the world*. TZ 62, 96
- From the essence of the

soul. Its virtue during the time of exile. In our times the Essence of the soul *revealed in* the world (as souls in bodies). TZ 107, 115, ch 11

- The ultimate is not in leaving the world, rather that the Essence of the soul be drawn and revealed in the world. The revelation and arousal of the power of self-sacrifice by the Jewish People through the leader of the Generation. TZ 117, 137

Shabbos

- Connected with the Yechidah of the Jewish People – the Jewish People are its peer. TZ 2 Ch. 11

Shavuos

- From below Upwards, Pesach from Above downwards. KS 107

Shimon, Rabbi Shimon Bar Yochai

- His connection to Moshiach. M 81

Sin

- If a Jew sins, it's a wonder. A result of 'a plot...' Descent for an ascent. KS 84

Sin of the Golden Calf

- An outcome of the first contraction of Hashem's Light. Descent for an

Ascent. KS 65, 84

- the beginning and source of all sins. KS 25

Sleep

- Asleep in the vanities of the time. Waking up from this sleep with the recitation of Modeh Ani. VY

Souls in Bodies

See also: Life

Spring

- Aviv – KS 108

Succos

- The holiday of gathering the produce – gathering and completion of all the service of the time of exile and the gathering of all the Jewish People in the Redemption. KS 112

Synagogues

- Building and expanding Synagogues and study-halls. M 112
- Giving Tzedokah to build Synagogues and Study Halls. TR 88

Tabernacle

- By the donation for the Mishkan, not everybody donated equally. The specific donations. The donation of gold by every Jew. TR 11
- Its erecting and dedication in the months of Adar and Nissan. TZ 89
- Revelation of G-dliness in

the world. TZ 87

- Women and children also took part of it. Innovation of the dwelling of Hashem's Divine Presence in a physical House. TR 40

Tablets

- Storing away of the broken Tablets. KS 80
- The first tablets and second tablets. Breaking of the first tablets. KS 2

The Ten Commandments

- “Anochi (I am your G-d)...” said to each individual Jew. Y 98
- Allude to the entire Torah. Alef of Anochi includes all the Ten Commandments and the entire Torah. KS 45.

Teshuvah (Return to Hashem)

- Will reach its ultimate perfection in the time to come. KS 81
- The virtue of Baalei Teshuva. KS 71, 166

Time to Come

'Then I shall transform the Nations... to all serve Hashem' M 22, 53

'They will beat their swords...' M 11

Hashem will not be concealed anymore and all flesh will see Him. Revelation of Hashem's Power of creation in His creations.

KS 125

Revelation of deep secrets of Torah that were never revealed. M 33

The light of the moon will be... TZ 46

Ultimate perfection of the phenomenon of returning to Hashem (Teshuvah). KS 81

Torah

Effects also the time following one's Torah-study. TZ2 93

Even matters which human intellect obligates is a result of the fact that so it is in the Wisdom of Hashem - Torah which is the blueprint of the world. M 41

It preceded the world. Every aspect of Torah includes in it all other aspects of Torah. KS 37

Torah Portions

- 'Gan' (53) Torah Portions. KS 34
- Torah is not in chronological order. KS 18

Torah Scroll

- Writing Jewish books is connected to the Mitzvah of Writing a Torah Scroll. M 16

Tzaddikim and Baalei

Teshuva

- The virtue of Baalei Teshuva. KS 71, 166

Tzedakoh (Charity)

- Atones for the sins of the nations. M 94
- Educate children to give Tzedakah. TR Ch. 12
- For building Synagogues and the 3rd Beis Hamikdosh. TR 88
- Hastens the Redemption. M 100

Tzimtzum (Contraction of Hashem's Light)

- The First Tzimtzum. KS 51

Unison

- The virtue of revealing the general unity in the creation and in the Jewish People, and the virtue of revelation of the unique accomplishment of every individual. VY

Wealth

- Its relation to the Jewish People. TR 59, Ch. 11
- Physical wealth comes from spiritual wealth. TR Ch. 6

Will, Supernal Will

- Keser – KS 150

Wisdom

- Humane conclusions below are a result of the fact that it is so in the Wisdom of Hashem in the Torah and from there it descended into human

intellect. M 41

Women

- TZ 141

Year, 5752

- VY 441, M 36

Yechidah

- TZ 65
- TZ2 45, 50, 85, 119

Yom Kippur

- Service of the High Priest
– the unique person in
the unique time... TZ2 63

- 'the order of the services
on Yom Kippur' – every
person is similar to the
High Priest. TZ2 109

Yosef, The Beis Yosef

- His receiving 'smicha'
(Rabbinical Ordination)
from Mahari Bei Rav. KS
157
- Regarding why he did not
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TZ 138

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In Honor of the Rebbe King Moshiach Shlita



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

*L'Zchus Zeev ben Rivkah
Liat bas Yehudis Yitzchak ben Yehudis*



*L'Zchus Hachassid R' Moshe ben Rivka, it should be Meknyam the
Brochah of the Rebbe Melech HaMoshiach Shlita 23 years ago "Yemei
Shnoseinu Babem Shivim Shanah V'im Begvuros Shmonim Shanah un
Noch Hundert Yahr" Bemiluan*



L'iluy Nishmas Rachel Leah Bas Yosef Shostack

In Honor of the
Rebbe King Moshiach Shlita

May He Lead Us To Jerusalem,
Now!

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



*Dedicated Lezchus Yuval, Limor, Orel, Ariel, Noam,
Eliron, Aviv, Eden and Yarden*



*Dedicated by the Gottesfeld family
In memory of our beloved wife and mom
Rivkah Aidel Bas Avraham
Hope to see her soon in the Geulah Ha'amitis Vebashleimah, Now!*



*Dedicated L'iluy Nishmas Simah Bas Shmuel Dovid
Sybil Raub
24th of Menachem-Av (20th August), 5774
May she arise immediately in the true and complete
Redemption
Dedicated by her son Tzvi Hirsch Yonah Ben Simah Raub*

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

**May the Rebbe King
Moshiach Shlita lead us to
Jerusalem, Now!**

Dedicated by the Nakash Family

In Memory of

Ya'akov ben Ezra Nakash,

Dina Leah bas Velvel HaLevi Friedman

And Chayalei Tzahal Whom HaY"D

***May They Unite With Them In the Redemption,
Now!***

**May Hashem open our
eyes so we may see the
“king in his glory” – the
Rebbe King Moshiach
Shlita, Now!**

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

Dedicated Lezchus Tovah Geulah and
Chanah Mushkah bas Ilannah Marselah
Benyaminson

May they grow to be strong Chassidim of
Moshiach, the Rebbe Shlita and thereby bring
much Nachas Ruach to Hashem!