

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

שלום ושלום

שלום

Royal Words

of the

Lubavitcher Rebbe King Moshiach Shlita

Rabbi Menachem Mendel *Shlita* Schneerson

שלום

שלום

A Free Translation of the Addresses Spoken in the Weeks of

Shemos 5752

(vol. 1)

שלום

5775 (2014) – 113 year's of the Rebbe King Moshiach Shlita



Rabbi Fishel Jacobs

With His help

7 Kislev 5773

Dear Rabbi Benyaminson,

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

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

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

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

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

With blessings,

Rabbi Fishel Jacobs

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B”H

Forward

by the translator

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

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

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

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

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

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

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

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

E. Y. Benyaminson

Royal Words

-Dvar Malchus-

of the

Lubavitcher Rebbe King Moshiach Shlita



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



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

In conjunction with the 4th Yahrtzeit of the Righteous Rebbetzin Chaya Mushkah, N.E. may her merit protect us

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

– *Translated from Yiddish* –

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

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

1) Beg. of our Parshah.

2) Shemos Rabbah on our Parshah 1:5.

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

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

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

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

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

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

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

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

6) Yeshayah 11, 11.

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

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

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

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

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

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

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

8) Bereishis Rabbah 16:4.

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

10) Mishnah Pesachim 116b.

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

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

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

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

12) 12, 2.

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

14) Re'ei 16, 3.

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

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

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

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

17) Berachos 28a.

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

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

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

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

4. And the explanation is:

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

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

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

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

23) Chinuch, Mitzvah 21.

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

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

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

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

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

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

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

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

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

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

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

30) Bereishis 1, 5.

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

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

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

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

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

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

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

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

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

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

The innovation this constitutes is yet greater:

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

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

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

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

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

36) Zechariah 13, 2.

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

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

5. And we may say the explanation of this:

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

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

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

37) Beshalach 14, 5.

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

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

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

essential concept of the Days of Moshiach *is* the redemption from Egypt. Only that in regard to how it actually transpired – due to side reasons – there is an interval between them (from the external perspective), until the complete Redemption comes in actuality. However also the entire time between them (between the redemption from Egypt and the complete Redemption) – “all the days of your life” (in ‘this world’) – there must be [the phenomenon of] “you shall remember the day you left Egypt” [including that “all the days, from the days of the first redemption from the Egyptian exile until the future Redemption – speedily in our days, Amen – are ‘the days you left the land of Egypt’²⁴]; and since from the deeper perspective the exodus from Egypt is the concept of the “Days of Moshiach,” therefore the remembrance of Egypt “all the days of your life” automatically includes also “(bringing [comes to include]) the Days of Moshiach.”⁴¹

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

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

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

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

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

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

43) Berachos, end 12b.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

And the explanation of this [is]:

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

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

50) Berachos, end 27b.

51) Tehillim, Tzaddik (90), 10.

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

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

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

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

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

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

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

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

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

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

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

56) Yeshayah 30, 20.

57) Ibid 40, 5.

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

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

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

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

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

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

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

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

[60] [See *trans. note – 58.*]

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

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

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

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

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

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

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

63) Berachos, beg. Chapter 2.

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

65) Sefer Yetzirah, 1:7.

66) Tanya, end Chapter 47.

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

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

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

67) Tractate Niddah.

68) Chavakuk 3, 6.

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

70) Tractate Uktzin.

71) Tehillim 29, 11.

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

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

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

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

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

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

74) Tehillim 55, 19.

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

And to add, that “the children [lit. sons] of Yisroel which came to Egypt” were “*seventy* people.”⁷⁵ And we may say that this alludes to the fact that this Service constitutes [the marvel] that even in “Coming to Egypt,” in exile among the seventy nations (who correspond to the ‘seventy souls’⁷⁶), we should reveal “the Redemption of the Jewish people.” Which the power to accomplish this comes from the “seventy people” (“the offspring of Yaakov”⁷⁵), similar to how Rebbi Elazar Ben Azaryah “like one who is seventy years old” gives the power for “remembering the exodus from Egypt every night” including “to bring the Days of Moshiach,” [namely,] to reach the big Ayin of [the word Shema⁷⁶] in the Shema recitation (where we mention the exodus from Egypt).⁵²

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

75) Our Parshah, 1, 5.

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

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

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

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

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

The understanding of this [is]:

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

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

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

79) Avodah Zorah, end 3b.

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

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

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

80) Bo, 11, 9.

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

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

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

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

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

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

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

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

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

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

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

85) Tehillim 74, 12.

86) See Va’eira 8, 18.

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

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

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

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

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

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

88) Sanhedrin, 97b.

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

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

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

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

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

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

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

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

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

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

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

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

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

92) Avos 1:1.

93) Laws of Kings, end Chapter 11.

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

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

94) Yeshayah 11, 9.