

**From the Talks on Thursday of the Week of Beshalach, the
11th of Shevat, and [the Talks] of Shabbos, the Torah Portion
of Beshalach, Shabbos Shirah, the 13th of Shevat, 5752**

– *Translated from Hebrew* –

1. The occurrence of the 10th of Shevat (the Yom Hahilula^[1] of my revered father-in-law the Rebbe [Rabbi Yosef Yitzchak], Leader of the generation) on the fourth day of the week (in several years and similarly this year) – has a number of virtues:

First and foremost – the virtue of the fourth day of the week (which it has on its own) that upon it the luminaries were suspended, “the two big luminaries.”¹

Moreover and also important – that it^[1*] is called “prior to Shabbos,”² since on it begins the preparations for the Shabbos that follows it ([in our case the Shabbos] upon which the Yom Hahilula this year is elevated and attains perfections in a manner of “Vayechulu”³), as emphasized in the ‘song of the day’ [of Wednesday] which concludes with “the short Lechu N’ranina,”⁴ the beginning (the first three verses) of the Psalm “Lechu N’ranina”⁵ which is said in its entirety in the Prayer

[1] [*Yahrtzeit.*]

1) Bereishis 1, 16.

[1*] [*The fourth day of the week.*]

2) Pesachim, end 106a

3) Bereishis 2, 1. And see Likuttei Torah Behar 41a. Ohr Hatorah *a.l.*

[4] [*Everything accomplished during the week is completed (“Vayechulu” “and He completed”) when Shabbos comes.*]

4) Likkutei Dibburim vol. 1, beg. 33a. “Hayom Yom” 23rd of Kislev.

5) And the originality of this is – [that although] the ‘song of the fourth day [of the week]’ is the previous Psalm (Psalm 94, “Hashem is a

upon accepting the Shabbos, which this emphasizes also that the ultimate perfection of the Yom Hahilula which occurs on the fourth day of the week is on the Shabbos following it.

And an additional advantage due to the special virtue of this holy Shabbos (which begins on the fourth day of the week) – Shabbos *Shirah*^[5] – in which is emphasized the concept of “Lechu *N’ranina*” (Rina (song) and Shirah), both in the beginning of the Psalm [said] *in ‘the song of the fourth day of the week’* [the *beginning* of Shabbos Shirah], and mainly in the complete [recitation of] it in the Kabbolas Shabbos prayer.

And this receives greater appreciation based on the known fact⁶ that “song” is especially related to the Shabbos day (“a song for the Shabbos day”⁷), as the [allusive] explanation of words of the Mishnah in tractate Shabbos⁸ “all those accustomed to a Shir (lit. leash) go out with a Shir and are drawn by a Shir,” [alluding to the fact] that every ascent from one level to the next (leaving [“go out”] the previous level and being drawn to ascend above) is by means of song [Shir], and therefore also *the Elevation of the Worlds on Shabbos*^[8]

vengeful G-d...” culminating [with the verse] “Hashem our G-d shall destroy them”), notwithstanding this, we continue [to say] also the Psalm after it (Psalm 95).

[5] [*The Shabbos of Parshas Beshalach is called Shabbos Shirah because we read on this Shabbos the Song of the Sea.*]

6) Torah Ohr Sisa (in the supplements) 113a. Ohr Hatorah Bereishis (vol. 3) 514a *ff.*

7) Tehillim 92, 1.

8) Beg. ch. 5.

[8] [*All the worlds, both physical and spiritual are elevated to a higher level than they are during the weekdays. “Elevated” means they attain a higher level of Revelation of G-dliness.*]

is through *song* – and we may say, that the main ascent of the Shabbos days through song is *on Shabbos Shirah*, and from it is drawn to all the other Shabboses.⁹ And from this it is understood also regarding the elevations of the Yom Hahilula (as known¹⁰ that on a Yom Hahilula [the soul] appreciates an immeasurably greater elevation in comparison to all the previous elevations), that they transpire mainly and attain perfection (on the day of Shabbos which is related to song and especially) on Shabbos Shirah.

And [there is] an additional virtue in this particular calendar layout (the tenth of Shevat occurring on the fourth day of the week) – that the completeness of the Yom Hahilula attained on the Shabbos following it (Shabbos Shirah) includes also the additional perfection of the 15th of Shevat (on the second day of the week¹¹) which is *within 3 days* (Shabbos, Sunday and Monday) and is considered one

9) Note, that the Command regarding [keeping] Shabbos (for the first time) is found in the Parshah of Beshalach (the Parshah of [Shabbos] Shirah) – “there He gave him [the Jewish nation] statutes and laws...”, “in Marrah He gave them... *Shabbos*...” (15, 25 and in Rashi’s Comm.), and with more details in the passage of the Manna, “and it will be on the sixth day [of the week] and they will prepare...” (16, 5), “a day of rest, Shabbos holy for Hashem, tomorrow...” (ibid, 23), “see that Hashem gave you the Shabbos [day]...” (ibid, 29).

10) See Sefer Hasichos 5749 vol. 1 pg. 175 ff. 225 ff.

11) And its beginning is on *the day ushering in* the 15th of Shevat (since we don’t say Tachanun [Prayer of Begging Forgiveness] in Minchah [on the day ushering in the 25th of Shevat]) – [namely,] Sunday ([which Sunday begins on] Motzei Shabbos), which is called “day *one*,” which in this is emphasized the relation to the Holy Shabbos that occurs on the 13th of the month, the numerical value of “Echad [one].”

(regarding several matters),¹² [and the 15th of Shevat is a unique day, for] in addition to the fact that on it “the moon (of the month Shevat) is complete,”¹³ indeed it is also “the¹⁴ New Year for trees.”¹⁵

And based on the known fact¹⁶ that “the occasions of the whole year... (also) the Rabbinical Holidays... all have a connection to those [particular] Torah portions [of the week] in which they occur” – it is befitting to explain the connection of all the above-mentioned to the Parshah of *Beshalach*, the Parshah of the week of the Yom Hahilula, [namely,] the Parshah of the Holy Shabbos following it, and [the connection] to the Parshah of Yisro, the Parshah of the week of the 15th of Shevat, which we begin to read in the Minchah Prayer of Shabbos the Parshah of Beshalach

2. And by way of preface the common focus of the Parshah of Beshalach and Yisro – [namely,] the preparation for the ‘giving of the Torah’:

The Parshah of Beshalach – which speaks about *the*

12) See Pesachim *ibid*. And more. And note from the Law (Shulchan Aruch Admur Hazakein Orach Chaim 345:3. *E.p.*) that less than [i.e. within] three is like one entity.

13) Zohar I, beg. 150a. Vol. 2, beg. 85a. And more. And see Shemos Rabbah 15:26.

14) Tractate Rosh Hashanah at the beg. – in accordance with the opinion of the School of Hillel, which the law is in accordance with their opinion (See Rambam laws of Terumos 5:11. Laws of Ma’aser Sheni 5:2).

15) Note from the relation to the one whose Yahrtzeit it is, since his first name is “Yosef,” an idiom of Hosafah (addition) – characteristic of the growing of *a tree* (see Likkutei Levi Yitzchok, Igros Kodesh, pg. 413. Sefer Hasichos 5748 vol. 1, end pg. 244 *ff.* 5749 vol. 1, pg. 213 *ff.*).

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

culmination of the Exodus from Egypt (at the splitting of the Red Sea¹⁷), which is the preparation for the ‘giving of the Torah,’ as the verse says¹⁸ “when you will take the nation out of Egypt they will serve Hashem on this Mountain.”¹⁹

And the Parshah of Yisro – which in addition to it being the Parshah of ‘the giving of the Torah,’ the beginning of it mentions (and the entire Parshah is named after this) the *acknowledgment of Yisro* (as a result of him hearing about “the splitting of the Red Sea and the war of Amalek”²⁰ related in the Parshah of Beshalach) “now I know that Hashem is greater than all idols...,”²¹ which [his acknowledgement] was the preparation for ‘the giving of the Torah.’²²

17) When “the Jewish people saw Egypt, *dead* on the seashore,” “for the sea spat them out on its shore so that the Jewish people shall not say ‘just as we are ascending from this side similarly they are ascending from a different side further away and they will run after us’” (our Parshah 14, 30 and in Rashi’s Comm.) – indeed, until this occurred the fear of Egypt was upon them (see Likkutei Sichos vol. 22 pg. 34. *Ref. a.l.*).

18) Shemos 3, 12 and in Rashi’s Comm. (from Shemos Rabbah 3:4).

19) And especially in accordance with what is explained in Chassidic Discourses that the phenomenon of the splitting of the Red Sea for itself (in addition to [it] being the culmination of the exodus from Egypt) is a preparation for the Giving of the Torah – since, at the splitting of the Red Sea there was the uniting of the sea [where all its creatures are covered, hidden from our eyes] and dry land [where all its creatures are revealed to the eyes], [correlating to] the [uniting of the] Concealed Realm and the Revealed Realm, which this is the preparation for the uniting of the Highest Realms and the lowest realms at the Giving of the Torah (see Sha’ar HaEmunah by the Mitler Rebbe, ch. 17 ff. Ohr Hatorah on our Parshah pg. 417 ff. And more).

20) Beg. of Parshas Yisro and in Rashi’s Comm.

21) Ibid 11.

22) As it says in the Zohar (vol. 2, 67b. 68a) “at that point Hashem was exalted [in the] Above and below and following [this phenomenon]

And we may say, that the specific details of the preparation for ‘the giving of the Torah’ [mentioned] in the Parshahs of Beshalach and Yisro include also (and mainly) the preparation *for the ultimate perfection* of ‘the giving of the Torah’ which will be in the *Time to Come* (“Torah secrets will be revealed by Me”²³) – as alluded to:

In the Parshah of Beshalach – (1) in the Song of the Sea ([sung] after the splitting of the Sea), which its culmination is “the Sanctuary which Your hands, o Hashem, have established,”²⁴ “With two hands,^[24] and when will it be built it with two hands? When ‘Hashem will reign forever and ever,’²⁵ in the Time to Come when the entire kingdom is His,” (2) in the war of Amalek (at the end of the Parshah of Beshalach), which its culmination is “I²⁶ will obliterate Amalek... for [His] hand [is uplifted swearing] by the Kes (throne) of Yud – Hei (Hashem), a war for Hashem with Amalek from generation to generation,”²⁷ “Hashem swore

He gave the Torah [to the Jewish people]” (and see Ohr Hatorah beg. Parshas Yisro. Sefer Hama’amorim 5679 pg. 291 ff. Sefer Hama’amorim 5709 end pg. 56 (the 2nd set [of pg. numbers]) ff. Likkutei Sichos vol. 11 pg. 74 ff. And more).

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

24) 15, 17 and in Rashi’s Comm.

[24] [*With the ‘right hand’ alluding to the heavenly matters and ‘the left hand’ alluding to earthly matters, referring to the third Beis Hamikdash which will have both qualities united as one (see Likkutei Sichos vol. 9, pg. 29, note 34, Royal Words of Matos-Masei, 5751, ch. 6 and more).*]

25) Ibid 18.

26) 17, 14-16 and in Rashi’s Comm.

27) “From the ‘generation’ [era] of this world [i.e. the pre-messianic era], to the ‘generation’ [era] of Moshiach, including the ‘generation’ [era] of the Time to Come [i.e. the era of the resurrection]” (Targum Yonasan Ben Uziel).

that His name is not complete²⁸ and His throne is not complete^[28] until the name of Amalek will be erased, as the verse says²⁹ ‘the enemy is annihilated for ever,’ this refers to Amalek... what does he say after this ‘and³⁰ Yud – Hei – Vav – Hei (Hashem) shall reside forever,’ behold the Name is complete, ‘He establishes His Kissei^[30] (throne) for Judgment,’ behold His throne is complete”³¹;

28) Notwithstanding the fact that “Yud - Hei” is also a Name on its own (Rambam Hilchos Yesodei Hatorah 6:4), and as stated in the Song of the Sea (15, 2) “the strength and vengeance of Yud – Hei.”

[28] [*The word for throne in this verse is missing the last letter – Alef, and the likewise the Name of Hashem is incomplete (it is missing the last letters Vav -Hei).*]

29) Tehillim 9, 7.

30) Ibid, 8.

[30][*נִסְתָּא* written with the last letter, Alef.]

31) And this receives greater appreciation – since also the ultimate perfection of the Beis Hamikdosh (“the Sanctuary which Your hands, o Hashem, have established,”) is dependent on the erasing of Amalek, as emphasized in the “three Mitzvos (that) the Jewish people were commanded to fulfill upon entering the Land [of Israel], to appoint a king for themselves... to eradicate the remembrance of Amalek... and to build the Beis Hamikdosh” (Rambam beg. Laws of Kings – from Sanhedrin 20b), which from this it is understood, that through the complete phenomena of (appointing a king* and) eradicating the remembrance of Amalek, the ultimate perfection of the building of the Beis Hamikdosh is accomplished.**

And we may say, that this is alluded to in the two versions of punctuating the word “זכור” [remembrance] with a Tzerei or Segol*** – since “זכור” with a Tzerei (2 dots) alludes to (the erasing of Amalek that proceeded) the two Beis Hamikdoshes (the first and second Beis Hamikdosh), and “זכור” with a Segol (3 dots) alludes to the erasing of Amalek that proceeds) the third and trifold Beis Hamikdosh.****

*) *Including and mainly – “Hashem will reign forever and ever,” “when the entire kingdom is His.”*

And in the Parshah of Yisro – as explained in Chassidic teachings³² that “Yisro,” named so since “Yesser (he added) a passage to the Torah, [the passage of] ‘and you Techezeh (should see),’”²⁰ alludes to the addition (Yesser) of Torah insights in the Time to Come (“Torah secrets will be revealed by Me”), visual teachings (Techezeh³³).

And to understand the content of the Song of the Sea and the war of Amalek (and their continuation with) the acknowledgement of Yisro and their relation to the completeness of the Giving of the Torah in the Time to Come – we will preface the explanation of the verses at the

****) And based on this we may explain the order of the verses as follows: “the Sanctuary which Your hands, o Hashem, have established” ([we will have] the ultimate perfection of the Beis Hamikdosh), since “Hashem will reign forever and ever” (the complete concept of appointing a king [who will bring the whole world to accept the kingship of Hashem]), followed by (the complete phenomenon of erasing Amalek) “I will obliterate Amalek” (at the end of the Parshah).*

****) And our custom is that we read both of them, only, that in Parshas Beshalach (and on Purim) we precede ובר with a Segol and then ובר with a Tzerei, and in Parshas Setzei we precede ובר with a Tzerei and then ובר with a Segol (Sefer Haminhogim Chabad pg. 72. ref. a.l.).*

*****) And we may explain differently (and especially in the reading of Parshas Beshalach in which we precede ובר with a Segol before ובר with a Tzerei) – that ובר with a Segol (3 dots) refers to the different levels of the Tabernacle, first Beis Hamikdosh and second Beis Hamikdosh, and ובר with a Tzerei refers to the general 2 types of Sanctuaries, a Sanctuary that exists only for a limited amount of time and an eternal Sanctuary (that will be built with Two Hands).*

32) Sefer Hama’amorim Ateres (5679) and 5709 cited in note 22.

33) And the reason it says “Techezeh” in Targum Language [Aramaic, a foreign tongue] (although in the Time to Come we will see [G-dliness] clearly) is “because *now* it is hidden and the main revelation (in a manner of seeing) will be in the Time to Come” (Sefer Hama’amorim Ateres (5679) and 5709 *ibid*).

beginning of the Parshah “And it was when Pharaoh sent out the nation and Hashem did not lead them through the land of the philistines which is close (“it is close³⁴ and good to lead them that way,”³⁵ “a straight path to enter the land of Canaan”³⁶)... and [instead] Hashem steered the nation *through the desert [by way of the] Red Sea,*” which therefore it was necessary *for the Red Sea to be split* (followed by the Song of the Sea), and in continuation to this *the war of*³⁷

34) “Since from Egypt until Jerusalem through the [land of the] philistines is not very far and it is about ten days [of traveling] when going straight” (R. Ibn Ezra at the beg. of our Parshah).

35) Ramban, beg. of our Parshah. – And we may say, that also according to the explanation of Rashi “‘for it is close’ and it is easy to return *to Egypt* on that path,” the reason it would have seemingly [made more sense] to lead them through the land of the philistines is because it is the straight and closest path to enter *the Land of Israel*,* only, that Rashi [is explaining the verse] based on the precision of the [verse’s] wording “*because* it is close” (and not “*although* it is close”), [which denotes] that the intention of the verse is to explain the reason for the fact that “Hashem *did not lead them* through the land of the philistines” (and not the reason why it would have seemingly [made more sense] to lead them through the land of the philistines), and therefore [Rashi explains] “‘for it is close’ and it is easy to return *to Egypt* on that path.”

*) *For most certainly this is not an argument over a fact.*

36) Rashbam, beg. of our Parshah.

37) At the end of our Parshah (and at the end of Parshas Seitzei), whereas “the war of ‘and the Amalakites and the Canaanites descended [upon them]...” (in Parshas Shelach (14, 45) [a long time after this first war of Amalek]), about which was said at the beginning of our Parshah “[Hashem] did not lead them through... lest the nation regret [leaving Egypt] upon seeing war... [and return to Egypt],” as Rashi explains [this verse, that “upon seeing war” refers to the war of ‘and the Amalakites...”].

[38] *[This second war of Amalek was a result of a mistake of a group of Jewish people. The war caused many causalities, Heaven forefend, among this group. Unlike the first war of Amalek (at the end of our*

Amalek,³⁸ and in continuation to both of them (“the splitting of the Red Sea and the war of Amalek”) *the acknowledgement of Yisro*, as we shall explain.

3. On the verse [in our Torah portion] “and He did not lead them...” – it is explained in the Medrash³⁹: “from Egypt to the Land of Israel is 11 journeys, instead Hashem brought them through the desert [for] 40 years, as the verse says⁴⁰ [in the Torah portion of Devarim] ‘eleven days from Mt. Sinai,’⁴¹ and then [it says] ‘and⁴² it was in the fortieth year’⁴³; this is the meaning of the verse ‘and Hashem did not lead them [through the straight forward path].”

Parshah) in which the Jewish people defeated their enemies and fulfilled the command to erase Amalek to a great degree.]

38) “[The significance of this war **following the splitting of the Red Sea** can be understood by means of the following] analogy: when there is a tub of boiling water... [and a person jumps into it although he gets burnt, nevertheless] he ‘cooled it down’ for the others, likewise here... (when) He split the sea before them... their fear fell upon all the nations... Amalek came... and ‘cooled it [the fear] down’...” (Tanchuma Seitzei, 9 (at the end)).

39) Shemos Rabbah, our Parshah, 20:13. And see also Sifrei, Yalkut Shimoni and Rashi’s Comm. Devorim 1, 2 (and see infra note 44).

40) Devorim *ibid*.

41) “One journey per day, for the verse says ‘eleven days... until Kadesh Barne’a,’ that in eleven days they would arrive at Kadesh which is at the end of the boundary of the land of Edom close to the Land of Israel” (Comm. of Maharzav).

42) *Ibid*, 3.

43) And we may say that this has a parallel in our Parshah – that after [the verse stating] “[Hashem] did not lead them... and He steered... [the nation] through the desert,” it is said in the continuation of the Parshah (16, 35) “and the Jewish people ate the Manna for *forty years* until they came to a settled land.”

And the explanation of the phenomenon “[that instead of] 11 journeys Hashem brought them through the desert [for] 40 years” *in a positive way*⁴⁴ – we may say:

The Midrash⁴⁵ explains that the verse “eleven days from Mt. Sinai” (11 journeys) alludes to “the Commandment of 'I⁴⁶

44) In the Commentaries on Shemos Rabbah *ibid*, [they explain this Midrash (on the verse in our Parshah) to be saying] that “Hashem brought them through the desert [for] 40 years” because “they acted incorrectly,” as [the verse in Devarim is explained] in the Sifrei and in Rashi’s Comm. *a.l.* Their understanding [of this Midrash, however,] appears to be inadequate, since in the Sifrei, Yalkut Shimoni and Rashi’s Comm. they are explaining the verse “eleven days from Chorev” [in Devarim] which is *part of the words of reprimand*, whereas in Shemos Rabbah he is explaining the verse “and Hashem did not lead them...”, which is not part of the words of reprimand.* Furthermore: from the general idea in Shemos Rabbah *ibid*, that before and after this passage [in the Midrash] he explains [the verse] “and Hashem did not lead them...” *that it depicts the virtue of the Jewish people*, the children of Hashem – that even after Hashem took them out of Egypt *He was not consoled* over the fact that the Egyptians enslaved them etc., until He threw them into the sea – it seems, that also this explanation (that “He did not lead them” in eleven days rather in forty years) emphasizes the virtue of the Jewish people.

*) *And see Ohr Hatorah Devarim, pg. 16: “the abovementioned Midrash of Parashas Beshalach... [explains that] this [verse (“eleven days from Chorev...” in Deavrim)] is not part of the words of rebuke, since it explains [that this verse] is similar to the verse ‘and Hashem did not lead them...’ through a close path ‘for it is close,’ rather through the desert which is a longer path and nonetheless specifically it [the longer path] is superior.”*

45) Sh’mos Rabbah 42:8.

46) Yisro, 20, 2.

[46] *[The Rebbe King Moshiach Shlita explains here that the explanation of the Midrash is also connected to the simple meaning of Achad Asar (eleven [not only “one-ten” – the unique one of the ten]) since the Commandment of ‘I am Hashem your G-d Who took you out of*

am Hashem your G-d,' the unique one of the Esser, ten [Commandments]... which is [referred to as] 'Echad, one,' the source for all the [other] Commandments," meaning that "eleven days from Chorev" refers to the Level of One, namely, His Essence, Blessed Be He, [the Commander of the Commandments] Who transcends (the Ten Commandments that were given at) Mt. Sinai,^[46] the level of "You are One, [however] not in the tally [of ten]"^[47] [the Essence of Hashem] Who transcends the Ten Sefiros (Hashem's *Revelations*).⁴⁸

And we may say, that the intention of Hashem in Him acting so, that "He did not lead them [through the straight forward path]... and [instead] He steered [them]... through the desert," "[in essence a distance of] 11 journeys... [instead] Hashem brought them through the desert [for] 40 years," was, that the level of "*Eleven*" ("You are One, [however] not in the tally of ten" Who transcends the Ten Sefiros and the Ten Commandments) shall be drawn and revealed *in them in*

*Egypt' in essence is different than the other Commandments – it is the Revelation of Hashem, denoting the belief in the One Who commands the Commandments, which on one hand is a prerequisite to accepting the Commandments in the first place (the Eleventh which transcends the Ten) however on the other hand, once we believe in Hashem, we have a **Commandment** to believe in Hashem (hence it is also one of the Ten Commandments), moreover, this Commandment is the Essence of the other Commandments (they are all the will of Hashem) and this faith must be felt in the other Commandments (e.g. we honor our parents because so commanded Hashem), hence it is also called 'the unique one of the ten' (part and permeating the ten) – See Sefer Hama'amorim Melukat vol. 5, pg. 218 and the source cited there. 'Hadran on Rambam,' at the beginning and more.]*

47) Tikunei Zohar in the intro. (17a).

48) Yahal Ohr pg. 48. Ohr Hatorah Devorim pg. 19. Sefer Hama'amorim Ateres pg. 552. 57.

an internal fashion through going in the desert for *forty years* (“one forty years old attains understanding”⁴⁹), which [upon the completion of the forty years they attained the phenomenon that] “Hashem⁵⁰ gave you a heart to understand, eyes to see and ears to hear,” “since a person does not completely grasp the wisdom of his teacher and his way of thinking⁵¹ until forty years [of studying],”⁵² [which this level of “complete understanding” that they attained at the end of the forty years alludes to “complete internalization,” namely,] that then⁵² there is the revelation of the level of “eleven,”⁵³ moreover, that they draw and reveal the level of “eleven” also in this physical earth [world], which through this the entering into the Land of Israel⁵⁴ is in a complete manner.⁵⁴

49) Avos, end ch. 5.

50) Savo 29, 3, and in Rashi’s Comm. *ibid*, 6 (from Avodah Zarah, beg. 5b).

51) “The depth and ‘framework’ of his wisdom as it is in essence” [i.e. not merely a detail of the wisdom as it is on the level of the student, rather, as it is in the mind of the teacher and his manner of thinking] (Sefer Hamaamorim *ibid*, pg. 557).

52) And for this reason Moshe was on the [Sinai] Mountain for forty days – since a day Above is equivalent to a year [below] (Ohr Hatorah *ibid*, pg. 18).

⁵² [See *infra* ch. 4 for the explanation as for why the revelation of the Level of Eleven is connected to “complete internalization” (since the only way this transcendent level could be **revealed** is though it being **vested in vessels –internalized**).]

53) And this is also alluded to in the continuation of the verse – “and it was in the fortieth year, in the eleventh month,” that after “forty years” the Level of “Eleven” is drawn forth and revealed.

54) Note (by way of allusion) that the acronym for Eretz Yisroel (the Land of Israel) is Alef Yud (Yud Alef [11]) – “Achad Asar (one and ten),” Alef which equals one, and afterward Yud which equals ten. [Thereby

And to add, that this concept is alluded to in the beginning of the Parshah “And it was when *Pharaoh* sent out the nation [from Egypt]” – which alludes to Pharaoh of holiness,^[54] the level of “the fifth is for Pharaoh,”⁵⁵ [“Pharaoh” an idiom of “Ispari’u” (burst forth), meaning] “that all the [G-dly] lights burst forth and are revealed from Him,”⁵⁶ (the level that transcends the 4 letters of the Name Havay’eh, similar to “You are one [however, not in the tally of ten]”). And this phenomenon (“when *Pharaoh* sent out the nation”) is the *reason* for the continuation of the verse “and Hashem did not lead them [through the straightforward path]... and He steered [them] ... through the desert...” for forty years – so that the level of Pharaoh of holiness shall be drawn [into the world] *in an internal fashion*.

And [this is] also alluded to in the Song of Devorah in the Haftorah – “Bifro’a Pra’os in the Jewish people... and the land was quiet for forty years”⁵⁷ – that the extremely great Revelation of “Bifro’a Pra’os” (“that all the [G-dly] lights Ispari’u (burst forth) and are revealed from Him”) is drawn “in the Jewish people” and through them also in “the Land” in

Eretz Yisroel is connected to the Revelation of “One” that transcends Ten and together with this permeates the Ten.]

[54] [See also the Royal Words of Va’eschanon 5751, ch. 7.]

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

55) Vayigash 47, 24.

56) Zohar I, 210a. And see at length supra pg. 101 ff.

57) Sefer Shoftim, 5, 2-31.

manner of “and it was quiet” (in a settled and internal fashion) through the Service during the “forty years.”

4. And more specifically – this [phenomenon] is connected with (and accomplished through) the specific matters in the Parshah, and among them – the *traveling of the Jewish people in the desert* (“and He steered [them]... through the desert”), namely, the 42 travels throughout the forty years (“until they came to a settled land”⁵⁸), beginning with the journeys in our Parshah – “and they traveled from Sukkos and they camped in Eisam at the end of the desert,”⁵⁹ and especially after the Splitting of the Red Sea, “and he sent [the Jewish people]... and they went out to the desert of Shur...”⁶⁰, “and they traveled... and they came... to the desert of Sin,”⁶¹ and they traveled... from the desert of Sin to their journeys...”⁶²:

It is known⁶³ that the purpose of the Jewish people going through the desert was in order to refine the sparks of Holiness that fell into the “desert of the nations,”⁶⁴ which are

58) Our Parshah 16, 35.

59) 13, 20.

60) 15, 22.

61) 16, 1.

62) 17, 1.

63) See Likkutei Torah, Ma’asei Torah 88c *ff. e.p.*

64) Yechezkel, 20, 38.

[64] *[Every aspect of Holiness has an opposite to it, (something similar to it in the realm of negativity.)*

In order for negativity to exist it receives nourishment from G-dliness; the level it receives from is the Transcendent Revelation of G-dliness – specifically from the Transcendent Level since this level is the concealed level (similar to something which transcends understanding), and from this level comes (after much descent) concealment in the negative sense –

sourced in an extremely high source (the World of Tohu which transcends the World of Tikkun), and through the phenomenon of the Jewish people refining the sparks of Holiness and elevating them to their source, this high level is drawn forth and revealed to them [the Jewish people].

And more thoroughly explained – the source of the sparks of Holiness that fell into the “desert of the nations” is from the level of “Eleven” which is higher than the [Regular] Order of the Gradational Descent [of the G-dly Revelations], namely, the Transcendent Revelation [of G-dliness] which from it^[64] the nourishing of the ‘eleven crowns of negativity’⁶⁵ occurs, as alluded to in the wording of the verse “eleven days from Chorev, pathway of Mt. Seir,” [meaning] that “eleven days” is “a pathway to Mt. Seir [negativity]”⁶⁶ (Heaven

negativity which conceals G-dliness. (See Sefer Hamaamorim Melukat vol. 5, pg. 193).]

65) “11 days are the Eleven Sparks of Kelipas Nogah [the realm that is the intermediary between Holiness and negativity (the Eleven Sparks are the vitality of the ‘10 attributes of negativity’ and the 11th is the Transcendent Revelation, their source)], for in [the realm of] Holiness [there are] ten and not eleven, however in Kelipah [the realm of negativity] ‘whoever adds, decreases,’ thus they are 11”^{*} (Panim Yafos beg. Parshas Devarim – brought in Ohr Hatorah ibid, pg. 17. *Ref. a.l.*).

**) Note that the number of the chiefs of Eisav is 11 (Sefer Halikkutim of the Arizal, Parshas Vayishlach. And more).*

66) See Shemos Rabbah 42:7: “Rebbi Shimon Ben Yochai said ‘11 days they were true to Hashem and 29 days they were devising a plan how to make the [golden] calf, as it says ‘eleven days from Chorev,’ and then they came to the ways of Eisav, ‘the way to the Mountain of Seir.’” And Rebbi Elazar Ben Yaakov says ‘29 days they were true to Hashem and 11 days they were devising a plan how to make the [golden] calf, as it says ‘eleven days’ ‘the way to the Mountain of Seir’ that they did an act of

Forbid), and through the Service of the Jewish people in refining the sparks and elevating them to their source [namely,] to the Level of “Eleven” of Holiness,⁶⁷ the Level of “Eleven” is drawn and revealed in the Jewish people (drawing the Transcendent Revelation into vessels, thus^[67] the Revelation is drawn in to the correct place specifically³² [into the Realm of Holiness]), and through this [refining of the world] they acquired a yet greater virtue in relation to their efforts in matters of the Torah and Commandments – the Ten

Seir” – brought and explained in Ohr Hatorah and Sefer Hama’amorim Ateres ibid.*

*) Note that in Ohr Hatorah both opinions found in the Midrash are brought, and in Sefer Hama’amorim Ateres only the opinion of Rebbi Elazar Ben Yaakov is brought. And we may possibly say the reason [for this], since in Ohr Hatorah it is also speaking about the nurturing of ‘11 of negativity’ **from Eleven of Holiness**, as alluded to in the opinion of Rebbi Shimon Ben Yochai that “**11** days they were with **Hashem** and then they came...” And in Sefer Hama’amorim Ateres it is speaking (mainly) about the error of ‘11 of negativity,’ as alluded to in the opinion of Rebbi Elazar Ben Yaakov “11 days they were devising a plan how to make the [golden] calf.”

67) And likewise “Seir” of Holliness – ‘hair’ in the realm of Holiness, “the Ancient One [Hashem]... the ‘hairs’ of His ‘head’ are like clean wool,” ‘the 13 aspects of the beard.’

[Hair represents concealment of vitality just as hair has barely any life in it (in comparison to the brain). Now, this can represent negativity – concealment of G-dliness. It can also represent Holiness (Revelation of G-dliness) – for in order to receive Revelation from Hashem there must be a concealment so that it not be overwhelming for the world.]

[67] [When they are drawn into vessels (through our Service of Hashem) they are revealed (the vessels reveal the Lights in the world), hence they are not transcendent in the complete sense (concealed) which can give room for negativity (concealment in the negative sense). – See Royal Words of Tazria-Metzora, 5751, ch. 7.]

Commandments which [on their own] are [only] connected to the Ten Sefiros, the perfection of Holiness on the limited level.⁶⁸ [Through^[68] refining the world by means of making even the mundane matters holy, our Service of Torah and Commandments reaches a higher level, namely, that is permeated with the Transcendent Level.]

And we may add an explanation of the difference between “11 travels” (11 days) and going in the desert (42 travels) for forty years⁶⁹ – that had Hashem taken them [into the Holy Land] with 11 travels (in 11 days) the refinement would have been (only) through drawing and revealing a Supernal Light (the Level of Eleven) *from Above to below*, which does not accomplish that much of a transformation of the lowest realms itself, and therefore “Hashem brought them through the desert [for] 40 years,” which through this the refinement is (also) through the Service of the Jewish people in a ‘*below*

68) See Ohr Hatorah on our Parshah (pg. 363 ff.) in explaining the words of our Sages on the verse “and Pharaoh brought close,” that “he brought the hearts of the Jewish people close to their Father in Heaven” (see Tanchuma on our Parshah, 8. Shemos Rabbah 21:5) – that he assisted them to reach the level of “the fifth is for Pharaoh,” “You are One but not in the tally [of ten],” analyze [the words stated] there.

[In Ohr Hatorah it says that Pharaoh who enslaved the Jewish people in Egypt gave them the opportunity to refine Egypt and collect the Holy Sparks of the Transcendent Level which fell into Egypt.]

[68] [See Likkutei Sichos vol. 3, pg. 892 ff.]

69) See Ohr Hatorah and Sefer Hama’amorim Ateres ibid. Only, that there is explained (mainly) the advantage of the refinement in a manner of ‘from *Above to Below*,’ and because of *their error* there had to be the refinement in a manner of ‘from below to Above,’ and here we have explained also the *advantage* of the refinement in a manner of ‘*from below to Above*,’ in accordance with the above spoken that in the statement of the Midrash here is emphasized *the advantage* of their traveling in the desert for forty years.

to *Above*' manner, [which accomplishes] that the transformation of the lowest realms is complete; and together with this, there is also the advantage of drawing and revealing the Supernal Light, the level of "Eleven", from Above to below (that cannot be reached through the Service from 'below to Above' which is limited) – "*eleven travels...* Hashem brought them through the desert [for] *40 years*,"⁷⁰ – that the refinement in a 'below to Above' manner (for forty years) is permeated and done with the power of the Revelation of the Level of Eleven from Above to below⁷¹ (uniting both advantages of 'Above to below' and 'below to Above' as one).

And likewise regarding *the war of Amalek* at the end of the Parshah – "for [His] hand is [uplifted swearing by] the כּ (throne) of ה' (Hashem) a war for Hashem with Amalek...", "the Name [of Hashem] is not complete... until the name of Amalek will be erased" – which "Amalek" is a descendant of Esav (Se'ir), the aspect of *11* in the realm of negativity ("eleven days... the mountain of *Se'ir*"), and through (the refinement ⁷² and) erasing of Amalek ["Machah Emchah

70) And this receives greater appreciation – since the forty years that the Jewish people were in the desert correspond to "And Eisav became forty years old" (Ohr Hatorah Vayishlach (book 5), 873a), since in them [the forty years in the desert] they refined the [aspect of] 11 of negativity [Seir/Eisav].

71) Since, through the refinement in a manner of 'below to Above' "it [the below] does not completely become incorporated in holiness to the extent of it becoming part of G-dliness (and most certainly not the level of G-dliness of "You are One"), and it is necessary for there to be a second refinement... [through the immense revelation from Above]" (Sefer Hama'amorim Ateres ibid).

72) Note from the words of our Sages that "some of the descendants of Haman studied Torah..." (Gittin 57b. *ref. a.l.*).

(erase, I shall erase)” (through Hashem) and “Timcheh (you shall erase)” (through the Jewish people), acronym of the word EMeT,⁷³ *Emcheh Machah Timcheh*], the *Level of Eleven of Holiness* is drawn and revealed in the Jewish people, which this is the phenomenon of “the Name is complete,” not only Yud - Hei (“for [His] hand is on the throne of ה׳ (Yud-Hei)”), rather also Vav - Hei, the numerical value of 11, which alludes to the drawing forth and Revelation of the Level of “Eleven” in all the details of the aspects of the Service of the ten powers of the Soul which are divided into “Hanistaros, the concealed aspects (Yud – Hei), VeHaniglos, and the revealed aspects” (Vav-Hei Niglos).⁷⁴

And likewise regarding the *acknowledgement of Yisro and him coming to Moshe* (in the beginning of Parshas Yisro) – which the conversion of Yisro⁷⁵ is the concept of the

73) Note from [what is stated in] Yerushalmi beg. Sanhedrin: “אמם (Emes)... Alef the first of the Alef Beis, Mem – the middle [of the Alef Beis], and Sav – the end [of the Alef Beis], denoting that ‘I, Hashem am first... [I am last] and besides for Me there is no [other] G-d’ – the revelation of an exceedingly high Level [of G-dliness] that draws forth and permeates the lowest levels (“the middle pole that extends from one edge to the other edge”), [namely,] that when it [is revealed] negativity ceases to exist (through refining it and elevating it to Holiness, or through nullifying its existence).

74) See Tanya Iggeres Hateshuvah end ch. 4. Likkutei Torah Pikkudei 3b ff. Re’ei, 29a ff. *e.p.*

[The 3 faculties of intellect are referred to as the “concealed aspects” and the 7 emotional attributes are referred to as the “revealed aspects.”]

75) Including [the phenomenon that] “he went to his land,” “to convert the members of his household” (Yisro 18, 27 and in Rashi’s Comm.). – And we may say, that the wording of the verse “he went to his *land*” also alludes to the “conversion” [transformation] of “his land” in the literal sense [i.e. the physicality of the world] through the Service of Refinement [of the Holy Sparks vested in the physical objects].

refinement of the sparks of Holiness that fell below,⁷⁶ which their source is the Level of Eleven of Holiness, and through refining them and elevating them to their Source the Jewish people attain an *addition and advantage* – “*he added one passage to the Torah,*” which alludes to the addition of the Level of “11 days from [“above”] Chorev,” which transcend the Ten Commandments that were given at Chorev [for in order to have the 10 Commandments (which bring G-dliness into the physical world) there had to first be the revelation of the Level of Eleven – a surge of power – to bring about the power for the amazing phenomenon of bringing G-dliness into the physical world.].⁷⁷

5. Based on this we may explain how the specific matters in the Parshahs of Beshalach and Yisro are a preparation for the ultimate perfection of the Giving of the Torah in the Time to Come:

It is known³² that the Giving of the Torah was a onetime occurrence, since with it *were given* (not only all the aspects of the Torah that are revealed through the veteran student, rather) also the aspects of the Torah that Hashem will reveal in the Time to Come. And nevertheless it says “Torah *secrets* [lit. *innovative insights in Torah*] will be revealed by Me,” truly novel insights, since at the Giving of the Torah these aspects were completely concealed, to the extent, that their revelation is [referred to as] truly novel insights.

And among the explanations of this – that at the Giving of the Torah only *the Ten* Commandments were given openly,

76) In correlation with the [deeper] explanation of the words of our Sages “He did not exile... only so that they will gain converts,” as infra ch. 5.

77) See Ohr Hatorah Yisro beg. pg. 734.

which correspond to the Ten Utterances and Ten Sefiros, the level of G-dliness that has relation to the world (as emphasized *in the revealed part* of the Torah, laws regarding the conduct of people in the world), whereas the level of G-dliness which is immeasurably higher than the world did not come [to us] in an open manner, rather in a concealed manner; and in the Time to Come [Hashem] will reveal in the Torah the level of G-dliness which completely transcends the world (as emphasized *in the inner dimensions* of the Torah, "its secret reasons and hidden treasures,"⁷⁸ knowing G-dliness), including the Revelation of the Essence of Hashem literally – as the precision of the wording "Torah secrets will be revealed *by Me*," "by Me" specifically, and as the verse says⁷⁹ "for all of them will know *Me*" – the level of "eleven days (which is higher than the Ten Commandments that were given) at Chorev," "You are One, [however] not in the tally of ten."

And we may say, that this phenomenon is alluded to also *in the preparation* for the Giving of the Torah (which must also be a prelude for the ultimate perfection of the Time to Come that was given in a concealed manner at the Giving of the Torah) – in the travels in the desert, in the war of Amalek and in the recognition of Yisro, whose content is the refining and elevating of the sparks of Holiness to their source in the Level of "Eleven", as mentioned above.

Only, that then there was only *the beginning* of the preparation for the ultimate perfection of the 'giving of the Torah' in the Time to Come, *and it [the preparation] is mainly – and will thereby reach its ultimate perfection –*

78) Rashi's Comm. Shir Hashirim 1, 2.

79) Yirmiyah 31, 33.

through “our actions and Service throughout the time of exile”⁸⁰ “in the desert of the nations” (as known that the entire time of exile is alluded to in the travels through the desert⁸¹), to refine and elevate the sparks of Holiness, as the known explanation of the words of our Sages⁸² “Hashem did not exile the Jewish people among the nations only so that they will gain converts,” that this is the concept of refining and elevating the sparks of holiness,⁸³ including the completion and the ultimate perfection of the refinement when there will be the fulfillment of the prophecy⁸⁴ “the spirit of impurity I shall remove from the land” which is the concept of “I will obliterate Amalek.”⁸⁵

And from this we come immediately to the ultimate perfection of the ‘giving of the Torah’ – “Torah secrets will be revealed by Me,” as well as the ultimate perfection of entering into the good and wide Land in the true and

80) Tanya beg. ch. 37.

81) Which their completion and culmination is [at] “the Jordan of Yericho,” [which alludes to] the level of “Veherichu (and he will smell (sense) others) due to his fear of Hashem” a description of Moshiach, “who judges by the sense of smell” [he can sense whether one is innocent without needing witnesses] (Sanhedrin 93b. Likkutei Torah cited in note 63).

82) Pesachim 87b. And see Ohr Hatorah, our Parshah pg. 670 ff.

83) See Torah Ohr, Bereishis 6a. Ibid beg. Parshas Lech Lecha. Ohr Hatorah ibid. And more.

[During the time of exile the Jewish people were dispersed all over the world in order to refine the whole world (reveal the “sparks” of G-dliness found in every physical object).]

84) Zechariah 13, 2.

85) And since “Amalek is the first [forerunner/nucleus] of the nations [to attack the Jewish people] and his end is utter elimination,” behold, through nullifying and erasing Amalek, indeed, the [entire] “spirit of impurity” is completely nullified.

complete Redemption⁸⁶ – a Land of ten nations, for in addition to the land of seven nations (the refinement of the 7 Attributes^[86] of Tohu^[32]) there will be also the conquering of the 3 lands of Keini Kenizi and Kadmoni⁸⁷ (the refinement of

86) Note that (similar to the forty years that the Jewish people were in the desert of the nations) also the [ultimate] Redemption is related to the number *forty* – [as the verse says regarding the ultimate Redemption] “למרה” to the prosperity of the sovereignty,” a closed Mem מ [which symbolizes the number forty] in the middle of a word [although in general it is only used at the end of a word –], which alludes to mending the breach of exile, “the walls of Jerusalem which הן are breached,”* an open Mem – נ at the end of the word [although in general it is only used at the middle of a word – alluding to a breached wall] (see Sefer Ha'erchim-Chabad Ma'areches Osios Hatorah, letter Mem (2) end pg. 202 ff. *The ref. are cited there.*)

*) *Furthermore – we transform the breach into a state of “Jerusalem will reside Prazos (without walls – due to no fear of enemies)” (Zecharyah 2, 8). And note, the connection to the Haftorah of our Parshah: “the righteousness of Pirzono (dispersing) the Jewish people [or: Pirzono meaning – giving the Jewish people the ability to live in cities without walls (as a result of not fearing enemies)]” (Shoftim 5, 11), “which is the revelation of the level of Pirzono [an unlimited revelation], an idiom of ‘Jerusalem will reside Prazos’... [brought about] through dispersing them among the nations which through this we collect the Sparks of Tohu which are the concept of Prazos (without walls (limits), a Revelation beyond bounds)...” (Ohr Hatorah on our Parshah pg. 364).*

[86] *[See ch. 4. In our Service of Hashem this denotes the refinement of our animalistic emotions (the 7 attributes), as well as the intellect, will and pleasure (Kesser, Chachmah and Binah).]*

87) Which were promised to Avraham by the Covenant [upon going] between the severed [animals], “ten nations are [mentioned] here and He only gave them seven nations, and the [other] three... they will inherit in the Future” (Rashi’s Comm. Lech Lecha 15, 19, from Bereishis Rabbah, end ch. 44).

And see Bamidbar Rabbah 14:1: “Hashem prohibited the Jewish people to conquer the lands of three nations upon entering the Land [of Israel]...

Kesser Chachmah and Binah of Tohu³²), moreover, in the Future the Land of Israel will spread to all the lands,⁸⁸ [meaning] that the entire world will be on the level of “the Land of Israel,” [namely,] a dwelling place for Him, blessed be He, in the lowest realms,⁸⁹ similar to a dwelling place in which there is the revelation of the *essence* of the one dwelling there,⁹⁰ the Revelation of the Essence [of Hashem], [the level of] “You are one.”

6. And we may add, that the above is also emphasized in the name of this Holy Shabbos – named after the Song of the Sea – Shabbos *Shirah* (*of Song*):

Included in “Shabbos Shirah” is the entire spectrum of elevations that are accomplished through Shir, “all those accustomed to a Shir (lit. leash – alluding to ‘song’) go out with a Shir and are drawn [above] by a Shir” (as supra ch. 1).

And based on what is known⁹¹ that all the Elevations are included in the Name [of Hashem consisting of] 42 [*letters*, the acronym] of “Ana BaKoach” (which has 42 words),⁹² “and

the land of the philistines – where do we see [that it was prohibited] for it is written *‘and Hashem did not lead them through the land of the philistines’*... and in the Time to Come, Hashem will permit the Jewish people [to conquer] all three of them, as the verse says ‘and they will unite as one and engulf the philistines on the west’” (see Ohr Hatorah on our Parshah pg. 367).

88) See Sifrei Devorim in the beg. Pesikta Rabbah Parshas Shabbos Verosh Chodesh. Yalkut Shimoni Yeshayah, Remez 503. Likkutei Torah Masei 89b.

89) See Tanchuma Naso, 16. And more. Tanya beg. ch. 36. *E.p.*

90) See Sefer Hama’amarim Melukat vol. 2 pg. 241. *Ref. a.l.*

91) Ohr Hatorah Derushei Shevuos pg. 138. Sefer Hama’amorim 5664 pg. 180. And more.

92) Which therefore we say “Ana Bakoach” every time there is an ascent from below to Above, e.g. in the prayer of Shema said before going

correlating to this were all the 42 travels which correspond to the Name [of Hashem consisting of] 42 [letters] which is the phenomenon of ascending from level to level...⁹³, 42 Elevations⁹⁴ brought about through ‘the Service of Refinement’ in the ‘desert of the nations’ – indeed, “Shabbos Shirah” (which includes all the Elevations through song) includes in it all the Elevations brought about through the 42 travels in the ‘desert of the nations,’ namely, the actions and Service throughout the time of exile.

And after the completion of the ‘Service of refinement’ in all its details – the 42 Elevations of the travels in ‘the desert of the nations’ which are included in “Shabbos Shirah” – we reach the “Shir Chadash (New Song)” of the Time to Come:⁹⁵

to sleep, which then all the Service throughout the day is elevated, and likewise in the prayer of ‘Receiving the Shabbos,’ which then all the Service throughout the week is elevated (Ohr Hatorah and Sefer Hama’amorim *ibid*).

93) Torah Ohr on our Parshah beg. 62c.

94) See Likkutei Torah Masei (89a *ff*) [where one can find] the explanation of the difference between the 49 days of Counting the Omer (Seven Attributes as each one is comprised of Seven) and the 42 journeys (6 times 7) – that “from Above to below are 49... when we draw down the Transcendent Revelations from Above to below [and therefore,] to all the 7 Attributes... also into the Attribute of Kingship [the seventh Attribute], whereas the journeys which are *from below to Above* are only six within each Attribute...” Analyze [what is written] there.

95) Note that the Song of the Sea is said in future tense – “then he will sing,” “in the Time to Come”, (Beshalach, 15, 1 and in Mechilta *a.l.*), which alludes to the song of the Time to Come.*

**) In addition to the fact that “this is one of the places in the Torah in which we see that the Resurrection of the dead [will take place]” (Sanhedrin, end 91b. Brought in Mechilta and Rashi’s Comm. a.l.).*

In the Mechilta it says,⁹⁶ “there are ten songs,⁹⁷ the first one which was said in Egypt... the second by the Sea, as the verse says ‘then Moshe sang’... the sixth – Devorah and Barak said, as stated in the verse ‘and Devorah and Barak Ben Avinoam sang’... the tenth – in the Time to Come, as the verse says ‘sing to Hashem a new song’... All the songs are stated in feminine form [i.e. the word ‘song’ in reference to the songs is ‘Shirah’] just like the female gives birth similarly the previous salvations had servitude after them, however the Future [Redemption] does not have servitude after it therefore it is stated in masculine form [Shir].”⁹⁸

And among the differences between them [Shir and Shirah] are as follows:⁹⁹ the main thing felt in a song of feminine form is the ascent *from below to Above*, namely, that the recipient from its own initiative^[99] ([characteristic of a] female) yearns to leave its level and become incorporated in a higher level, whereas the main thing felt in a song of masculine form is the eliciting and revelation of the Light *from Above to below*, which through it there is the cleaving and becoming one with the [revelation of] Above.¹⁰⁰ Meaning to say, although it is a “song” whose concept is ascending from below to Above, nevertheless it is in a manner that what

96) Ibid. See also Yalkut Shimoni Yehoshua, Remez 20.

97) See also Tanchuma on our Parshah, 10. Targum on the beginning of Shir Hashirim.

98) See also Shemos Rabbah (on our Parshah) 23:11. Tosafos s.v. Hachi Garsinan Venomar’ – Pesachim 116b.

99) See also Siddur (Im Dach) 67b ff. Ohr Hatorah Shir Hashirim pg. 3. Hemshech Te’erav (5672) vol. 2 pg. 1125. And more.

[99] [*Not due to a Revelation from above. Arousal from below is characteristic of a female.*]

100) Whereas by the ascent from below to Above it [the below] does not yet truly become incorporated in the Above (as supra note 71).

is felt in it (is not that much the [feeling of] yearning, but mainly) the cleaving and becoming one with the revelation of Above, and through this it has in it both advantages 'from below to Above' and 'from Above to below' as one.

And we may say, that on "Shabbos Shirah" (which is connected also with "the tenth... a new song... in masculine form") there is the ultimate perfection of all the songs in a manner of ascending from below to Above, and in addition to this the cleaving and becoming part [of the revelation of Above] is felt, due to the Revelation that is above Ten – the level of "Eleven", "You are one however not in the tally [of ten]" (similar to "11¹⁰¹ travels... Hashem brought them through the desert [for] 40 years," as supra ch. 4).

And we may connect this with the concept of "Shir¹⁰² Hashirim (Song of Songs)"¹⁰³ which is [referred to as] "Holy of Holies"¹⁰⁴ – as the Maharsha explains [the reason for it being

101) And from a clever perspective, note (allusively speaking) that [the beginning and name of "the Song of the Sea"] "Az Yashir" is the acronym of (Alef, Yud) 11 (see supra note 54).

102) Note that in several Holy Jewish Congregations they are accustomed to say Shir Hashirim before the prayer of 'Accepting the Shabbos.'

103) And the continuation of the verse "pour me from the kisses of His mouth," [meaning that] "He has promised them [the Jewish people] that He will once again reveal Himself to them to explain to them its [the Torah's] secret reasons and hidden treasures" (Rashi's Comm. on the verse), the revelation of the reasons for [the laws of] the Torah in the Time to Come, "Torah secrets will be revealed by Me," which then there will be the 'marriage' [ultimate union] of Hashem and the Jewish people ("in the Days of Moshiach will be the 'marriage'" (Shemos Rabbah, end ch. 15)), which this is the content of Shir Hashirim.

104) Yadayim, end ch. 3.

called Holy of Holies]¹⁰⁵ that “ten songs were in the world [sung in the pre-messianic era] and each one higher than the other and this one [Shir Hashirim] is higher than all of them (as stated in the Targum), and since all of them are Holy indeed the tenth which is always considered holy [and] above all the rest here also it is Holy of Holies” – [this explanation is seemingly difficult however, since in general we do not refer to Shir Hashirim as the tenth song, rather the tenth song is a New Song of the Time to Come, only the explanation of this is] that “Shir Hashirim” (which was said in the present time [before the Redemption]) is related to the tenth song^[105] of the Time to Come, because with it is accomplished the perfection of all the songs of the present time (all the ascents from below to Above) as they connect and unite with the new song of the Time to Come¹⁰⁶ (that it is felt in it also the cleaving and becoming one with the [revelation of] Above), and through this we come to the new song of the Time to Come itself – in masculine form,¹⁰⁷ which is above all the ten

105) In Chiddushei Aggados on Yadayim, ibid.

[105] *[The Song of the Time to Come is the tenth and it is also the eleventh song depending on counting Shir Hashirim or not (since it isn't really a song for itself)].*

106) See Ohr Hatorah Shir Hashirim, pg. 3 ff. And there [it explains further], that this is the concept of the elevation of the level of Chachmah (the Wisdom of Hashem) to the level of Kesser (the Will and Pleasure of Hashem), referred to as Holy of Holies.

107) For, “Shir Hashirim are the Feminine and Masculine Songs through an arousal from below [for although masculine represents the efflux from Above and not the arousal from below, nevertheless, there is an efflux from Above that comes through (and has relation to) the arousal from below]... and the Song of the Time to Come is from the Level of ‘the new song’ which is higher than the [level that the] arousal from below [can reach and draw down]” (Ohr Hatorah ibid).

songs¹⁰⁸ – a song that its entire concept is to cleave and become one with the Essence of Hashem,¹⁰⁹ the level of “Eleven”, “You are One however not in the tally [of ten].”

7. Based on the above spoken we may explain also the connection of the Torah Portions of Beshalach and Yisro to the content of the time in which we read these Torah Portions – close to the tenth of Shevat:

The month Shevat is the *eleventh* month (counting from Nissan) – “the eleventh month, the month Shevat”¹¹⁰ – which is especially related to the true and complete Redemption¹¹¹ since in the Redempton there will be the revelation of the level of “Eleven,” “You are one,” which therefore, from the month of Shevat we come to the month of Adar, in which transpired *the redemption of Purim*, a redemption in a state of “we¹¹² are still servants of Achashveirosh,”¹¹³ and

108) The ascent from the level of Kesser to the Infinite Light of Hashem which transcends even the level of Holy of Holies (Ohr Hatorah *ibid*).

109) Note, the relation to the phenomenon of Pilishtim (philistines) in the realm of Holiness – “the revealed joy in cleaving to Hashem in an openly manifested (Pilush) manner, with no bounds,” “joy in the Essence of Hashem, and not [joy] from receiving something [revelation from Hashem]” (the level of the righteous) – which will be (by all the Jewish people) only after the completion of the Service of Refinement, in the Time to Come, which then the joy will be at the height of perfection, as the verse says “then our mouths will be filled with laughter,” “and therefore they will be given the land of the philistines which correlates to the joy in G-dliness in an openly manifested manner (Pilush)...” (Ohr Hatorah on our Parshah pg. 367 *ff*).

110) Zechariah 1, 7.

111) As also alluded to in the name “Shevat” – from the term “Shevet (staff) of sovereignty” of the kingship of the Davidic Dynasty (see *supra* pg. 59 *ff*).

112) Megillah 14a.

“redemption is next to redemption,” “Purim to Pesach,”¹¹⁴ in the month of Nissan “in which the Jewish people were redeemed from Egypt and in it they will be redeemed in the Future, as the verse says¹¹⁵ ‘just as in the days you left the land of Egypt, I shall show them wonders’ [in the ultimate Redemption].”¹¹⁶

And in the month Shevat (the eleventh month) itself we proceed from the tenth day to the eleventh day (“eleven *days* from Chorev”) – eleven within eleven.

And we may add and explain the advantage and addition of the eleventh *day* over the entire month being the eleventh [month] – (1) that the Level of Eleven is [openly revealed] characteristic of “day” (“the eleventh *day*”) [denoting] light and revelation (as the verse says¹¹⁷ “and Hashem called light ‘day’”), (2) the difference between ‘month’ and ‘day’ is that ‘month’ is connected to the orbit of the moon, and ‘day’¹¹⁸ is connected to the orbit of the sun, and from this [it is

113) Moreover – Purim [is also connected to the ultimate Redemption] since it will be significant even in the Days of Moshiach, as the verse says (Esther 9, 28) “and these days of Purim will never terminate from the Jewish people and its remembrance will not cease from their descendants” (Rambam end of Hilchos Megillah).

114) Ibid, end 6b and in Rashi’s Comm.

115) Michah 7, 15.

116) Rosh Hashanah, beg. 11a. Shemos Rabbah 15:11.

117) Bereishis 1, 5.

118) Even the days of the month [and not only the days of the week], since the differentiation of one day from the next ([by means of] day and night) is due to the orbit of the sun.

[118] *[A contracted revelation of this Lofty Level of Eleven so that it may be on the level of the recipient.]*

[118*] *[Not a contracted Revelation of this Level – see previous translator’s note.]*

understood] (in correlation with the above explained in ch. 4) that the eleventh *month* denotes the revelation of the Level of Eleven as it is drawn and revealed to the *recipient*^[118] (the moon [which *receives* from the sun]), and the eleventh *day* denotes the Level of Eleven as it is by the *Giver* ([symbolized by] the sun), [the level of] Eleven *in its pure state*.^[118*]

And from the eleventh day (in the eleventh month) we proceed to the ‘Echad’ (אַחַד = 13th) day,¹¹⁹ and with additional emphasis in correlation with the calendar layout of this year that the 13th day of the month occurs on the Holy day of Shabbos, which is immediately followed by the first day of the week, [which the Torah refers to as] “day one” [in regard to the Six Days of Creation], “since Hashem was at that time the *only One* in His world”¹²⁰ – which denotes the revelation of the Level of “You are *One*” also in the world (“*One in His world*”).¹²¹

And in [the following] days of the month – the 14th day, followed by the 15th day – which alludes to what is written at

119) Following the preface on the 12th day – the 12th day of 11th month, which alludes to the revelation of the Level of Eleven in all the 12 tribes (12 [of] Shevat [idiom of Shevet – tribe]).

120) Bereishis ibid, and in Rashi’s Comm.

121) And note that the specific creation of this day is the creation of light, “and Elokim (Hashem) said ‘there should be light’” – which may be explained [as follows,] that “*Elokim* said” ([the Name of Hashem] denoting concealment) refers to an exceedingly high Level [of description (revelation) of Hashem] that transcends the entire concept of Light (manifestation), and even transcends “Me’or” (the origin and source of the Light) – which therefore it is called “Elokim” (concealment), referring to the concealment that transcends manifestation (the [level of Hashem that is] concealed in essence). And the innovation is that even this level (“Elokim”) comes and is drawn forth in a manner of Light and manifestation – “and *Elokim* said ‘there should be *light*.’”

the conclusion of our Parshah “for [His] *Yad* ([hand] = 14) is on the throne of ה־י (Hashem)” 15 [the numerical value of the Name ה־י], which is the concept of the refining and obliteration of Amalek so that “the Name [of Hashem] is complete,” also ה־י (11), the Level of Eleven (as supra ch. 4).

And the 15th of *Shevat* has an additional virtue since it is the “the Rosh Hashanah for trees,” “regarding tithes”¹²² *in the Land of Israel*, and as emphasized in the Jewish custom¹²³ to eat fruits on the 15th of Shevat (and especially fruits) *with which the Land of Israel is praised*¹²⁴ “A land of wheat and barley, and vine, and fig, and pomegranate, a land of olive oil and [date] honey,”¹²⁵ which the ultimate perfection of this will be upon the entering of the Land in the Time to Come, both regarding fruits in the simple sense¹²⁶ (including and especially the fruits in the Holy Land as well as in the Beis Hamikdash¹²⁷), and also (and mainly) regarding the concept of fruits in Torah, which denote the *[aspect] of pleasure* in Torah, the reasons of the Torah, the deeper dimensions of the Torah (as emphasized especially in “[date] honey”¹²⁸ which

122) “That we may not take Maaser from fruits of trees that budded before Shevat for [the fruits of trees] that budded after Shevat [since we may not take tithes from the old produce for the new]” (Rashi’s Comm. and the [Comm. of] R. O. Bartenurah [on] beg. Rosh Hashanah. Rambam cited in note 14).

123) Magein Avraham Orach Chaim, 131, by-clause 16. Hashlamah LeShulchan Aruch Admur Hazakein ibid, clause 8.

124) See supra note 54.

125) Eikev 8, 8.

126) See Kesubos at the end.

[The produce will be large and bountiful.]

127) See Sefer Hasichos 5750, vol. 1 pg. 284. *Ref. a.l.*

128) Note, that since the [fruits enumerated in the second mention of Land which are written] closer to the second [mention] of Land are more

alludes to the deeper dimensions of the Torah¹²⁹), which its main revelation is in “the Torah secrets that will be revealed by Me” in the Time to Come.

8. All of this is exceedingly emphasized on the tenth and eleventh day of the eleventh month in our generation, and especially this year:

The tenth day in the eleventh month in our generation is the Yom Hahilula of my revered father-in-law the Rebbe [Rabbi Yosef Yitzchak] leader of the generation, upon which “all his actions, Torah and Service that he accomplished throughout his life,”¹³⁰ *ascends* to a higher level, including an immeasurably high elevation, beginning with the elevation of the leader of our generation (whose Hilula it is), and through him also the elevation of the entire generation (“the body follows the head”¹³¹) – as emphasized in the order of the days, that from the tenth day (his Yom Hahilula) we come *to the eleventh day*¹³² of the eleventh month.

And this phenomenon is exceedingly emphasized when the tenth of Shevat occurs on the fourth day of the week

significant than the [fruits enumerated in the first mention of Land, however, mentioned] further from the first [mention] of Land, therefore “dates (date *honey*) precedes grapes (even though grapes are first [in the enumeration] of the five species of fruit), since dates are [mentioned] second to the [word] Land and grapes are [mentioned] third to the [word] Land” (Rambam Hilchos Berachos, 8:13).

129) See Chagigah 13a. Rambam Hilchos Yesodei Hatorah, end ch. 2.

130) Tanya Igeress Hakodesh sect. 27, and its explanation.

131) Eiruvin 41a. And see Sotah 45b.

132) And note that also the elevations of the day of a Yahrtzeit (through reciting Kaddish) is connected to eleven – the *11* letters of [the words] “**יִתְגַּדַּל וְיִשְׁכַּדַּשׁ** Yisgadal V’yiskadash” (see at length Shaar Hakavanos Inyan HaKadish. Pri Eitz Chaim Shaar HaKadeshim, ch. 4).

upon which ‘the luminaries were Nitlu (suspended),’¹³³ “the two big luminaries” – which this alludes to the content of the elevation after his passing that transpires *on the 11th day* of the eleventh month,^[133] that in addition to the perfection of the [Level of] Eleven [revealed in a manner characteristic] of *the month* (the moon, the small luminary) we appreciate the perfection of the [Level of] Eleven [revealed in a manner characteristic] of *the day* (the sun, the big luminary),¹³⁴ [*the Level of] Eleven in its pure state*^[118*] (as supra ch. 7).

And the main perfection of this is accomplished on the 10th and 11th of the eleventh month *this year* – the forty second year (5710-5752), which is connected to the Name of 42 [letters] which all the aspects of the Elevations are accomplished through it (as supra ch. 6) – [denoting] that all

133) In addition to “Nitlu” (with a “Tes” [meaning: removed]) due to the passing, also “Nitlu” (with a “Tav” [meaning: (the luminaries were) suspended]) – in addition to the simple meaning – [also meaning an addition of light] due to the greater elevation that transpires after and through the passing.

[133] [*The 11th day of the 11th month is the day the Rebbe King Moshiach Shlita assumed the leadership – see infra, Royal Words of the 22nd of Shevat, 5752, ch. 7 and more.*]

134) Note, the relation of “*the eleventh day* (of the month of Redemption [Nissan]*) – the leader of the tribe of Asher” to the eleventh month (according to the opinions that the leaders correspond to the months of the year as they are listed at the inauguration of the Tabernacle (Kehilas Yaakov, s.v. Shevat. And more)), and we may say, that this relation is emphasized even more on the 11th day of the 11th month.

*) [*The Eleventh of Nissan – birthday of the Rebbe King Moshiach Shlita.*] And in a leap year – [*the Eleventh of Nissan is*] three months after [*the 11th of Shevat*], Tzaddik (90) days, and with extra emphasis this year – the year of Tzaddik [*the Rebbe King Moshiach Shlita was ninety years old this year*].

the Elevations¹³⁵ of the 42 Yom Hahilulas¹³⁶ have been *completed*, as well as all the Elevations through our actions and Service during the 42 years [of the leadership of the Rebbe King Moshiach Shlita] (in addition to the perfection of “and it was in the fortieth year”) which are similar [correspond] to the 42 travels in the ‘desert of the nations’ in this generations (the last generation of exile and the first generation of Redemption), and *literally* immediately we enter the good and bountiful Land in the true and complete Redemption,¹³⁷ which then there will be the ultimate perfection of the revelation of the Level of Eleven within Eleven, “You are One.”

*

9. Among the lessons from the above spoken regarding action:

Effort should be placed in adding, moreover, completing all aspects [of Service] that are related to the Yom Hahilula,

135) Also including the perfection of the Elevations on the Shabbos following it, Shabbos Shirah, which includes all the Elevations brought about through song (as supra ch. 6).

136) And note, that the elevations through the recitation of Kaddish is connected with the Name [composed] of 42 [letters] (Shaar Hakavanos and Pri Eitz Chaim, *ibid*).

137) And we may say that the order of the days alludes to the following: the 10th and 11th of Shevat which are connected with the concept of Leadership – *change in the Leader [the passing of the Rebbe Rayatz on the 10th and the new Leader – the Rebbe King Moshiach Shlita – assuming the leadership on the 11th]*, the day of Shabbos (the 13th of Shevat) the Torah portion of Beshalach which concludes with the war of Amalek – *the obliteration of the descendants of Amalek*, and the 15th of Shevat – the entering of the Land of Israel (to eat from its fruits) *and the building of the Beis Hamikdosh* (which will also have fruits in it). [*See also ch. 11.*]

[namely,] studying his Torah insights (and in a manner of “ten who sit and study Torah”¹³⁸) and following in his footsteps of spreading Torah and the wellsprings [of Chassidus] outward, including and especially continuing the Farbrengens (Chassidic Gatherings) of the day of the Yom Hahilula, with joy and song, as the instruction and empowerment of the Shabbos upon which the Yom Hahilula reaches perfection – Shabbos *Shirah*.

And additionally and also important: an instruction regarding song in connection to the Service of Prayer (also referred to as Rinah¹³⁹ (song)) [which is done] with singing (as known that the Alter Rebbe would pray out loud and with a song) – that in addition to [Prayer with] song in ascending from below to Above, there must be *now* (after the completion of all the Ascents) [Prayer with] song as a result of uniting and becoming one with [the Revelation of] Above, as a preparation and beginning of “*the new song*” of the Time to Come (as supra ch. 6).

And especially regarding the Prayer for the true and complete Redemption¹⁴⁰ (and especially after “the Kitzin^[140] have all ended,”¹⁴¹ and all the aspects of Service [necessary to be done in the time of exile] have been completed, as the words of my revered father-in-law the Rebbe Leader of the generation) – that in addition to the feeling of yearning for

138) As explained in the known Discourse for his ‘holiday of redemption’ (Sefer Hama’amorim 5688 pg. 148 ff.).

139) Sifrei beg. Parshas Va’eschanon. And more.

140) In addition to the individual redemption that is accomplished through the Service of Prayer (Tanya, Iggeres Hakodesh sect. 4).

[140] [*The Kitzin are dates signifying the completion of the preparations for the Redemption.*]

141) Sanhedrin 97b.

the Redemption ([as we had] until the present time), *now* there must be also and mainly the feeling of *joy*¹⁴² because the Redemption is actually coming literally this moment.

10. And it is appropriate to also arouse regarding arranging Farbrengens in every place also on the fifteenth of Shevat:

“The Rosh Hashanah for Trees” is related [to the Jewish people as written in the verse] “Man (“you [the Jewish] people are called Adam (Man),”¹⁴³ called so [since they are] Adameh [likened] to the Most High”¹⁴⁴) is [like] the tree of the field,”¹⁴⁵ and especially the renowned trees of the Land (that belongs to and is named after) the Jewish people, [about whom is written] “for you shall be unto Me a desirable land,”¹⁴⁶ and each and every Jew, (men women and children) has in themselves all of the particular aspects of [the renowned produce] “A land of wheat and barley, and vine, and fig, and pomegranate, a land of olive oil and [date] honey” as explained in many places the details of this.¹⁴⁷ And on “The Rosh Hashanah for Trees” there must be an

142) Which breaks through limitations (Sefer Hama’amorim 5657, end pg. 223 *ff*) – not only breaking through the limitations of exile, rather also and mainly breaking through the limitations of Redemption, [namely,] that the Redemption itself is in a manner of “an inheritance without boundaries... ‘the inheritance of Yaakov our forefather’... like Yaakov about whom it says ‘and you shall break through [spread forth] to the west, to the east, to north and to the south” (Shabbos, end 118a *ff*).

143) Yevamos, beg. 61a.

144) See Shelah beg. 3a. And more. Asarah Ma’amoros, Ma’amar Eim Kol Chai sect. 33. *E.p.*

145) Parshas Shoftim 20, 19. And see Ta’anis 7a.

146) Malachi 3, 12. And see “Hayom Yom” 17th of Iyar. The 2nd of Elul. *E.p.*

147) See Sefer Hasichos 5750 vol. 1 pg. 273 *ff. ref. a.l.* And see *infra* pg. 204 *ff*.

innovative addition in all these aspects of Service by each and every Jew/Jewess, every person on their level.

And certainly the Farbrengins of “The Rosh Hashanah for Trees” will be utilized in order to explain and arouse regarding the addition and innovation in the above-mentioned aspects of Service, including and especially to arouse the yearning, moreover, the feeling of *joy* due to knowing that immediately we will enter the Land of Israel, to eat of its fruit, and to be satiated from its good, and to fulfill all the Mitzvos that pertain to the Land of Israel – at the height of perfection, “the Mitzvos as You truly desire.”¹⁴⁸

11. Most importantly – may it be the will [of Hashem] that even before the fifteenth of Shevat there should be the completion of the flourishing of “the man who flourishes” [Moshiach], about whom is written “and a *Shevet* ([*staff*, namely,] a king who governs and rules) shall arise from the Jewish people,”¹⁴⁹ “a sapling will shoot forth from the trunk of Yishai and a sprout will flourish from his roots,”¹⁵⁰ – “a king will arise from the house of David (appointing a King^[150])... and he will fight the wars of Hashem (“war of Hashem with Amalek”)... and he will build the Sanctuary in its place”¹⁵¹ (building of the Beis Hamikdosh).

And simply, that *literally* immediately, coming from the eleventh day of the eleventh month of the forty second

148) See Toras Chaim beginning of Parshas Vayechi. Hemshech Vekachah 5637, ch. 17 ff. And more.

149) Balak 24, 17 and in Rashi’s commentary.

150) Yeshayah, 11, 1.

[150] [See *supra* note 31.]

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

year,¹⁵² all of the Jewish people (“our young and our old... our sons and our daughters”¹⁵³) leave “the desert of the nations,” and ascend to the Holy Land, the holy city of Jerusalem and the third Beis Hamikdosh – for “Hashem will once again stretch forth His arm... and gather the dispersed Jewish people...”¹⁵⁴, and “we will thank You with a new song,”¹⁵⁵ in a manner of “our mouths will be *filled* with laughter”¹⁵⁶ as alluded to in the two names of the Leader of our generation, the Moshiach of our generation.

And in the wording of the verses in the Song of the Sea: “bring him and plant him in the mountain of Your inheritance... the Sanctuary which Your hands, o Hashem have established, Hahem shall reign forever and ever,” and in continuation to this – in the Torah Portion of ‘the Giving of the Torah’: “And Hashem spoke all of these words, saying,”¹⁵⁷ the ultimate perfection of ‘the Giving of the Torah’ (“eleven days from Chorev”) which will be revealed in the “Torah secrets [that] will be revealed *by Me*.”

152) Similar to what is written “eleven days from Mt. Sinai... and it was in the fortieth year, in the eleventh month...”

153) Bo, 10, 9.

154) Yeshayah *ibid*, 11-12.

155) Wording of the Blessing “Asher Ge’olonu” – Pesachim 116b (and in Tosafos *a.l.*).

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

157) Yisro 20, 1.