

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

– Translated from Hebrew –

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

1) Regarding the content of the verses that to the forefathers Hashem was revealed only with “E-l Shad-ai”, and not with the Name Havay’eh, (as explained in Chassidic Discourses<sup>2</sup>) – how does the wording “*therefore* (tell...)” fit in, which denotes an outcome and result from the phenomenon [mentioned] before it, namely, that “tell the Jewish people...” is *due to the fact* that “I appeared to Avraham...”<sup>3</sup> – (seemingly) the opposite of the content of the verses that the Jewish people will have a *new*

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1) 6, 3-6.

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

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

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

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

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

Moreover, the virtue of the forefathers is even in comparison to *Moshe* to whom was said “I am Havay’eh,” and through him there was the revelation of the Name Havay’eh to all the Jewish people – as explained in the commentary of Rashi<sup>6</sup> that “Hashem

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

5) Torah Ohr and Toras Chaim *ibid*.

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

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

So much so,<sup>[6]</sup> that [the phenomenon of] “‘I appeared’ to *the forefathers*” is what *causes*<sup>7</sup> that there should be the Revelation also to the children<sup>8</sup> (similar [to the fact that] “the father transmits merit to the son...,”<sup>9</sup> “what<sup>10</sup> happened to the forefathers is a sign (and empowerment) [that the same will happen] for the children”<sup>11</sup>), and in the wording of the verse “And I appeared to Avraham... *therefore* ([as] a result and

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

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

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

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

9) Ediyus, 2:9.

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

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

outcome) tell the Jewish people I am Havay'eh...,<sup>12</sup> as we shall explain.

### 3. And the clarification of this [is]:

It is explained in Chassidic literature<sup>2</sup> that the revelation of the Name Havay'eh (the Name [of Hashem referring to His] Essence, the Shem HaMefurash<sup>[12]</sup>, the Name assigned only [to Hashem] – the level of G-dliness that transcends the world) was *at the 'giving of the Torah,'* and therefore, to the forefathers who were before the 'giving of the Torah' [there wasn't the revelation of the Name Havay'eh as] it says "And I appeared... with [the Name] E-l Shad-ai (the level of G-dliness that has relation to the world) and I was not known to them by My Name Havay'eh," and for the Jewish people who merited the 'giving of the Torah' (after the Egyptian Exodus) the Name Havay'eh was revealed to them, as the verse continues "(tell the Jewish people I am Havay'eh and I will take you out of the oppression of Egypt...) and I will take you to be My nation [at the 'giving of the Torah']... and you will know that I am Havay'eh".

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

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

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

forefather fulfilled the entire Torah before it was given,<sup>13</sup> it is known<sup>14</sup> that through Avraham was (the preparation, moreover) *the beginning*<sup>15</sup> of the 'giving of the Torah,' as emphasized in the Circumcision Commandment of Avraham which was like the Commandments after the 'giving of the Torah' [namely,] that through them holiness is drawn into the physical object with which the Commandment is fulfilled,<sup>[15]</sup> as stated in the verse [regarding Avraham]<sup>16</sup> "place your hand under my thigh," "since one who makes a vow must take into his hand *a Sacred object*," meaning to say, that the innovation of 'the giving of the Torah' in drawing G-dliness into the world, uniting the Upper Realms and the Lowest Realms (as stated in the Midrash<sup>17</sup> that at 'the giving of the Torah' "[Hashem] nullified the previous decree<sup>[17]</sup> and said 'the Upper Realms shall descend below and the Lowest Realms shall ascend Above'"), began with the Circumcision Commandment of Avraham.

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

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

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

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

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

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

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

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

was a ‘chariot’ for G-dliness<sup>18</sup> [and thus not bringing Holiness into the *into the physical world in its most literal sense*]), [nevertheless] we may say, that in the specific details of ‘the vow by holding the [Sacred] object of Circumcision’ there is an allusion to the relation [of this] with affecting the world (Lowest Realms in its most literal sense) as well: (1) [in the fact that it was] in correlation with the match of Yitzchak and Rivkah – the uniting of Mah and Ban,<sup>[18]</sup> which is the all-embracing concept of the entire Service of fulfilling the Torah and Commandments,<sup>19</sup> which through this the drawing of holiness into the Lowest Realms is accomplished, (2) and [in the fact that it was] through Eliezer the servant of Avraham – which even though in regard to the match for Yitzchak “Avraham said to him (Eliezer<sup>20</sup>) ‘my son is blessed and you are cursed and cursed does not connect with blessed,’”<sup>21</sup> nevertheless, the match of Yitzchak and Rivkah was made specifically through *Eliezer*, emphasizing the concept of transforming darkness into light and bitter into sweet,<sup>22</sup> which through this the uniting of the Upper Realms and the Lowest Realms at the height of perfection was accomplished.

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

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

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

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

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

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

22) See Zohar I, 4a.

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

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

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

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

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

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

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

However on the other hand, since also the drawing of holiness below through the Circumcision Commandment (into the physical body of Avraham alone) is through the boundless power<sup>25</sup> – indeed it is the beginning of the revelation of the Name Havay'eh (beyond-bounds) of the 'giving of the Torah,' only that the boundless power (which accomplishes 'the drawing below') was not clearly perceived [evident] through it being drawn also into the [entire] world.

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

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

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

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



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

The innovation<sup>27</sup> of uniting the Upper Realms and the Lowest Realms is *within the confines of the world*, which is divided into Upper Realms and Lowest Realms, to the extent that there is a decree and division between the Upper Realms and the Lowest Realms ('the Upper Realms shall not descend below and the Lowest Realms shall not ascend Above'), and at the 'giving of the Torah' the decree was nullified and the uniting of the Upper Realms and the Lowest Realms was accomplished; however from the perspective of the level of G-dliness *that transcends* the concept of Upper and Lower, it is not possible for there to be a decree and division between the Upper Realms and the Lowest Realms, since it [this level] is found in the Upper Realms and in the Lowest Realms equally also before the 'giving of the Torah.'<sup>28</sup> And the innovation of the 'giving of the Torah' is – that the level of G-dliness that transcends the concept of Upper and Lower should be drawn also *into the confines of the world* which has a decree and division between the Upper Realms and the Lowest Realms [and permeate them].

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

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

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

you to be My nation... and you will know that I am Havay'eh") – that this innovation is related to *the Service of the Jewish people in the world* (through fulfilling the Torah and Commandments) in uniting the Upper Realms and the Lowest Realms, however even before this there exists *the essence of the Jewish people* that is higher than the Torah ("the thought of [creating] the Jewish people came before everything,"<sup>29</sup> even the thought of the Torah),<sup>[29]</sup> which this is the level of *the forefathers* (the root, source and essence of all the Jewish people), beginning with Avraham our forefather ("there was only one [like] Avraham"<sup>30</sup>), "forerunner of the believers,"<sup>31</sup> who 'opened the pipe'<sup>32</sup> of the power of belief<sup>33</sup> and self-sacrifice extending from the essence of the soul.

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

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29) Bereishis Rabbah, 1:4.

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

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

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

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

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

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

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

#### 6. More specifically:

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

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

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

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

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

Although this is so, [nevertheless] the power for the drawing forth of the Essence [of Hashem] is through *the forefathers* (“And I appeared to the forefathers”), since, the Service of the children [the Jewish people] after the ‘giving of the Torah,’ is mainly in a manner of being clothed and occupied with the confines of the world ([which are divided into] Upper and Lower), whereas the Service of the forefathers was mainly [a Service] extending from the essence of the Soul, and with this power the Service of the children (who inherit the aspects of the forefathers) is done in a manner that they reveal and permeate the Essence in their Service in this physical world<sup>36</sup> (which through this the Essence [of Hashem] is drawn forth [revealed]).

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

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

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

37) Ta’anis 26b – in the Mishna.

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

7. And we may add and explain the concept of “and I was not known by My Name Havay’eh” (the state before ‘the giving of the Torah’) also *after ‘the giving of the Torah’* – for certainly the Torah is eternal<sup>39)</sup> – and seemingly: in view of the fact that thousands of years have already passed since the Name Havay’eh *was revealed* at ‘the giving of the Torah,’ what relevance does the concept of “*I was not known by My Name Havay’eh*” have now?

And we may say the explanation of this:

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

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

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

40) Vayeitzei 28, 21.

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

shall be revealed by Me,"<sup>42</sup> which then there will be the ultimate perfection of the marriage of the 'Community of Israel' with the Holy One, blessed be He, as the words of our Sages<sup>43</sup> "in 'this world'[the pre-messianic era] there was the betrothal... in the Days of Moshiach will be the marriage."

And the explanation of this:

Just as we explained earlier regarding the virtue of the Jewish people's Service after the 'giving of the Torah' in comparison to the Service of the forefathers before the 'giving of the Torah,' that specifically through the drawing forth [of G-dliness] below (after the 'giving of the Torah') is the Essence [of Hashem] manifested, and as long as it is not drawn below (with the exception of the Circumcision Commandment) this itself proves that it is not the Essence [of Hashem], likewise is in regard to the virtue of the Time to Come in comparison to the present time, for: the boundlessness of the Essence [of Hashem] is not only *in the drawing forth* below, but also *in the revelation* below, for certainly the Essence [of Hashem] is not limited to being concealed, rather it most definitely can also be manifested in a revealed manner. And since through our actions and Service in fulfilling the Torah and Commandments only the [phenomenon of] *drawing forth* below is accomplished, however *the revelation* below in this physical world will only be in the *Time to Come* (as the verse says<sup>44</sup> "and the honor of Havay'eh will be revealed and all flesh will see..."), indeed, as long as *the revelation* below is not accomplished, this itself proves that it is not the Essence [of Hashem].<sup>45</sup>

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

43) Shmos Rabbah, end ch. 15.

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

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

And just as the Service of the Jewish people after the ‘giving of the Torah’ is through *the power* of the Service of the forefathers before the ‘giving of the Torah,’ in view of the fact that after the ‘giving of the Torah’ the main emphasis is on drawing [the Essence of Hashem] into the realm of revelations, whereas before the ‘giving of the Torah’ the main emphasis is on the Service extending from the essence [of the Soul] (as supra ch. 5), likewise the perfection of the Time to Come<sup>46</sup> is through *the power* of the Service in the present time,<sup>47</sup> since in the Time to Come the main emphasis is on the revelation in the world, whereas in the present time and especially in the time of exile the main emphasis is on the Service extending from the essence [of the Soul], as known<sup>48</sup> that the main Service in a manner of self-sacrifice (extending from the essence [of the Soul]) is during the time of exile.

And to add, that also the perfection of the Time to Come is included potentially in the forefathers – as the words of the Sages<sup>49</sup> “Hashem gave three [people] a taste of the World to Come in ‘this world’... Avraham about who is written ‘[Hashem blessed him] with everything,’ Yitzchak about who is written ‘[I ate] from everything [i.e. the food contained every taste he desired],’ Yaakov about who is written ‘[I have] everything,’

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

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

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

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

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

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

On the verse, “And Hashem said to Moshe, ‘come to Pharaoh,’” it says in the Zohar<sup>50</sup> “that Hashem brought him [Moshe] into room within rooms [the innermost chamber] to approach one fierce supernal serpent.”<sup>51</sup> And the source of this concept in Pharaoh of holiness<sup>51</sup> – the revelation of the level “the fifth is for Pharaoh,”<sup>52</sup> [“Pharaoh” an idiom of “Ispari’u” (burst forth), meaning] “that all the [G-dly] lights burst forth

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50) Vol. 2, 34a.

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

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

52) Vayigash 47, 24.



and are revealed from Him,”<sup>53</sup> the revelation of the fifth level<sup>54</sup> that transcends the 4 letters of the Name Havay’eh, which this is the concept of the Name Havay’eh of the Time to Come which is immeasurably greater than the Name Havay’eh of the ‘giving of the Torah.’

And to add, that the Torah portion Bo is the *third* Torah portion in the Book of Shemos [Exodus],<sup>55</sup> [also known as] The Book of the Redemption,<sup>56</sup> and we may say, that it alludes also to the third and eternal Redemption, as is written<sup>57</sup> “He shall give us life from ‘two days’ [and] on third day He will stand us up and we shall live before Him” [‘two days’ refers to the two lower Revelations of Hashem that are revealed and vivify the world in the pre-messianic era and ‘on the third day’ refers to the Revelation of Hashem in the Time to Come].

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

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53) Zohar I, 210a.

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

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

56) Ramban end of Parshas Pekudei.

57) Hoshea 6, 2 and in the commentaries.

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

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

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

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

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

Shevat, the eleventh month (and in the words of the verse<sup>60</sup> “the eleventh month, namely, the month Shevat”). And we may say, that at the end of the tenth month – the complete number,<sup>61</sup> is emphasized the perfection *of the Service* of the Jewish people, which with this power we come to the ultimate perfection *of the Time to Come* which is alluded to in the eleventh month – One that transcends the Ten Attributes (“You are one, [however] not in the tally [of ten]”)<sup>62</sup> – similar to the two Torah portions of Va’eira and Bo (the Service after ‘the giving of the Torah,’ which through it we come to the perfection of the Time to Come).

And to add, that the concept of the Redemption is also alluded to in the name of the month as it is called in the names of the months which ascended with them from Babylon<sup>63</sup> – “Shevat” – which is (1) From the term “Shivtei (staffs) of rulers,”<sup>64</sup> and especially the rule of the kingship of the Davidic Dynasty, as is written<sup>65</sup> “the *staff* will not be removed from Yehudah<sup>66</sup> (from David and on these are the Leaders of the exile

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60) Zechariah, 1, 7.

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

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

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

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

64) Yechezkel 19, 11.

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

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

in Babylon [the Diaspora] who govern the nation with a staff)... until the coming of Shiloh” ([referring to] the King Moshiach), about whom it says<sup>67</sup> “and a *staff* (a king who governs and rules) shall arise from the Jewish people,” “this is referring to the King Moshiach,”<sup>68</sup> (2) Meaning the branch of a tree,<sup>69</sup> as the verse says<sup>70</sup> “and a sapling will shoot forth from the trunk of Yishai and a sprout will flourish from his roots,”<sup>71</sup> “a *staff* of kingship from the root of Yishai, from the seed of David, referring to the King Moshiach.”<sup>72</sup>

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

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

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

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

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

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

70) Ibid. 11, 1.

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

72) Metzudas Dovid on the verse.

73) Bechukosai 27, 32.

in-law the Rebbe leader of our generation [Rabbi Yosef Yitzchak]:<sup>74</sup>

The concept of a Yom Hahilula [is] – as the Alter Rebbe<sup>75</sup> writes in Tanya<sup>76</sup> that “all his actions, Torah and Service which he accomplished<sup>77</sup> throughout his life<sup>78</sup>... is revealed and shines

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

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

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

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

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

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

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

And we may say, that the period of time related to the Yom Hahilula the tenth of Shevat (the seventy years of his life in this world, and the continuation of years after this, more than forty years<sup>81</sup>) is divided into 3 time-periods which are similar to the

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

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

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

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

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

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

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

The second time-period, the thirty years of *his leadership* in his life in this world (5680-5710), during which there was the unique innovation of his as a leader of the Chabad Chassidic Teachings in ‘disseminating the wellsprings [of Chassidic teachings] outward’ in the most literal sense, including the innovation during the last ten years (the completion of his service) in ‘disseminating the wellsprings outward’ in the lower hemisphere (where the ‘the giving of the Torah’ did not take place<sup>82</sup>) – similar to the innovation of the ‘the giving of the Torah,’ [as supra ch. 3].

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

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

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

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

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

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

#### 11. And regarding action:

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

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



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

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

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

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

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

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

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

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

90) Yeshayah 26, 19.

And it is worthwhile, moreover, it is appropriate to organize special Chassidic gatherings – beginning [with Chassidic gatherings on] the Shabbos [in which] we bless the month Shevat (in addition to the Chassidic gatherings on every Shabbos, “as it says in the passage regarding Shabbos ‘And Moshe gathered’... [teaching us] to assemble gatherings<sup>91</sup> every Shabbos to get together in the synagogues and study-halls to teach torah to the public”<sup>92</sup>), and especially on the ‘head’ of the month (Rosh Chodesh) Shevat (in addition to the custom lately [to make Chassidic gatherings] on all ‘heads’ of the months), [about which it says] “in the eleventh month on the first day of the month<sup>93</sup>... Moshe began to explain the Torah,”<sup>94</sup> “in seventy

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

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

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

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

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

languages”<sup>95</sup> (the content of the Service of the Baal Hahilula in ‘disseminating the wellsprings outward’ in seventy languages<sup>96</sup>) – [Chassidic gatherings] to arouse and strengthen a man his friend in all the above mentioned matters, and especially in hastening and bringing the Redemption immediately.

And likewise it is appropriate to arouse regarding arranging the Chassidic gathering of the tenth of Shevat – which most certainly will be together with the Baal Hahilula, the leader of our generation at our head, and Moshe and Aharon (“those who are speaking [to pharaoh]... to take the Jewish people out of Egypt”<sup>97</sup>) with them,<sup>98</sup> since literally immediately, on this Holy Shabbos day the Torah Portion of Va’eira (before we begin to read the Torah Portion of Bo), all the Jewish people leave the exile, “With our youth, and with our elders... with our sons and with our daughters”<sup>99</sup> (as we read at the Minchah Prayer), and in the words of the Midrash<sup>100</sup> “Reuven and Shimon went out [of exile],” the ascent of all Jewish people from exile to the true and complete Redemption, including the ascent of all the Jewish people to the level of the forefathers,<sup>101</sup> the essence of the Jewish

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

94) Devorim 1, 3-5.

95) Rashi’s Comm. *ibid*, 5.

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

97) Our Torah Portion, 6, 27.

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

99) Bo 10, 9.

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

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

people as they are one with His Essence, Blessed Be He, and within this [phenomenon] itself one ascent after another, forever, as the verse says<sup>102</sup> “they will go from strength to strength, appearing before Hashem in Tzion,” in the third and trifold Beis Hamikdosh, “the Sanctuary which Your hands, o Hashem, have established.”<sup>103</sup>

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

102) Tehillim 84, 8.

103) Beshalach 15, 17.