

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

לְבַרְכֵיךָ יְיָ

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Royal Words

of the

Lubavitcher Rebbe King Moshiach Shlita

Rabbi Menachem Mendel *Shlita* Schneerson

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A Free Translation of the Addresses Spoken in the Weeks of

Devorim 5751

(vol. 1)

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5774 – 111 year's of Rebbe King Moshiach Shlita

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Translator's Forward

We hereby present the first volume of English translations of “Dvar Malchus” – Royal Words 5751, celebrating 111 years of the life of the Rebbe King Moshiach Shlita.

The addresses of Dvar Malchus are unique in that they show us how the ultimate Redemption through our Righteous Moshiach is currently unfolding, and guide us in how to serve Hashem with the fulfillment of Torah and its Commandments on a truly high level befitting this new era. This book includes free translations of five addresses of the Rebbe King Moshiach Shlita on the first five Torah portions of the book of Devarim (Deuteronomy) from the year 5751 (1991).

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

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

* * *

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

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

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

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

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

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

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

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

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

wellsprings [of Chassidus] outward...”³

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

The Revelation of Moshiach

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

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

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

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

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

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

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

⁶ End of ch. 2.

“here *he* comes”):

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

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

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

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

⁷ Ch. 11.

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

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

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

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

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

*

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

May it be the will of Hashem, that the printing of this book bring the complete revelation of Moshiach – that Hashem open our eyes to

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

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

see the Rebbe King Moshiach Shlita in his full glory. Especially since all the addresses in this book are on matters of Redemption through Moshiach, about which, the Rebbe King Moshiach Shlita announced, that studying matters of Moshiach and Redemption in the Torah is the straightforward path to bring the complete revelation of Moshiach¹⁰. “The king in his splendor, our eyes shall behold”¹¹ literally now!

E. Y. & I. M. Benyaminson

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

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

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

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

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- Translated from Yiddish -

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

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

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

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

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

³ Yalkut Shimoni Yirmiyah, Remez 259.

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

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

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

⁴ Yirmiyah 31, 12.

⁵ B'shalach 15, 17.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹⁹ Rashi’s commentary, Bereishis 1, 1.

²⁰ Bereishis Rabbah 1:4.

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

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

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

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

²³ Bereishis Rabbah 11:8.

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

²⁵ Tamid at the end.

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

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

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

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

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

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

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

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

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

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

³⁰ Yeshayah 1, 27.

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

³² Shulchan Aruch Admor Hazaken ibid., clause 2.

³³ Shulchan Aruch Orach Chaim 552:10.

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

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

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

³⁴ See Likkutei Sichos vol. 4 pg. 1091.

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

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

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

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

³⁸ Wording of the Amidah prayer of the Holy Shabbos.

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

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

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

⁴⁰ See Bach, Orach Chaim 291:5.

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

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

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

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

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

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

Amongst the four fasts themselves, Tishah B'Av is the most similar to Yom Kippur – “there is no difference between Tishah B'Av and Yom Kippur...”⁴⁸, “Tisha B'Av's night is like

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

⁴⁴ Yoma 81b. *ref. a.l.*

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

⁴⁶ Pesachim 30b. *ref. a.l.*

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

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

⁴⁸ Pesachim 52b.

the day in every aspect... and [during] its twilight [all its prohibitions] are prohibited like Yom Kippur”⁴⁹.

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

And in [view] of the inner dimensions [of the Torah]⁵⁴: the great virtue of Tishah B’Av, [being that it is] the time of the birth of Moshiach (which in the time of Exile this exists in a concealed manner) is revealed on the fifteenth of Av, when the moon is complete⁵⁵, the elevation and perfection of the moon ([representing] Hashem’s attribute of ‘sovereignty’) is achieved, [which is] the level of the King Moshiach [the exemplifier of] Dovid (as we say in ‘The Prayer for the Sanctification of the Moon’), after its great descent and

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

⁵⁰ Tanyos 26b in the Mishnah.

⁵¹ Ibid 30b in the Gemarah.

[Meisei Midbar - see glossary].

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

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

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

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

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

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

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

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

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

⁵⁸ End of Parshas T'tzaveh. Acharei 16, 30.

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

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

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

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

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

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

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

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

⁶⁴ Rambam Seder Tefilos Kol Hashanah at the end.

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

⁶⁶ Likkutei Torah Rosh Hashanah (58a).

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

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

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

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

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

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

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

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

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

⁷⁰ Brachos 17a.

⁷¹ See Hemshech 5666 *ibid*.

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

⁷³ See Rashi and Tosfos, Sukkah end 41a.

⁷⁴ Mo'ed Kotton 9a.

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

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

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

⁷⁵ Rashi’s comm. Bereishis 1, 5.

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

⁷⁷ Zecharyah 14, 9.

⁷⁸ Bechukosai 27, 32.

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

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

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

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

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

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

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

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

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

⁸² Koheles 2, 13.

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

⁸⁴ 26, 53. 55.

⁸⁵ 32, 5. 19.

⁸⁶ 34, 2. 15.

⁸⁷ 1, 7-8.

⁸⁸ 2, 24 ff.

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

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

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

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

⁹⁰ Rashi's comm. Lech Lecha 15, 19.

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

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

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

⁹⁴ Address of Shabbos Parshas Pinchas, this year.

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

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

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

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

⁹⁵ Tanya beg. ch. 17. *e.p.*

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

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

⁹⁸ Tanchumah Vayeirah 19. And see Shabbos 59b.

⁹⁹ Sotah end 9a.

¹⁰⁰ Devarim Rabbah 11:10.

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

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

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

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

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

[In the add. of Chaye Sarah 5752 this statement is explained as follows: Moshiach is not Moshe himself, for Moshiach is from the tribe of Yehudah whereas Moshe is from the tribe of Levi. However Moshe is connected to Moshiach and Moshe gives the empowerment for the ultimate Redemption (as explained there at length). And see also Ohr Hachaim on Vayechi 49, 11 (cited by the Rebbe King Moshiach Shlita) that the Soul of Moshe is clothed in the body of Moshiach.]

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

¹⁰⁴ Zohar I 28a. Vol. 3, 221a.

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

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

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

¹⁰⁵ Va'eschanan 3, 24.

¹⁰⁶ Rashi's comm. *ibid*.

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

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

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

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

¹⁰⁸ Va’eschanan 3, 26.

¹⁰⁹ Pesachim 86b. And more.

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

^{110*} And see D’vorim Rabbah 2:9.

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

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

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

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

¹¹¹ Zohar III 273a.

¹¹² Tanya beg. ch. 42.

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

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

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

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

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

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

¹¹⁶ Yeshayah 56, 7.

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

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

¹¹⁹ Mishlei 14, 28.

¹²⁰ Vayikra 1, 2.

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

¹²² See Tanya ch. 34 (43b).

¹²³ See Tanya ch. 38.

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

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

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

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

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

¹²⁵ Yoma 9b.

¹²⁶ Micha 7, 15.

¹²⁷ Rambam Hilchos M’lachim 11:4.

¹²⁸ Rambam *ibid*.

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

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

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

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

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

¹²⁹ 1, 2.

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

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

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

¹³¹ Shabbos 88b.

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

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

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

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

¹³⁵ Rashi’s comm. Bereishis 1, 7.

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

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

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

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

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

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

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

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

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

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

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

And regarding action – good resolutions relating to these days:

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

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

¹⁴³ Pesachim 50a. Koheles Rabbah 9:8.

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

¹⁴⁵ Tanya beg. ch. 37.

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

¹⁴⁷ Likkutei Torah beg. Parshas Devorim.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

¹⁵² Mishnah Ta'anis ibid (26b).

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

¹⁵⁴ Yevamos beg. 61a. *e.p.*

¹⁵⁵ See Ramban and Bechaya, Bereishis 2, 3.

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

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

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

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

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

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

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

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

¹⁶⁰ Psalms 107, 8.

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

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

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

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

¹⁶² Megillah 7b.

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

¹⁶³ Tehillim 126, 2. Brachos 31a.

¹⁶⁴ Last blessing in the text of the wedding blessings.

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

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

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

And through this he accomplishes that Moshiach comes now into this synagogue [after going to Jerusalem to build the Beis Hamikdosh^{166*}], and takes with him all Jews present among the whole Jewish people into our Holy Land, [then into] Jerusalem the Holy City, [then] to the holy mountain, [then] to the Third Beis Hamikdosh, and already on this Shabbos Chazzon – we merit [the fulfillment of] “our eyes shall see¹⁶⁷ Your return to Tzion in mercy”, and furthermore and this is the main thing – literally immediately.

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

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

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

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

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

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

- Translated from Hebrew -

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

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

² Rambam, Hilchos Tefillah 13:19.

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

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

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

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

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

And the focal point of the explanation⁸ [as for why the Haftorah of Nachamu is for Va’eschanan] is - that “Nachamu Nachamu Ami”, “a double consolation”⁹, “for the [the loss of the] First Beis Hamikdosh and the Second Beis Hamikdosh”¹⁰, is the consolation of the Third Beis Hamikdosh in the third Redemption^[10], [which is] an eternal Beis Hamikdosh¹¹ and an

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

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

⁶ Yeshaya 40, 1.

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

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

⁹ Eichah Rabbah, end ch. 1.

¹⁰ Yalkut Shimoni Yeshaya, Remez 445.

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

¹¹ Zohar I, 28a. Vol. III, 221a.

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

2. However, in Parshas Va’eschanan it is also (and mainly) emphasized that the request of Moshe to enter the [Holy] Land *was not fulfilled*, as written explicitly in the verse¹⁵ “and Hashem was angry with me because of you and did not listen to me”, to the extent that “Hashem said to me... do not speak to Me anymore about this; ascend to the top of the hill... for you will not pass over this Jordan, and command Yehoshua... and he shall lead them in inheriting the Land...”¹⁶, meaning that in Parshas Va’eschanan it is emphasized that ultimately the entering of [the Jewish people into] the [Holy] Land (was not through Moshe, but rather) through Yehoshua, after which there was *destruction [of the Beis Hamikdosh] and exile* (and as is written further on in the Parshah¹⁷ “when you will bear children...” – the Torah

¹² Mechilta, Beshalach 15, 1. And more.

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

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

¹⁵ 3, 26 ff.

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

¹⁷ 4, 25.

reading for Tishah B'av¹⁸).

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

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

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

The relationship of the Haftorah to the concept of Redemption is (in addition to the general idea of "consolation", "Nachamu") also on account of the concept of *twofold* ("a *twofold* consolation"¹⁹) – as is known that "twofold" is related to and signifies the concept of Redemption, as it says in the Midrash²⁰ "five letters were *doubled* and they are all refer to *Redemption*, ח"כ (Chaf): with it Avraham our forefather

¹⁸ Rema, Orach Chaim sect. 559.

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

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

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

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

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

“Twofold” – many times, includes (in addition to two times so) also *numerous* [times so], or even a vast amount [of

²¹ Beg. Parshas Lech Lecha.

²² Shmos 3, 16.

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

²⁴ Zechariah 6, 12.

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

²⁶ Iyov 11,6.

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

times], including the ultimate numerous [amount] in a *boundless* manner²⁸, as we find in the expositions of our Sages that the repetition of a term in a verse teaches us “even a hundred times”²⁹, which the intent of this is (not to limit the obligation to a hundred times and no more, but rather) also a vast amount [of times], including the ultimate numerous [amount] which is included *in the ultimate completeness* of “a hundred” (as our Sages say³⁰ “a person is obligated to recite one hundred Blessings every day”, in which are included all the Blessings, [G-dly] Illuminations, Effluxes and Supernal Influences³¹) – since the completeness of all matters is in the number of ten (the complete number³²) as each one of them comprises ten (ten times ten), the number one hundred, and automatically included in this is also the comprising of ten in each one of the hundred (ten times a hundred), the number one thousand, and also the comprising of ten in each one of the thousand (ten times a thousand), the number ‘Rivavah’ (ten-thousand), also including “Rivavah” (from the term) Ribui (numerous), including the ultimate numerous [amount] that “it cannot be counted due to its abundance”³³.

And according to this we can explain the relation and connection of twofold to redemption – for, the concept of innumerable twofold [manifold] is characteristic of the true and complete Redemption, for then will be revealed in the

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

²⁹ Bava Metzia 31a.

³⁰ Menachos, end 43b.

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

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

³³ Vayishlach 32, 13.

world the boundless G-dly Light³⁴ (and in the terms of Kabbalah and Chassidus: the revelation of the Infinite Light), and therefore everything will reach true perfection, beginning with the true perfection of the Redemption and the Beis Hamikdosh, an eternal redemption and eternal Beis Hamikdosh, beyond limits (not like the first and second Temple (in the first and second redemption) which [stood] only for a limited amount of time, 410 and 420 years).

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

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

Regarding the repetition of “Pokoid Pokaditi”:³⁵ the meaning of the two words is the same (a term for remembering), however there is a difference in their letters (and their vowels) – “Pokoid” is the root of the word, and “Pokoditi” is the action (in past tense, and similarly “(Pokoid)

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

³⁵ Rashi’s commentary on the verse.

Yifkod", in future tense³⁶). And likewise regarding the repetition of "Tzemach... Yitzmach" – that "Tzemach" is the root word, and "Yitzmach" is the action.

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

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

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

Whereas when the word repetition is exactly the same (like "Nachamu Nachamu"), there are no different facets in the matter, nor any addition of a detail or particular aspect that wasn't included in the first time; only the concept of *repetition for itself*.

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

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

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

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

³⁸ Yalkut Shimoni Yeshaya, Remez 443.

³⁹ Yeshaya 54, 11.

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

There is a known explanation on the order of the "Seven of Consolation", that in the beginning "Hashem says to the prophets, 'Comfort ye, comfort ye, My people'", and after the Jewish people answer, "And Zion said, 'Hashem has forsaken me'", "I am not comforted by the consolation of the prophets", and "the prophets go back and say before Hashem, 'Behold, the Jewish people have not been appeased by our condolences", [as we read] "O pained, distressed one,

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

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

not comforted”, then “Hashem goes back and says, ‘I, o I [myself] am He Who consoles you...’” (Abudarham in Seder Parshios V’haftoros – in the name of the Midrash*).

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

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

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

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

rather, these particular virtues [are also present] due to the Redemption being beyond bounds:

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

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

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

The virtue of the first Beis Hamikdosh – *regarding revelation of G-dliness* (a spiritual virtue), that it had a higher level of revelation of G-dliness than the second Beis Hamikdosh, since the second Beis Hamikdosh was missing five things⁴³, in particular the Ark, “the place [in which] the Holy Presence rests”⁴⁴. And the virtue of the second Beis Hamikdosh – *regarding being established in the world* (a physical virtue), that it was larger than the first Beis Hamikdosh in structure and in [the amount of] years [it stood]⁴⁵, largeness in space (structure) and time (years), the definitions of the world.

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

⁴³ Yoma 21b.

⁴⁴ Ramban, beg. Parshas Terumah.

⁴⁵ Bava Basra, end 3a ff.

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

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

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

Among the main topics of Parshas Va’eschanan [is] – *the*

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

repetition of the Ten Commandments, which although they were already said in Parshas Yisro, in Parshas Va'eschanan⁴⁷ all the details of the Ten Commandments (which include the whole entire Torah⁴⁸) is repeated again – an identical repetition (in general⁴⁹).

And the explanation of this⁵⁰:

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

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

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

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

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

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

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

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

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

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

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

And in Parshas Va'eschanan the main emphasis is on (the purpose and goal of the G-dly revelation, which is) *the absorption [of the G-dly revelation] in the existence of the lower being* – “You have shown Yourself, [in order] for it to be known that Hashem is the G-d... from the heavens He made heard to you His voice... and on the earth He showed you His great fire, and His words you heard...” (our Parshah 4, 35-36), “Face to face Hashem spoke to you” (5, 4), and at the conclusion of the description, “these words Hashem spoke to your entire assemblage on the mountain from

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

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

within the fire, the cloud, and the thick cloud..." (ibid., 19), and "when you heard the voice from within the darkness and the mountain was in flames, and you approached me... and you said, 'behold, Hashem our G-d has shown us His glory... and now, why should we die... for who among all flesh has heard the voice of the Living G-d... you come close to us and hear...'", then "Hashem heard the sound of your words when you spoke to me, and Hashem said to me, 'I have heard... everything that they said is correct'" (ibid., 20-25).

⁵³ 9, 9 ff.

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

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

(that) will be revealed by Me”⁵⁶.

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

And we may say, that in a similar manner will also be the “wondrous unification [of the person with the wisdom of Hashem through Torah study]” (that “the intellect grasps the perception and encompasses it in his mind... and the intellect is also clothed in the perception[, a complete unity]”⁵⁸) of the study of “the new Torah secrets [that] shall be revealed by Me” – that there won’t be the division of two facets [namely] from Above to below (“my tongue shall reiterate your words”⁵⁹, [namely,] that the person repeats *after* the utterance of Hashem) and from below to Above (“whoever reads and

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

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

⁵⁸ Tanya ch. 5.

⁵⁹ Tehillim 119, 172.

studies, Hashem reads and studies apposite them”⁶⁰, [namely,] that Hashem reads and studies *after* the learning of the person), but rather in a manner of *beyond bounds*, and since it doesn’t have limitations it has also the perfection of all possible facets.

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

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

And the explanation of this – that the conquering and division of the land through Yehoshuah *involved the physical world*⁶¹, as emphasized in the manner of the conquering and the division which took a *long duration of time*, ‘the seven years they conquered and the seven years they divided’⁶², and also after this (and even after the passing of Yehoshuah) there still remained parts of the Land of Israel that they did not yet

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

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

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

conquer, as it says in the beginning of Sefer Shoftim⁶³ “and it came to pass after the decease of Yehoshuah and the Jewish people inquired from Hashem saying ‘who shall bring us to the Canaanites to wage war with them’, and Hashem said ‘Yehudah shall go forth’... and Yehudah said to Shimon his brother ‘ascend with me into my allotted [portion of land] and we shall fight the Canaanites and I too shall go with you into your allotted [portion]’” – since the refining of the below is through a course of action which requires a very long time etc.⁶⁴.

And furthermore and mainly – that also after the completion of the conquering and division of the land for the first time, the Jewish people were exiled from the Land of Israel, and not only the Babylonian exile which was for seventy years, rather also the exiles after it including the last exile which lasted for close to two thousand years... that the purpose of this is in order to refine the sparks that are found in the Diaspora (as the words of our Sages⁶⁵ “Hashem did not exile the Jewish people among the nations only so that they should gain converts”, which refers to the sparks of holiness [that are found in the physical objects,] which the Jewish people elevate in exile⁶⁶), and in the known expression ‘to make outside of the [Holy] Land into the Land of Israel’⁶⁷, and subsequent to and through “or deeds and our Service

⁶³ 1, 1-3.

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

⁶⁵ Pesachim 87b.

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

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

throughout the whole time of exile"⁶⁸ in refining the below, we enter the [Holy] Land in the true and complete Redemption, and then the entering of the Land will be at the height of perfection with both virtues (that of Moses and of Yehoshuah) joined together – and an eternal Redemption with no exile after it [eternity – characteristic of G-dliness], and also 'in' the physical world.

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

⁶⁸ Tanya, beg. ch. 37.

⁶⁹ Note that [the phenomenon of] entering the Land and inheriting it *is repeated* in our Parshah many times*: "Yehoshua... will cause them to inherit the Land" (3, 28), "and you will come and inherit the Land" (4, 1), "the Land to which you are coming to inherit it" (4, 5), "in the Land to which you are crossing to inherit it" (4, 14), "and you are crossing and you will inherit this good Land" (4, 22), "on the Land which Hashem your G-d is giving you" (4, 40), "and they will inherit his land and the land of Og..." (4, 47), "on the Land which Hashem your G-d is giving you" (5, 16), "and they will do [it] in the Land which I am giving them to inherit it" (5, 28), "in the Land which you will inherit" (5, 30), "to do in the Land to which you are crossing to inherit it" (6, 1), "a Land flowing with milk and honey" (6, 3), "and it will be when Hashem your G-d will bring you to the Land which He promised to your forefathers..." (6, 10), "and you will come and inherit the good Land which Hashem promised to your forefathers" (6, 18), "in order to bring us [and] to give us the Land which He promised to our forefathers" (6, 23), "when Hashem your G-d will bring you to the Land to which you are coming to inherit it" (7, 1) – 17 ([the numerical value of] 'Tov (good)') times!

there is the perfection of all facets and all aspects; and simply – that the entering, conquering and division of the Land is immediately⁷⁰ (ultimate perfection of time), and of the whole entire Land (ultimate perfection of place) – not only a land of seven nations, rather also the lands of the Keini Knizi and Kadmoni, a land of ten nations, and in a manner that “all its inhabitants are upon it”⁷¹ (ultimate perfection of Soul)⁷², [namely] that all the Jewish people⁷³ (also including the Jewish people of all the previous generations⁷⁴) reside in the whole entire Land of Israel, in a permanent and eternal manner,

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

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

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

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

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

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

forever and to all eternity.

*

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

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

The fifteenth day of a month – in which “the moon is complete”⁷⁷, which alludes to the ultimate perfection of the Jewish people that “count by the moon” and are “similar to the moon”⁷⁸, and “they are destined to be renewed like it”⁷⁹, in the true and complete Redemption through Dovid Malkah Mashichah [the King Moshiach – the exemplifier of Dovid] (who is connected to the moon, [which represents the] manifestation of Hashem [referred to as] ‘kingship’).

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

⁷⁶ Avodah Zarah, end 3a.

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

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

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

The fifteenth of the month Menachem-Av (“Menachem” before “Av”) – the completeness of the month which is called by the name of Moshiach, whose “name is Menachem”⁸⁰, and his birth (“his Mazal is stronger”⁸¹) is in this month (on Tishah B’av⁸², and when the moon becomes full, on the fifteenth of Av, it is known with certainty that Moshiach was already born⁸³), the month which its zodiacal constellation is Lion, in which “the Lion [I.e. Hashem] will come... and build Ariel [the Beis Hamikdosh]”⁸⁴.

And especially when it occurs on Friday – the day Adam was created⁸⁵, who was created on the sixth day [of the week]

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

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

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

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

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

⁸⁵ Who crowned Hashem king over the whole world with his announcement “Hashem is king; He has garbed Himself with splendor” (Psalm 93, 1 - ‘Song’ of the sixth day of the week [in the prayer book]), and by him saying to all the creations “Come, let us prostrate ourselves and bow-down; let us bend our knees before Hashem our Maker” (*ibid*

“in order that he will come in (and find that everything is ready) for a feast, without delay”⁸⁶ – which alludes to the sixth millennium in which everything is ready for the feast⁸⁷ of the Leviathan and Wild Ox⁸⁸ in “the day which is all Shabbos and rest for life everlasting”⁸⁹.

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

In the concept of “the moon is complete” (the fifteenth of the month) – which the completeness of the moon is through it fully receiving the light of the sun, including the ultimate perfection of the unification of the sun and the moon’s [spiritual] qualities [namely, ‘giver’ and ‘recipient’] in the Time to Come, as it is written⁹⁰ “and the light of the moon will be like the light of the sun...”⁹¹.

95, 6 – as we say in [the prayer for] receiving the Shabbos) – and the ultimate perfection of the revelation of the kingship of Hashem in the world, will be in the true and complete Redemption.

⁸⁶ Sanhedrin 38a and in Rashi’s commentary.

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

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

⁸⁹ Tomid at the end.

⁹⁰ Yeshaya 30, 26.

⁹¹ And we may connect this to the concept of repetition: repetition of the letters which allude to the Redemption – since the letters which have two forms are the concept of the unification of ‘male letters’ and ‘female letters’, which is the concept of the unification of ‘Kudsha Brich Hu’ and His ‘Shechinah’ [two manifestations of Hashem], the unification of ‘Sovev

In the aspect of the fifteenth of Menachem-Av – which Moshiach's birth is specifically at the moment *after the destruction* [i.e. specifically once the Beis Hamikdosh was already destroyed which denotes that Moshiach is found *in exile* (the physical world) and transforms it itself], as it says in the writings of our Sages⁹² that 'when his ox mooed the first time, the Beis Hamikdosh was destroyed, and when his ox mooed the second time, the deliverer and redeemer of the Jewish people was born', and furthermore that even after he

Kol Almin' [the transcendent revelation of Hashem] and 'Memaleh Kol Almin' [the immanent revelation of Hashem], through which the Redemption is brought about (beg. s.v. 'Lech Lecha' 5630. See also end s.v. 'Nachamu' 5670); and the repetition of "Nachamu Nachamu" – which is the concept of the unification of 'Sovev' and 'Memaleh', 'Makif' [the encompassing revelation of Hashem] and 'P'nimi' [the permeating revelation of Hashem] (end s.v. 'Nachamu' 5670*. 5672**).

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

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

⁹² Yerushalmi and Eichah Rabbah ibid.

became a Gadol [lit. full-grown]⁹³, including and especially spiritual Gadlus [greatness], “from his shoulder upwards higher than the whole nation”⁹⁴ (as all the details of the laws of a king⁹⁵, and most certainly with regard to the King Moshiach, a king and a Rabbi⁹⁶), the destruction and exile continued for a period of time, to the extent of a most longest duration of time – which the intention in this is that there will be a complete Redemption from the perspective of the Above as well as the perspective of the below, and as they are both united together.

And in the concept of ‘everything is ready for the feast’ – which the ultimate perfection of the feast of “the day which is

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

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

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

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

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

all Shabbos" (through the preparation on the sixth day [i.e. the sixth millennium]) in all its details is due to the ultimate perfection of [it being] 'beyond bounds', as emphasized also in the repetition "good"⁹⁷ on the sixth day [of creation]⁹⁸.

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

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

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

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

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

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

¹⁰⁰ Rambam, Hilchos Kiddush Hachodesh 2:2.

¹⁰¹ Tanya, ch. 34.

¹⁰² 6, 5.

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

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

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

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

It has been spoken many times lately, that according to all signs we are found in “the year that the King Moshiach will be revealed in it”¹⁰⁴ (in addition to the calculation of ‘Erev Shabbos after noon’ which begins with the year 5751¹⁰⁵) - as alluded to in the acronym of [of letters for the Jewish year] (which has been spread throughout the Jewish nation) “(H’yei T’hei) This will be (Shnas) the year (Arenu) in which I will show them (Nifla’os) wonders”, and especially that we saw during the year many events that were “wonders”, literally (and more will be seen), moreover, that each one of them is a “wonder” also in comparison to the preceding “wonder”, a wondrous wonder which arouses new amazement¹⁰⁶.

¹⁰⁴ Yalkut Shimoni Yeshaya, Remez 499.

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

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

¹⁰⁶ And similar to what we find at the Giving of the Torah, that “upon each Utterance [of the Ten Commandments], their Souls flew out [of

- Including the “wonder” which is taking place literally these days: a convention of Lubvitchers and emissaries, may they live, in the country of Russia, that gathered from several places (also from other countries in the world) in the city of Lubavitch, including using the opportunity to pray at the holy burial sites of the Rebbes our leaders which their honorable resting places are found there, as well as by the holy burial site of my father and teacher [Rabbi Levi Yitzchok] of blessed memory (which his Yahrtzeit, the twentieth of Av, is blessed by this Holy Shabbos), and in addition, they are gathering together in the capital city of the whole country, Moscow¹⁰⁷, to use the opportunity to consult and discuss together (“each person shall help his friend,”¹⁰⁸ out of love and brotherhood, “as one person with one heart”¹⁰⁹) and to take good resolutions to add with advanced vigor and greater strength in spreading Torah and Judaism as well as ‘disseminating the wellsprings [of Chassidus] outward’ throughout the country and throughout the whole world, and may it be the Will [of Hashem] that the convention be with very much success, and in manner of doubled and redoubled addition [in the above], “one who adds, gains”, including an

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

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

¹⁰⁸ Yeshaya 41, 6.

¹⁰⁹ Rashi’s commentary on Yisro 19, 2.

addition that exceeds confines and limits – which this event is of the “wonders”, since the same country *which fought* against the accomplishments of my revered father-in-law the Rebbe Leader of our generation (and similarly regarding the accomplishments of the one whose Yahrtzeit is on the twentieth of Av) in spreading Torah and the wellsprings [of Chassidus] outward, *is hosting and honoring* his disciples, emissaries as well as those who follow in his footsteps and example in spreading Torah and the wellsprings [of Chassidus] outward –

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

And especially that in the year “I shall show them wonders” itself we are approaching the end of the year – for we are already find ourselves after the tenth month (from the month of Tishrei, the beginning and head of the year), [indeed we are] in *the eleventh* month, which is connected to “eleven days from Chorev [mount Sinai]”¹¹², a level which transcends the confines and limits of ten, of the ‘order of the progressional descent [of the manifestations of Hashem, which has in general ten ‘stages’]’¹¹³.

And also according to the tally of the months [counting]

¹¹⁰ Michah 7, 15.

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

¹¹² Wording of the verse – Devarim 1, 2.

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

from the month of Nissan – that had they merited the Redemption would have come in the month of Nissan, ‘in which they we’re redeemed [from Egypt] and they are destined to be redeemed’¹¹⁴, or at least in the month of Iyar, the acronym of Avraham, Yitzchak Ya’akov and Rachel¹¹⁵ (the four legs of the Chariot [of Hashem]¹¹⁶) [about] who [it is stated that] “she cries¹¹⁷ for her children, refusing to be comforted”¹¹⁸ until Hashem promises that “the children shall return to their borders”¹¹⁹, or at least in the month of Tammuz, the ‘month of redemption’ – [and now] we find ourselves already in the *fifth* month, the level of “the fifth

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

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

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

¹¹⁷ Yirmiyahu 31, 14.

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

**) And see also Zohar II 29b: “‘for He is no more present’, it should have said ‘for they are no more present’, only since her ‘Husband’ [metaphorically speaking] which is [the idea of] ‘voice’ has left her and is not uniting with her”. And in Likkutei Levi Yitzchok a.l. (pg. 59) he explains that “‘has left her’ refers to [the attribute of] Tifferes, ‘and is not uniting with her’ refers to [the attribute of] Yesod”, and he concludes, that “according to this it fits in well, that also the simple meaning of ‘for He is [lit. they are] no more present’ which refers to her children, is in harmony [with the explanation of the Zohar], since her [Rachel’s] children, Yosef and Benyamin, represent the attribute of Yesod”.*

¹¹⁹ Ibid. 16.

[belongs] to Pharaoh", [which the Zohar explains that "Pharaoh" is an idiom of "Ispari'u" (burst forth), meaning] "that all the [G-dly] lights burst forth and are revealed from Him [Hashem]"¹²⁰, the month of *Menachem-Av* whose zodiacal constellation is Lion (as aforementioned in ch. 8),

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

¹²⁰ See supra, note 54.

¹²¹ Note that "Letushiah" has the numerical value of 'Tinaseh' [(5)751].

¹²² And furthermore – as is known that "ARYeH" (the zodiacal constellation of the month Menachem-Av) is the acronym of **E**lul **R**osh Hashanah **Y**om Kippur **H**oshana Rabbah (Shla"h beg. tract. Rosh Hashanah (213a). And elsewhere), which includes (in addition to the preparation [for the month Elul]) also the month Elul [itself], as well as the month Tishrei, including Hoshanah Rabbah.

¹²³ And also the month of preparation for the coming year – ה'תשנ"ב (5752 [1991-2]), the acronym of 'It will be the year of wonders in everything'*, meaning that the "wonders" are not only in specific matters, rather "wonders *in everything*", in a boundless manner (and due to it not having bounds there are also all the particulars), and furthermore and importantly, not only "I will show them wonders" ([the acronym of 57]51) in future tense, but also "wondrous in our eyes" ([the acronym of 57]52), as the wording of the verse (Psalms 118, 23) "This has come from Hashem; it is wondrous in our eyes", [namely] that we praise Hashem for the wonders of the Redemption** *which have already actually taken place* (in the year 'I will show them wonders').

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

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

*

11. And with regard to action:

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

And more specifically – an addition in learning Torah (“[utilizing] the nights which are longer than the days for Torah study”), both the revealed parts of the Torah as well as the inner aspects of the Torah, including the study of Ein Ya’akov, [namely] the stories of the Torah, “which most of the secrets of the Torah are hidden in them”¹²⁵, and additionally and mainly, [an addition in] learning the inner aspects of the Torah, as the words of the Arizal (whose Yahrtzeit is on the fifth of Menachem Av) that “in these later generations it is permissible, moreover, it is a Mitzvah (good deed) to reveal

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

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

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

¹²⁵ Tanya, Iggeres Hakodesh, sect. 23.

this wisdom"¹²⁶, and especially after it has been explained in the Chassidic Teachings, in a manner that it can be grasped and understood by each and every Jewish person,

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

And it would be good – that this learning should be in a manner of "ten (a Tzibur) who are sitting (in a settled and fixed manner) and are occupied (in an "occupational"

¹²⁶ Ibid sect. 26 (142b).

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

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

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

manner^[129]) in Torah study”¹³⁰, as the instruction of the “Mishnahic law” which we learn in Pirkei Avos of this Shabbos – the third chapter, which also alludes to the third Redemption and Third Beis Hamikdosh, which through them the double consolation for the first and second Beis Hamikdosh is achieved.

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

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

And “reflect upon three things” – “reflect” specifically, which denotes a very deep analysis and contemplation¹³¹ on the subject of the third Redemption and third Beis Hamikdosh (“three things”), together with a special anticipation and yearning, “*I await* his [Moshiach’s] coming every day”¹³², [meaning] that he [can] come every day, [and therefore we anticipate that it be] literally today, and most certainly when we are standing on the threshold of the Redemption, indeed the contemplating upon ‘three things’ is with advanced vigor

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

¹³⁰ Avos 3:6.

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

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

and greater strength.

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

13. And we may add to this, also in connection with what was spoken above, regarding the addition in learning Torah from the fifteenth of Av and on:

“Three things” – (also) alludes to the Torah “a threefold Torah”¹³⁵, especially including – the “new Torah secrets (that) will be revealed by Me” in the third Redemption, which the preparation for this is through the addition in Torah study in

¹³³ Avos 1:2.

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

¹³⁵ Shabbos 88a.

a boundless manner from the fifteenth of Av and on (as supra ch. 9).

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

14. And may it be the will [of Hashem], that from the reflection (deep analysis and contemplation) upon the aspects of the Third Redemption and Third Beis Hamikdosh (“reflect upon three things”), we shall merit to immediately see the third redemption and the third Beis Hamikdosh, actually, and literally immediately.

And simply – on Shabbos Parshas Va’eschanan, Shabbos Nachamu, before the beginning of the Torah reading of the following Parshah (during [the] Minchah [prayer]), [which

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

begins] “and it shall be as a result of your heeding”,

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

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

And we celebrate there the ‘rejoicing of the Redemption’¹⁴¹ with a immensely great joy, even in comparison to the

¹³⁷ See Ohr Hatorah beg. of Parshas Eikev.

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

¹³⁹ 3, 25 and in Rashi’s Comm.

¹⁴⁰ Bo, 10, 9.

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

'rejoicing upon the drawing of the water'¹⁴² which about it they said¹⁴³ "whoever has not seen the 'rejoicing upon the drawing of the water has never seen joy in their life",

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

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

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

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

¹⁴⁴ Yeshayah 25, 9.

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

– Translated from Yiddish –

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

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

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

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

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

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

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

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

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

⁵ Song of Songs 6, 3.

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

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

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

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

⁸ Song of Songs 2, 16.

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

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

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

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

¹³ Megilah beg. 6b.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

²⁴ Pinchas 28, 11.

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

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

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

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

²⁶ In the ‘Song of the Day’

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

²⁸ Avodah Zarah, end pg. 3a.

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

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

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

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

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

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

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

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

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

³⁶ Zohar II, 63b. 88a.

³⁷ Note, that on the first day [of creation] “Hashem was the Only One in His world” (and therefore [it is] called “one day” [and not “the first day”, i.e. “the day of One”] – Bereishis 1, 5 and in Rashi’s commentary a.l. (from Bereishis Rabah 3:8)), which gives the power for the Service to be

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

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

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

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

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

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

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

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

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

⁴³ Tanya, beg. ch. 2.

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

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

⁴⁵ Bereishis 2, 7.

⁴⁶ Liturgical poem “Unesaneh Tokef”.

⁴⁷ Bereishis 3, 19.

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

⁴⁹ See Bereishis Rabbah 12:8: ‘I create him (the first man, Adam) from the upper worlds and [also] from the lower worlds... dust from the earth from the lower worlds, ‘and He blew into his nostrils a Soul of life’ (Bereishis 2, 7) from the upper worlds’ (see also ibid. 8:11). And in Rashi’s commentary on the verse ‘and He blew into his nostrils’: He made him from the upper worlds and from the lower worlds, a body from the lower worlds and a Soul from the higher worlds. – See also Torah Ohr, Bereishis, pg. 3d ff. Kuntres Uma’ayan, Discourse 15. Hemshech 5666, pg. 495. e.p.

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

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

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

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

⁵¹ As is known that there is one type of work which is permitted even on Shabbos – 'Heavenly work', see Bereishis Rabbah, end ch. 11. – See also Sefer Hasichos 5749, vol. 2, pg. 566 *ff*.

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

⁵³ End of Tamid.

every single day – both in the weekdays as well as in the day of Shabbos and the Holidays – there must be *both* orders:

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

(2) And on the other hand: every day – even in the weekdays – there must be (extending from the Soul of the person) a Service from ‘above to below’, similar to the Service of Shabbos, like the exposition of (the school of) Shammai on [the verse] “Remember the Shabbos day to sanctify it”⁵⁵, “[meaning] that you should remember it from the first day of the week, that if you come across a good portion you should prepare it for Shabbos”⁵⁶, like the practice of Shammai the Elder “That all his days he would eat in honor of Shabbos, how so? If he would find a nice animal he would take it and say ‘this is for Shabbos’ [then if] he would find a nicer one than it he would take it and designate it for Shabbos...”⁵⁷, this means that also on each of the weekdays he was permeated with and performed ([a Service] similar to) the complete Service of Shabbos [whereas “Hillel had a different virtue [namely,] that he would say ‘Blessed⁵⁸ is G-d Who provides us

⁵⁴ Tetzaveh 30, 10. Acharei 16, 34.

⁵⁵ Yisro 20, 8.

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

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

⁵⁸ Tehillim 68, 20.

our needs on a daily basis”⁵⁷, the order of Service from ‘below to above’⁵⁹].

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

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

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

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

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

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

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

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

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

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

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

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

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

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

7. The explanation of this is:

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

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

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

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

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

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

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

⁶⁸Avos, end ch. 5.

⁶⁹Tanya *ibid*.

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

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

⁷⁰Mishnah, Sanhedrin, end 37a.

⁷¹Bereishis 2, 7.

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

⁷³Bereishis 1, 31.

⁷⁴ [The sources are] cited in note 39.

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

⁷⁵Hemshech 5666, end pg. 3. *e.p.* – [The sources are] cited in Sefer Hama’amarim Melukat, vol. 2, pg. 241, note 32.

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

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

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

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

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

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

⁷⁸ Koheles 3, 20.

⁷⁹ See Bereishis Rabbah, 12:11.

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

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

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

⁸¹ See Likkutei Torah, Nitzavim 45a.

⁸² Yeshaya 40, 12.

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

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

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

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

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

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

specifically in and through the "I" (the physical being) of this world.

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

9. A fundamental point that must be in the Soul searching of the month Elul is hence understood: the 'righteous accounting of the Service' throughout the days of the year must be in three aspects [of Service]⁸⁶:

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

⁸⁴ Vayikra Rabbah 2:2.

^[84] ["I am for my Beloved."]

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

⁸⁶To note from what is said "righteousness o' righteousness you shall pursue" (Shoftim 16, 20). And we can say that the two times [that the

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

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

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

Likewise and through a Jew making the righteous accounting regarding his own Service (of the ‘miniature world’ namely, the person⁸⁸) – he makes also the accounting of his portion of the world [if it is as it ought to be], including – that he has the ability to make the accounting of the whole

verse says] ‘righteousness’ correspond to the righteous (evaluation) [1] from below to above and [2] from above to below, and their unification.

⁸⁷Wording of “Modeh Ani”.

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

world, "let us come and account the accounting of the world"⁸⁹, as the Rambam rules⁹⁰, that through [the fulfillment of] one commandment a Jew has the power to tip the scale [of judgment for] "himself and the *whole entire* world to be meritorious and cause him and them salvation and deliverance".

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

The word Eikev at the beginning of our Parshah has a number of definitions. Among them definitions that are from one extreme to the other: Rashi explains that "Eikev" means *simple* Commandments which a person treads on with *akeivav* (his heels)"⁹¹. Other commentaries who explain the simple meaning of the Scriptures, explain that "Eikev" means "the culmination and the end ["in the holy tongue the beginning of everything is called by the term 'Rosh' etc. and similarly the culmination of everything is called 'Eikev', since the language uses the analogy of a person and the head is the beginning and the heel is the culmination and the end⁹²], "like the common use of Eikev, [meaning] the reward at the end"⁹³. This means, that "And it shall be Eikev (as a result) of your heeding [these laws...]" means the reward we receive at the culmination and end of the Service (the completeness of the Service). Which this befits the simple meaning, that "Eikev" means "as a result of"⁹⁴: "And it shall be Eikev – *as a result of*

⁸⁹Terminology of our Sages – Bava Basra 78b.

⁹⁰Hilchos Teshuva 3:4.

^[90] [Torah portion]

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

⁹²Ramban *a.l.*

⁹³Rabbeinu Avraham Ibn Ezra *a.l.*

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

the phenomenon, that – “You shall heed these laws and you will be precautious and do them”, you will receive the reward [that] “Hashem your G-d will keep [His promise] to you...”

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

This question is also on Rashi’s commentary itself: it already says previously in the Torah⁹⁷ “*Eikev* that Avraham heeded My voice”, and *Rashi* doesn’t explain *anything* there, since it is selfunderstood, the *simple* meaning of “Eikev” is – “as a result of” or “because” (as a result of the fact that “Avraham heeded My voice” he receives the reward). What forces Rashi in our Parshah to remove the word “Eikev” from its simple meaning and explain that “Eikev” in our case means “simple Commandments which a person treads on with his heels.”

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

⁹⁶ Ohr Hatorah at the beg. of our Parsha.

⁹⁷ Toldos 26, 5.

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

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

11. From this there is a lesson regarding the accounting of the month Elul, especially in connection with a timely matter – the true and complete Redemption, as spoken many times, and especially lately, that since “I await his

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

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

[Moshiach's] coming the whole day"⁹⁹, and according to all signs, indeed "here *he* (Moshiach) comes"¹⁰⁰, therefore we are continuously thinking and speaking about the Redemption, and we put effort to connect all matters of this time with the Redemption, and the service of the Jewish People is to *hasten* the Redemption.

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

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

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

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

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

¹⁰² See Tanya, ch. 2.

¹⁰³At the end of Tractate Sotah. And more.

Moshiach¹⁰⁴, since “all the Kitzin^[104] have ended” already and we stand prepared for the Redemption.

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

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

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

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

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

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

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

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

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

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

¹⁰⁶Koheles 4, 12.

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

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

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

¹¹⁰ See Tanya, ch. 36 (46a).

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

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

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

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

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

¹¹¹Yalkut Shimoni, Yeshaya, Remez 499.

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

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

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

¹¹⁵ Shabbos 118b.

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

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

* * *

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

14. We may possibly explain [as follows]:

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

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

¹¹⁷ See Tanya, beg. ch. 37.

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

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

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

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

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

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

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

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

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

15. A thought has come to me – that there is a whole *type of written letters* – which the wellsprings of the doctrine of Chassidus has not yet reached (according to the information which we have here):

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

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

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

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

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

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

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

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

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

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

And we may add, that since the Book of Tanya is the “‘written Torah’ of Chassidic Teachings”¹²⁷, it is understood that the Tanya includes in it *all* aspects of the wellsprings of the Ba’al Shem Tov of the Chassidic doctrine¹²⁸ [just as the ‘written Torah’ [proper] includes the entire ‘oral Torah’,

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

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

¹²⁶ Brachos 28a. *ref. a.l.*

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

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

“there is nothing that isn’t alluded to in the [written] Torah”¹²⁹]. And especially that it is possible to say, that in the Tanya there is also the ‘oral Torah’ of Chassidic Teachings (the ‘oral Torah’ – within the ‘written Torah’ itself) – the fifth part¹³⁰, [namely] Kuntres Acharon¹³¹, similar to the book of Deuteronomy (the fifth book), “Mishneh Torah” – which is called (and is the source of) “the ‘oral Torah’”¹³².

17. The main point in all the above-spoken – is of course the *true and complete Redemption through our Righteous Moshiach literally*, therefore – whether if the above-spoken has a relevance to this, or not – it is *now* (that we have already accomplished this aspect in ‘spreading the wellsprings outward’) certain, that *imminently and literally immediately* the

¹²⁹ See Zohar III, 221a.

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

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

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

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

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

true and complete Redemption through Moshiach must come already!

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

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

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

¹³⁴Yeshaya 35, 4.

¹³⁵Midrash Tehillim 146, 8.

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

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

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

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

¹⁴⁰Yirmiyahu 31, 33.

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

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

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

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

- Translated from Hebrew -

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

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

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

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

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

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

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

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

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

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

³ Shir Hashirim 6, 3.

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

⁵ Beg. of our Parshah (11, 26).

⁶ See Mechilta Yisro 19, 9.

⁷ Rosh Hashanah beg. 26a.

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

“*Anochi (I am)*” – “letting oneself (the one whom is turned to by [him] saying “Anochi”) be known⁹... in an exalted and uplifted manner” (*from above to below*), which this is [indeed] the difference between [the two words for “I”, namely] “Ani” and “Anochi” (though their meaning and most of their letters (Alef Nun Yud) are the same), that “when one lets himself be known in a regular way one says ‘Ani (I) am so-and-so’, and when one lets himself be known in an exalted and uplifted manner one says ‘Anochi’ e.g. ‘Anochi¹⁰ Haro’eh (I am the seer)’”¹¹, and this is emphasized in “the difference between ‘Ani’ and ‘Anochi’ by (adding

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

⁹ Ohr Hatorah Savo pg. 1071.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

²² 9b.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

²⁷ Shir Hashirim 2, 16.

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

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

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

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

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

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

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

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

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

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

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

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

and the first day of Rosh Chodesh Elul occurs in it) already has relation to (Elul and) Tishrei (the beginning of the winter months), as is known, that from the fifteenth of Av and on, the Jewish custom [is, that] a person blesses his friend with a blessing of a 'Ksivah Vachasimah Tovah [good inscribing and sealing] (and final sealing)'³³, as alluded to in the Mazal^[33] of the month Menachem-Av, the Mazal Aryeh³⁴ ("Aryeh (Lion) refers to Hashem, as is written about Him³⁵ 'a Lion roars, who will not fear?'"³⁶), which is the acronym of **Elul Rosh Hashanah Yom Kippur³⁷ Hoshanah Rabbah³⁸**. [Indeed] this conveys that in the month Menachem-Av there is allusion to the completion and perfection of the 'sealing for good' with the "good note" of Hoshanah Rabbah³⁹ [as a result of our Service].

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

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

^[33] [*zodiacal constellation*]

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

³⁵ Amos 3, 8.

³⁶ Yalkut Shimoni Yirmiyah, Remez 259.

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

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

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

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

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

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

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

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

⁴¹ 16, 13.

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

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

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

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

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

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

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

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

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

And the ultimate perfection is the unification of both advantages ("I am for my Beloved and my Beloved is for me") together ("Elul") – the advantage of the Service of man as well as the advantage of 'beyond-bounds', as alluded to in the beginning and end of the word "Elul" (which encompass the whole word) – "Ani (I)" (the Service of man) "*Lee (for me)*" (beyond-bounds), meaning, that also the Service of man (from below to Above) is in a manner that transcends bounds and limits (like the revelation from Above to below).

And we may say that this concept is also alluded to in the *five* acronyms of [the word] "Elul" – the three realms of *Torah* ("*Ina*⁴⁷ *L'yodoi V'samti L'cha* (...him come across it, and I shall place for you)"⁴⁸), (Service) *Prayer* ("I am for my Beloved and my Beloved is for me") and *acts of kindness*

⁴⁵ See Vayikrah Rabbah 2:3. Midrash Shmuel ch. 19. Sifrei Baha'aloscha 19, 16.

⁴⁶ See Yerushalmi Arlah 1:3. Likkutei Torah Tzav, beg. 7d.

⁴⁷ Mishpatim 21, 13 – said regarding the cities of refuge, and this alludes to the Torah – "the words of the Torah are refuge [from the Evil Inclination]" (Makkos 10a. And see Ohr Hatorah Masei, pg. 1414 ff. Sefer Hama'amorim 5651 pg. 204-205).

⁴⁸ Likkutei Torah and Sha'ar Hapesukim by the Arizal, Mishpatim a.l. Pri Eitz Chaim cited in note 4.

("Ish⁴⁹ L're'eihu Umatonos L'evyonim (...a man to his friend and presents for the poor)"⁵⁰), *Teshuvah (return to G-d)* ("Es⁵¹ L'vavcha V'es L'vav ([And the L-rd your G-d will circumcise] your heart and the heart of)"⁵²) and *Redemption* ("Ashirah⁵³ LaHashem VaYomru Leimor (I shall sing to Hashem and they said, saying)"⁵⁴) – [meaning] *that the Service of man* in the three realms which upon them "the world (which is divided into the three [spiritual/physical] worlds of Brea'ah Yetzirah and Asiyah) stands"⁵⁵ is [done] in a manner *which transcends confines and limitations* (of the person and the world), through it being permeated with the Service of Teshuvah whose concept is "and the spirit shall return to Hashem Whom has given it"⁵⁶ ([corresponding to] the world of Atzilus, the fourth world), including the aspect of Redemption, [corresponding to] the fifth world⁵⁷ ("the

⁴⁹ Esther 9, 22. And see Pri Chadash, Orach Chaim end sect. 581: 'and I am accustomed to send gifts to the poor on the day ushering in Rosh Hashanah'. – See at length Likkutei Sichos vol. 14 pg. 369 ff.

⁵⁰ Sefer Arugas Habosem in the name of Sefer Amarkel.

⁵¹ Nitzavim 30, 6.

⁵² Ba'al Haturim a.l. Bach cited in note 4.

⁵³ Beshalach 15, 1, with deviation from the order [of how it is written in the verse] – see the following note.

⁵⁴ [*I shall sing to Hashem' in future tense alludes to the Resurrection of Moses in the Time to Come, when he will sing to Hashem once again – Rashi a.l.*]

So is [stated] in Shulchan Aruch HaArizal a.l. And in Pri Eitz Chaim cited in note 4 (in Hagahas Tzemach): LaHashem VaYomru Leimor Ashirah, the acronym of Elul backwards.

⁵⁵ Avos 1:2.

⁵⁶ Koheles 12, 7. And see Likkutei Torah, our Parshah 24d. e.p.

⁵⁷ And we can connect this to the study of Pirkei Avos this Shabbos – the *fifth* chapter, the fifth level which transcends the Order of the Gradational Descent [of the Revelations of Hashem], and together with this, its beginning: "with ten utterances *the world was created*", and the continuation of the chapter in the order '*from below to Above*': the

fifth [portion is] for Pharaoh"⁵⁸, [which the Zohar explains that "Pharaoh" is an idiom of "Ispari'u" (burst forth), meaning] "that all the [G-dly] lights burst forth and are revealed from Him"⁵⁹) which is immeasurably higher than the whole 'gradational descent' of the four worlds of Atzilus, Brea'ah, Yetzirah and Asiyah⁶⁰, and similarly in the Soul of a person – that his Service is permeated and done with the level of [the Soul referred to as] Yechidah [from which extends the Service in a manner of beyond-bounds]⁶¹.

In other words: the Service of man *from below to Above* ("I am for my Beloved") is (not on a low level ('below') relative to the limitations and state of the person, rather from the start it is) *on a high level (Above)* which transcends confines and limitations, being that it emerges from the true

creation of the world, ten generations from Noach until Avraham etc. until 'the ten miracles which [transpire] in the Holy Temple'.

⁵⁸ Wording of the verse, Vayigash 47, 24.

⁵⁹ Zohar I, 210a. And see also Likkutei Torah, end of Parshas Pinchas. Ibid Shir Hashirim beg. 24d.

⁶⁰ See Ma'amarei Admur Hazakein 5570 (pg. 92). And [this Ma'amar] with deviations [appears in] – Ohr Hatorah Behar vol. 2 pg. 620 (and there [it says]: "'the four portions' are [i.e. represent] the four worlds of Atzilus, Bre'ah, Yetzirah and Asiyah and 'the fifth [portion is] for Pharaoh' is the level of Atik Yomin (a level that transcends the four worlds)". And in Ma'amarei Admur Hazakein ibid, he brings another explanation that "'and the fifth [portion is] for Pharaoh' is the level of the Hashpa'ah (efflux) which [comes] from the Essence of the Emanator Blessed Be He to the Emanations.

[Atik Yomin, although it transcends the four worlds, however, it has relation to the four worlds (its greatness is expressed in the fact that it transcends **the worlds**). Whereas 'the Hashpa'ah which comes from the Essence of the Emanator', has no relation to the worlds (on this level transcending the worlds is nothing special).]

⁶¹ See also Sefer Hasichos 5749 vol. 2 pg. 660.

and inner existence of man (“you [i.e. the Jewish people] are called Adam (man)”⁶² being that they are Adama (similar) to Above⁶³), [namely, from] the Soul of the person, which is “literally a part of Hashem, from Above,”⁶⁴ “Yechidah to be united with You”⁶⁵, which is at the height of unity with Hashem, “the Jewish people and Hashem are all one”⁶⁶.

6. According to this, we may explain the relation of the month Elul to Parshas Re’ei:

In order for the Service of the month Elul to be perfect, through the unification of the two advantages of [of the two aspects] “I am for my Beloved and my Beloved is for me” as one, [namely] that the Service of man (“I”) is without limits (“Lee”) – the (limited) person must be on a high level which transcends confines and limitations (through him revealing his true existence, namely, that he is one with Hashem).

And this is the content of Parshas Re’ei – “Behold I am placing blessing before you, today” – that as a *preface* for the Service [through the efforts] of man (from below to above) in every detail of, both ‘matters that should be done’ as well as [those] that ‘should not be done’ (as the verse continues “that you shall listen to the Commands of Hashem...”⁶⁷, as

⁶² Yevamos beg. 61a.

⁶³ Sefer Asarah Ma’amoros, Ma’amar Eim Kol Chai vol. 2 sect. 33. Sheloh 3a. 20b. 301b. And more.

⁶⁴ Tanya beg. ch. 2.

⁶⁵ Wording of Hosha’anos for the third day [of Sukkos]. And see Likkutei Torah Balak 70a-b. See also Likkutei Torah, our Parshah 27a.

⁶⁶ Tanya ch. 4 and beg. of ch. 23 in the name of the Zohar. And see Zohar I 24a. vol. 2, 60a. Tikkunei Zohar, beg. Tikkun 6. Likkutei Torah Nitzavim 46a. And more.

⁶⁷ 11, 27.

well as the negation of "if you shall not heed..."⁶⁸), [first] is emphasized the *great virtue* of the person who is serving [Hashem] (*each and every Jew*), that he is told:

"Behold" – i.e. there can and must be [the perception], not (only) in a manner of hearing, rather also in a manner of seeing⁶⁹ [that] "*I am*" – "I am Who I am [i.e. the Essence of Hashem]", "*placing [lit. giving]*" – "whoever gives, gives generously", "*Lifneichem*" into their inners, "*today*" – in a manner of light and revelation, and in an eternal fashion, "*blessing...*" – all matters of blessings, both revealed blessings, as well as much higher blessings which are from the concealed level (as explained earlier in Ch. 2).

In other words: the approach to the general Service of man ("I am for my Beloved"), is with knowing and recognizing that in the innermost of his being ("Lifneichem") is given ("giving") the revelation ("today") of the level of "I am Who I am", and through this his general Service from below to Above ("I") is done in an exceedingly lofty manner, including above confines and limitations ("Lee").

[More in detail – in Parshas Re'ei is emphasized also the unification of both manners of Service 'from below to Above' ("I am for my Beloved") and 'from Above to below' ("my Beloved is for me") united together ("Elul")⁷⁰:

⁶⁸ Ibid 28.

⁶⁹ And with greater emphasis – since the concept of seeing is said as a *command*, and "the command of our G-d will always be carried out" (Yeshayah 40, 8).

⁷⁰ Note also, from what it says in the Haftorah of Parshas Re'ei [regarding Jerusalem's walls in the ultimate Redemption]: "and I shall

“Placing Lifneichem (into your inners)”: “placing [giving]” – ‘giving’ from Above to below, and “Lifneichem” – into your inners (i.e. internalized), which the ultimate perfection of an internalized revelation [of G-dliness] is when it is brought about (also) through the Service of man, from below to Above.

“Blessing...”: “blessing” – revealed blessing which is drawn from Above to below, as well as a much higher blessing which comes about through transforming the curse into blessing – from below to Above [i.e. through the efforts of Man]. And similarly in the [G-dly] Service – the Service of the Righteous ones (from Above to below [revealing G-dliness (Above) in this world (below)]) and the Service of those that have [left the right path and] returned (from below to Above) as well as both Services united together (“[that even] the Righteous ones Return [to Hashem, i.e. strive for higher levels of uniting with Hashem]”⁷¹).

And the power to unite both aspects of ‘Above to below’ and ‘below to Above’ (“placing ‘Lifneichem’ (before you)... blessing etc.) is from a level that transcends both of them – “behold *I am*” “I am, who I am” [referring to a level of G-

make your walls out of *Kodkod*” (Yeshayah 54, 12), [about which the Talmud says that there was a dispute regarding what type of precious stone this is referring to, and Hashem said] “it shall be like this [opinion] and like this [opinion, i.e. it will be both types]” (Baba Basra 75a) – which alludes to the unification of the two types of Service, namely, from Above to below and from below to Above (See at length Likkutei Torah, our Parshah 24d ff.).

⁷¹ See Zohar III, 153b. Likkutei Torah, Rosh Hashanah 58d. Ha’azinu, end 75b. Shmini Atzeres 92b. Shir Hashirim 45a. End 50b. Address of Acharon Shel Pesach 5694 (Likkutei Dibburim vol. 1, 146a ff.). Sefer Hasichos, Summer of 5700, pg. 137. And more.

dliness which is so concealed] “that it isn’t [only, not spoken about nor written about, indeed it is not even] alluded to by any letter or point [of a letter]”⁷², a level that transcends the entire concept of Above and below – which through it, the unification of both of them together is accomplished].

And similarly at the end of the Parshah – “the Holiday of Sukkos you shall make for yourselves”, which its [the Holiday’s] end and culmination is the day of Sh’mini Atzeres⁷³ – which the concept of Sh’mini Atzeres [is] “Atzeres it shall be for you”, [meaning] “for you alone and no strangers together with you”⁷⁴ “the Jewish people alone with the king”⁷⁵, and this concept is already alluded to in the Torah reading of Shabbos (blessing Elul or Shabbos) Rosh Chodesh Elul⁷⁶, to teach us, that the Service of man (“I

⁷² Likkutei Torah Pinchas, end 80b. See also Zohar III, 11a. 257b.

⁷³ See supra, note 42.

⁷⁴ Mishlei 5, 17. Shmos Rabbah 15:23. Sefer Hama’amorim 5670, pg. 35. 44. Hemshech Te’erav, vol. 1, pg. 435. Sefer Hama’amorim 5704, pg. 43. 47; 5709, pg. 69. 73 (the first); 5710, pg. 71. 82. And more.

[I.e. all the days of Sukkos are a Holiday for the other nations as well, whereas Sh’mini Atzeres is only for the Jews.]

⁷⁵ See Zohar I, 64a. 208b. Vol. III, 32a. Ohr Hatorah Shmini Atzeres, vol. 5, pg. 2149. 2153. Sefer Hama’amorim 5684, pg. 36. 51. And more.

⁷⁶ Note that a significant section of Parshas Re’ei – “Aser T’aser”^{*} (the fifth [Aliyah]^{**}) until the end of the Parshah – we read on *Shmini Atzeres*.

^{*} *As our custom, that we begin [the Torah Reading] from “Aser T’aser”(and not from “Kol Habchor”) also when it occurs on a week day (since then [on Shmini Atzeres] it is the time for Ma’asros (separating the Tithes)).*

am for my Beloved”) must be in a truly lofty manner including above confines and limits, extending from the essence of his existence, [namely] that he is one with Hashem.

7. And we may add, that this idea (that the Service of man is on a high level from the start, [a level] which is above confines and limits) is exceedingly emphasized in the occurrence of Rosh Chodesh Elul on Shabbos⁷⁷:

The state and standpoint of each and every Jew on the day of Shabbos is on a lofty level, moreover, a level which is immeasurably higher than his state and standpoint in the weekdays. And therefore, when Rosh Chodesh Elul occurs on Shabbos, the Service of “I am for my Beloved” (the Service of man) begins when the person is found in a state and standpoint of *Shabbos* (a Shabbosdik Jew), and in correlation with this, the Service of the month Elul, even during the week days, continues in a state and standpoint of *Shabbos* (“in a Shabbosdik manner”).

More in detail – with regard to the two days of Rosh Chodesh Elul:

***)* Note, that two tithes [tenths] (“*Aser T’aser (o’ tithe shall you tithe)*”) is a fifth (“*the fifth [Aliyah]*”), which is related to the fifth level (see *Torah Ohr, Vayeitzei 22d*), the fifth acronym of Elul (Redemption), as supra Ch. 5.

⁷⁷ Note, that on Shabbos Rosh Chodesh is emphasized the unification of ‘Above to below’ ([characteristic of] Shabbos which “was sanctified and so it remains [forever, i.e. the holiness of Shabbos is drawn from Above, from the initiative of Hashem, and doesn’t depend on the sanctification of the Jewish court]” – Beitzah 17a) and ‘from below to Above’ ([characteristic of] Rosh Chodesh which is dependent on the sanctification of the Jewish court [i.e. the Jewish court decides on which day Rosh Chodesh will occur]).

Several of the months which their Rosh Chodesh is [comprised of] two days, Shabbos Rosh Chodesh can be as such that the first day of Rosh Chodesh occurs on a week day (Friday) and the second day of Rosh Chodesh occurs on Shabbos, whereas when Rosh Chodesh Elul occurs on Shabbos, it is always as such that the first day of Rosh Chodesh is on Shabbos and the second day of Rosh Chodesh on a weekday (Sunday)⁷⁸.

And we may say, that in this [fact] is emphasized that the Service of “I am for my Beloved” (from below to Above) is not in a manner of ‘from easy to hard’, first in a ‘weekday manner’ and then in a ‘Shabbos manner’, rather *from the start* it is in a manner of *Shabbos*, moreover, the first day of Rosh Chodesh (first – also regarding virtue and importance – in the concept of Rosh Chodesh^[78]) which [this year] occurs on Shabbos, affects and contributes also to the second day of Rosh Chodesh which comes out on the first day of the week (which receives blessing from the day of Shabbos⁷⁹), that also in it there should be the Service of “I am for my Beloved” (the Service of man) in a state and standpoint of *Shabbos* (and through this also throughout all the days of Chodesh Elul).

8. And this concept is emphasized even more on the day of Shabbos itself (the first day of Rosh Chodesh) – in the preceding of Shabbos before Rosh Chodesh [in the prayers on Shabbos]:

Even though on this day there are the two aspects of Shabbos and Rosh Chodesh, nevertheless, the aspect of

⁷⁸ See above, note 32.

[78] [I.e. it is on a higher level than the second day of Rosh Chodesh]

⁷⁹ See Zohar II, 63b. 88a.

Shabbos precedes and is more emphasized than the aspect of Rosh Chodesh, as emphasized in the prayers of the day, that the prayers are that of Shabbos, [and] we only add and mention also the aspect of Rosh Chodesh (after the aspect of Shabbos), and likewise in the Grace After Meals (which we are obligated [to recite] from the Written Law⁸⁰) that we first mention the aspect of Shabbos (“R’tzei”) and afterwards the aspect of Rosh Chodesh (“Ya’aleh V’yovoi”)⁸¹, and [this is] even more emphasized in the Kiddush recitation of the day, in which we do not mention at all the aspect of Rosh Chodesh, and likewise (and even more surprising) regarding the Haftorah blessings, that even though the Maftir is (not related to Shabbos, [namely, a Maftir] from the “Seven [Maftirs’] of Consolation”, rather) related to Rosh Chodesh, [namely] “Hashamayim Kisee” (the Haftorah for Shabbos Rosh Chodesh), along with the first and last verses of “Machor Chodesh” (the Haftorah for Shabbos when it occurs on the day preceding Rosh Chodesh), even so, we end the Blessing only mentioning the aspect of Shabbos (not like [the Blessing] when a Holiday occurs on Shabbos which concludes with mentioning the aspect of the Holiday as well).

And we may say that [the lesson] this teaches us in the Service of Man [is as follows]⁸²:

⁸⁰ Rambam, Hilchos Brachos 1:1.

⁸¹ And likewise in the “Harachaman (May the Merciful One...)” which [is added] at the end of ‘the Grace after Meals’ – “May the Merciful One let us inherit that day which will be all Shabbos...”, and afterwards “May the Merciful One renew for us this month for good and for blessing”.

⁸² Like in all matters of Torah, that in addition to the simple perspective of the matters [and in our case: the preceding of Shabbos

The preceding of Shabbos [before] Rosh Chodesh is from the beginning of Creation – for behold, Rosh Chodesh was instituted *after* the creation of the world, as the nuance in the wording of our Sages⁸³ “*when Hashem chose His world*”^[83] He instituted in it Rosh Chodeshs and years”, “when He chose” specifically (and not “when He created”) [and we can say, that this is connected also with the

before Rosh Chodesh – since ‘[when we have] an often matter and a seldom matter the often one precedes’, and in the Kiddush recitation, as well as in the blessings for the Haftarah, we don’t mention the aspect of Rosh Chodesh since Rosh Chodesh has no Kiddush nor Haftarah], [in addition] there is also a Remez (allusion) and lesson in the Service of Man – as we find regarding the blowing of Shofar on Rosh Hashanah: “Although the blowing of Shofar on Rosh Hashanah is a Written Decree, [nevertheless] it [also] has a Remez, namely, those that sleep arise from your slumber... and return [to Hashem] by means of repentance...” (Rambam, Hilchos Teshuvah 3:4). – And note, the relation [of this] to the custom of blowing Shofar in the month Elul (from the second day of Rosh Chodesh Elul, and on the first day of Rosh Chodesh Elul we practice blowing the Shofar* (“Hayom Yom” 30th of Menachem Av)) – “in order to warn the Jewish people *that they should Return [to Hashem]*” (Tur Orach Chaim, beg. sect. 581).

*) *And we may say, that when it occurs on Shabbos, the content of “practice blowing the Shofar” [which we do not actually do on Shabbos] transpires through the concept of Shabbos (whose concept is Supernal Return [to Hashem]), similar to the Holiday of Rosh Hashanah that occurs on Shabbos [upon which we do not blow Shofar] (Likkutei Torah, Drushei Rosh Hashanah 56a ff. e.p.).*

[Supernal Return to Hashem, is Return in a joyful manner, namely, we do Hashem’s Will with advanced vigor etc. The ‘lower level of Return’ is mainly the remorse for sinning. – Translators note.]

⁸³ Sh’mos Rabbah 15:11.

[83] [I.e. Hashem decided this world which He created would be His dwelling place.]

choosing of Ya'akov and his children (as the Midrash continues⁸³ "and when He chose Ya'akov and his children He instituted in it a Rosh Chodesh of redemption"), which through them [Ya'akov and his children] the months and years are set, [as our Sages say] "the Jewish people are those that sanctify the times [the New months]"], whereas Shabbos which was instituted *from the beginning* (moreover, before) *the creation* (as is known⁸⁴ that there is a Shabbos before the six days of creation⁸⁵), "Shabbos was sanctified [by Hashem] and endures as so"⁸⁶.

And a deeper look [at the difference between Shabbos and Rosh Chodesh is] – that "Shabbos preceded the world"⁸⁷, it transcends time⁸⁸, whereas Rosh Chodesh has relation etc. to the world, "once Hashem chose *His world* He instituted *in it* Rosh Chodeshs and years".

And according to this we may explain the content of [the lesson from] the emphasis of the aspect of Shabbos more than the aspect of Rosh Chodesh Elul, through preceding Shabbos before Rosh Chodesh, and moreover through us not even mentioning the aspect of Rosh

⁸⁴ Pardes Sha'ar 4 (Sha'ar Atzmus Vekeilim), ch. 7. Toras HaOlah (by the Rama), sect. 3, ch. 59. The Commentary of Chachmuni (by R' Shabsai Donolo) on Sefer Yetzirah 4:4.

⁸⁵ For, although the [existence of] time is a creation, and before the Creation (the first day 'of the work of Creation') there was no time, nevertheless, there was something similar to the concept of time, a "time sequence" (Bereishis Rabbah 3:7. Explained in Sefer Hamitzvos, Mitzvas Ha'amonas Elokus ch. 11 (57b ff.). See also Likkutei Sichos vol. 10, pg. 176 ff. The references are cited there).

⁸⁶ Beitzah 17a.

⁸⁷ Pardes ibid.

⁸⁸ Likkutei Torah, Shir Hashirim end 25a ff. S.v. Vayomer... Machar Chodesh in Or Hatorah, Bracha (pg. 1891. 1899). E.p.

Chodesh (in Kiddush and the Blessing for the Haftorah) and only the aspect of Shabbos – [this teaches us] that the Service of Man (“I am for my Beloved”) must be in a manner, that at the beginning of his Service he is found at a state and standpoint *which completely transcends the world*, [namely] that the aspect of the Shabbos day ([representing the concept of] beyond limits) is more felt by him than the aspect of Rosh Chodesh (which is related to the confines of the world), to the extent that in several matters [of his Service] only the aspect of Shabbos is felt (Shabbos by itself, which transcends its relation to Rosh Chodesh^[89]), and as a result, even the mention of the aspect of Rosh Chodesh does not limit the virtue of Shabbos (beyond limits), rather on the contrary, through this, the advantage of Shabbos (beyond limits) is drawn into the aspect of Rosh Chodesh⁸⁹, and in our case, Rosh Chodesh Elul, “I am for my Beloved” – that the Service of Man will be in a manner that transcends confines and limits (Shabbos).

And this has greater emphasis since the Torah reading of this Shabbos is – “Behold I am placing blessing before you, today” – [meaning] that since the level of ‘I am Who I am’ is placed in his innards in a permanent and eternal manner, indeed he is certainly completely above the limitations and confines of the world (above time, and even above “the time sequence”^[89*]), and being in this state and standpoint he does his Service (the Service of Man) in the confines and limitations of the world.

^[89] [*i.e. the level of Shabbos which even transcends a mere **relation** to Rosh Chodesh*]

⁸⁹ First and foremost – in Rosh Chodesh that is on Shabbos, and through this also in its morrow, [the second day of] Rosh Chodesh, on the first day of the week.

^[89*] [*See note 85*]

9. And we may add that the relation of Parshas Re'ei to the month Elul ([namely] the Service of Man in a manner that transcends confines and limits) has special emphasis on Shabbos Rosh Chodesh Elul of the year 5751 (1991), 'It will be the year [in which] I will show them wonders.'^[90]

And by way of introduction – [it is known] that the Service of Man in a manner that is beyond confines and limits *in its fullest sense* is only possible in the true and complete Redemption through Moshiach, whose Soul is the central level of Yechidah^[90] of the Jewish people⁹⁰, and through him is [brought about] the revelation of the individual level of Yechidah (the Moshiach spark⁹¹) of each and every Jew/Jewess, [namely] the fifth level, which permeates every detail of all the aspects of the [G-dly] Service, as emphasized in the five acronyms of "Elul" (as supra ch. 5).

^[90] *[The Hebrew letters representing the number 5751 are the acronym for the Hebrew words with this meaning.]*

^[90] *[The highest level of the Soul is referred to as Yechidah. Moshiach's Service is constantly extending from this level of the soul.]*

⁹⁰ Sefer Arba Mai'os Shekel of the Arizal (pg. 241 – in the Jerusalem edition, 5745). Ramaz on Zohar II, 40b. Vol. III, 260b. Sefer Hama'amorim 5635, vol. 1, pg. 266. 5698, pg. 200. *e.p.*

⁹¹ Me'or Einayim, Pinchas 25, 12 – in the name of the Ba'al Shem Tov. Sefer Hama'amorim 5643 pg. 70. And there is the known allusion for this in the Revealed Part of Torah – that [the verse] "A star will shoot forth from Ya'akov" (Balak 24, 27) was explained by our Sages to refer to every single Jew (Yerushalmi Ma'aser Sheni, end ch. 4), and also [explained that it] refers to Moshiach (Yerushalmi Ta'anis 4:4), since in every Jew there is a spark of the Soul of Moshiach.

And this concept is exceedingly emphasized on Shabbos Rosh Chodesh Elul of this year – since:

In addition to the general concept that “I await his [Moshiach’s] coming the whole day”⁹², and especially after “all the Kitzin^[92] [have already] ended”⁹³, and we have completed all the aspects of [the G-dly] Service [which we needed to accomplish during the time of Exile] (as spoken many times), [moreover,] we are in a special year which its acronym is “It will be the year [in which] ‘I will show them wonders’”, “as the days you left the land of Egypt [so too] I will show them wonders [in the ultimate Redemption].”

– And *we have* already literally *seen* several “wonders”, both in regard to the redemption of individuals as well as regarding the collective Redemption, including and especially in regard to our Jewish brethren in ‘that country’ [Russia], that many of them went out from constraint to abounding relief, both in its simple sense, and also (and mainly) regarding the capability to live a Jewish life according to the Torah and its Commandments, to the extent that literally in the recent days (and in a manner of a continuous accomplishment, continuing also in these days) a convention of the Chabad emissaries (of several countries) took place in ‘that country’ – in which is found the town and cities of Lubavitch, Liadi, Liozna, Rostov and Petersburg, in which the Leaders of Chabad lived and

⁹² The wording of “Ani Ma’amin” (which appears in several Prayer Books) – based on the verse, Chavakuk 2, 3. The Commentary on the Mishnah by the Rambam, [Tractate] Sanhedrin, introduction to Ch. Cheilek, the twelfth principle [of the Jewish Faith].

^[92] *[Dates signifying the completion of the preparations for the Redemption.]*

⁹³ Wording of our Sages – Sanhedrin 97b.

achieved [accomplishments] for a number of generations – the emissaries of the Leader of our Generation, my revered father-in-law the Rebbe, gathered in the capital city of ‘that country’ (Moscow), in order to add – with advanced vigor and greater strength – in spreading Torah and the wellsprings (of Chabad Chassidic Teachings) outward, which through this ‘the master comes,’ [the master] is the King Moshiach⁹⁴ –

And in this year itself – we are already standing at Rosh Chodesh Elul, the month of evaluation for the whole year, and the conclusion of the evaluation is “*until when*”!...

How is it possible that at the end of eleven months of the year “I will show them wonders”, our righteous Moshiach has not yet come?!...

And in the wording of the Parshah of the week – “Behold I am placing blessing before you, today”, [namely,] the entire spectrum of blessings, including, first and foremost the main blessing of the true and complete Redemption – that it does not suffice that *we hear* (and understand) that “here he (the King Moshiach) comes”⁹⁵, rather he must *be seen* with fleshy eyes [clearly as the King Moshiach], and not only “I will show them” in future tense, rather “behold”, in present tense, and as^[69] a command!

10. More specifically – the connection to the Redemption is emphasized in every single aspect of the day:

⁹⁴ The well-known letter of the Baal Shem Tov – printed in Kesser Shem Tov (Kehos edition) in the beginning. *e.p.*

⁹⁵ Shir Hashirim 2, 8. Shir Hashirim Rabah *ad. loc.*

The day of Shabbos – a foretaste (and preparation for) “the day which is all Shabbos and rest for life everlasting”⁹⁶, and especially the third Shabbos of the “seven [Haftorahs] of consolation” (corresponding to the third Redemption^[96] as well as the third Beis Hamikdosh).

The first day of Rosh Chodesh Elul – which Rosh Chodesh in general is related to the Redemption, “they [the Jewish People] are destined to be renewed like it [the moon]”⁹⁷, and especially Rosh Chodesh Elul that comes immediately [after] and adjacent to the month *Menachem-Av*, the name of Moshiach⁹⁸ (who is born in this month⁹⁹), which “its zodiacal constellation is ‘Lion’”, since in it “the Aryeh (Lion) will come, referring to Hashem, and build Ariel [the Beis Hamikdosh]”, and especially when we find ourselves on the thirtieth day of the month *Menachem-Av*, the completion and culmination of the month *Menachem-Av*, which, even the undesirable matters that were in it [the destruction of the Beis Hamikdosh, etc. in this month]¹⁰⁰ are

⁹⁶ Tamid at the end.

^[96] *[Following the 1st – from Egypt, and the 2nd – in the time of Ezra.]*

⁹⁷ Sanhedrin 42a. Order of the Sanctification of the Moon.

⁹⁸ Yerushalmi, Brachos 2:4. Eichah Rabah 1:51 [“his name is Menachem”]. Midrash Mishlei, ch. 19.

⁹⁹ Yerushalmi and Eichah Rabah *ibid*.

[See supra, the addresses of Devorim and Vaeschanon that this means the revelation of Moshiach is in this month.]

¹⁰⁰ In addition to the fact that this year, in which Tishah B’Av occurred on Shabbos *they [the undesirable matters] were pushed off* due to Shabbos (whose concept is Redemption), and in accordance with the suggestion of *Rabbeinu Hakodosh* who “wanted to uproot Tishah B’Av [i.e. when Tishah B’Av occurred on Shabbos he wanted that the fast not be kept that year (and not merely postponed to Sunday, saying)... since it was pushed off it should be pushed off [completely that year]” (Megillah 5b), indeed they [the undesirable matters] were uprooted and pushed off completely [this year].

only “*in order* that the lion shall come... and build Ariel,” and [all of this is] also related to the month Elul, since the Aleph of “Aryeh” stands for “Elul” [as mentioned in ch. 4].

Parshas Re’ei – for the Redemption is in a manner of seeing (as supra ch. 9), and also alluded to in the end of the Parshah regarding the Sukkos holiday, whose end and culmination is Shmini Atzeres, as known that “Shmini (eighth)” is related to the Redemption (“the harp... of the Days of Moshiach has eight [strings]”¹⁰¹).

And [the Redemption] is emphasized also in the Haftorah – for, although when Shabbos Parshas Re’ei occurs on Rosh Chodesh Elul the Haftorah is not of the “Seven [Haftorahs] of Consolation” ([namely] “Aniyah So’arah”), rather the Haftorah is that of Shabbos Rosh Chodesh, nevertheless, also the Haftorah of Shabbos Rosh Chodesh is related to the concept of “consolation”, since, in addition to it being from the book of Yeshayah which is “all consolation”¹⁰², [indeed] the concept of consolation is *explicitly stated* in it: “like a man whose mother consoles him, so too Anochi (I)¹⁰³ shall console you and with

[Although the opinion of Rabbeinu Hakadosh was not accepted regarding action (see the sources cited, supra pg. 19, note 39), nevertheless, his view stands regarding a positive perspective of these days.]

¹⁰¹ Arachin 13b.

¹⁰² Bava Basra 14b.

¹⁰³ “Anochi (I)” specifically [referring to G-d Ami-ghty]. – And according to this we may say that the consolation which is in the Haftorah of Shabbos Rosh Chodesh is on a higher level than the consolation that is in the [regular] Haftorah of Parshas Re’ei in accordance with the order of “the Seven [Haftorahs] of consolation” ([namely] “Aniyah So’arah”), since [the beginning of the Haftorah of Parshas Re’ei (when its Haftorah is the 3rd of the ‘Haftorahs of consolation’) is], “O pained, distressed one (Aniyah So’arah), *not*

Jerusalem you shall be consoled”¹⁰⁴, as well as several additional verses [regarding] some of the prophecies of the Redemption, for example: “Rejoice with Jerusalem and you shall celebrate in it...”¹⁰⁵, “and they will bring all of your brethren from [among] all the nations... to the house of Hashem”¹⁰⁶, including the end and culmination [of the Haftorah] *with the repetition* of the verse “and it will be every month, at its renewal, as well as every week, on Shabbos”¹⁰⁷

comforted” for “And Zion said, ‘Hashem has forsaken me’...” [as the 2nd ‘Haftorah of consolation’ begins], by sending *the prophets* to comfort her (“Comfort ye, comfort ye, My people” [as the beginning of the 1st ‘Haftorah of consolation’]) and He did not come Himself to console them (and it is necessary to wait for the 4th Haftorah (in the following week) in which Hashem says “I, o I [Myself] am He Who consoles you”), whereas in the Haftorah of Shabbos Rosh Chodesh there is already the phenomenon of “I [Myself] shall console you” on the third Shabbos (and on the following Shabbos ‘two times Anochi’ is added, “Anochi Anochi (I, o I Myself) am He Who consoles you”).

¹⁰⁴ Yeshaya 66, 13.

¹⁰⁵ Ibid., 10.

¹⁰⁶ Ibid., 20.

¹⁰⁷ Note, that the connection of the Haftorah of ‘Hashamayim Kisee’ with Shabbos Rosh Chodesh is due to this verse, in which is mentioned Shabbos and Rosh Chodesh – in connection with *the Redemption*, that in the Time to Come they will be Oleh L’Regel (make the pilgrimage to the Holy Temple) not only three times a year (as is stated in the end of our Parshah: “three times a year all your males shall be seen [appear before Hashem]...”), rather “every month, at its renewal, as well as every week, on Shabbos”, and furthermore: “when Rosh Chodesh occurs on Shabbos... they come twice, once for Shabbos and once for Rosh Chodesh, and the clouds carry them early in the morning and bring them to Jerusalem and they pray there in the morning, and [afterwards] they carry them [back] to their houses, ‘who are these that fly like a cloud’, this is [the clouds] of the morning, ‘and like pigeons [flying] to their nests’ this is [the clouds] of Minchah (the afternoon prayer) (Yalkut Shimoni Yeshayah, Remez 503).

all flesh shall come to bow before Me”¹⁰⁸ (even though in our case there is no need for this [the repetition of the last verse] in order to end off [the Haftorah] with a good matter, since even without it we end [the Haftorah] with the first and last verse of the Haftorah of Machor Chodesh [and therefore the repetition is (seemingly) only to emphasize the concept of Redemption]).

And [we see the concept of Redemption] also in (the addition of the first and last verse of) the Haftorah “Machor Chodesh”¹⁰⁹ [the verses: “And Yehonoson said ‘tomorrow, Rosh Chodesh, you will be remembered when your seat will be empty’”, as well as “And Yehonoson said... for ever” which we add to the Haftorah reading]: “Machor (tomorrow)” – alludes to the era of the Time to Come, “Tomorrow – [is the time] to receive their reward”¹¹⁰, “Chodesh (Rosh Chodesh)” – alludes [to the phenomenon] “that they are destined to be renewed like it [the moon]”, “V’nifkadita” – from the terminology of remembrance, [i.e.] that Hashem recalls and remembers each and every Jewish person that was exiled from being at their fathers table¹¹¹ (“when your seat will be empty”), in the true and complete Redemption through the King Moshiach [the exemplifier of] Dovid¹¹², and in a manner of (as it concludes in the

¹⁰⁸ Ibid, 23.

¹⁰⁹ Shmuel I, 20, 18.

¹¹⁰ Eiruvim 22a. Avodah Zarah 3a. 4b. Rashi’s commentary, end Parshas Va’eschanan.

¹¹¹ See Brachos 3a.

¹¹² And in the wording of “Ya’aleh V’yovoi” – ‘our recollection and remembrance shall be recalled and remembered... as well as the remembrance of Moshiach the son [descendant] of Dovid your servant...”.

following verses¹¹³) “until Dovid became great”¹¹⁴, greatness of which there is no higher than it, and in an eternal fashion (a Redemption that has no exile after it¹¹⁵) as the end and culmination of the Haftorah: “forever”¹¹⁶.

And also in the [Torah] reading which will be read (momentarily) during the prayer (and even before the Amidah prayer of) Minchah – “judges and officers you shall place for yourself at all your gates”¹¹⁷ – which the fulfillment of this Commandment will be in the true and complete Redemption through Moshiach, as is written¹¹⁸ “and I will return your judges as at first¹¹⁹ and your advisors as in the beginning”¹¹⁹, and more specifically as the ruling of the Rambam¹²⁰ that “it has been passed on from generation to generation that they [the Jewish Supreme Court] are destined to return to Tiberias¹²¹ first¹²² and from there they will relocate to the Beis Hamikdash”.

¹¹³ And even though we don't say them on Shabbos Rosh Chodesh, nevertheless they are included in the recitation of the first and last verse, which include the verses in between them.

¹¹⁴ Shmuel I *ibid.*, 41. See also s.v. 'Vayomer... Machar Chodesh' in Ohr Hatorah Brachah (pg. 1892 *ff.*), [where it says] that this is speaking about the Time to Come.

¹¹⁵ Tosfos s.v. Hachi Garsinan Venomar – Pesachim 116b.

¹¹⁶ Shmuel I, *ibid.*, 42.

¹¹⁷ Beginning of Parshas Shoftim.

¹¹⁸ Yeshaya 1, 26.

¹¹⁹ With a 'Chof of resemblance' *denoting superiority*, as *supra* note 12.

¹²⁰ Hilchos Sanhedrin 14:12.

¹²¹ [Called so] because “Tovah R'eay'asah (its vision is good)”* [i.e. the location of the Sanhedrin (referred to as 'the eyes of the nation') for some time] (Megillah 6a).

*) *Note from the connection [of this] to Shabbos Parshas Re'ei.*

11. And regarding action:

Publicize and arouse in each and every place regarding the special Service of the month Elul, which is alluded to in the five acronyms of Torah, Prayer, acts of kindness, Return and Redemption (as supra ch. 5), and with special emphasis on the fifth acronym, the aspect of Redemption, as it permeates all aspects of the Service, through being permeated and done in the spirit of Redemption (including, moreover especially, through learning Torah about matters of Redemption and the Beis Hamikdosh), along with anticipation and complete certainty that literally immediately the fleshy eyes see that “here he (the King Moshiach) comes”.

And simply put:

Announce and publicize in every place – with words emerging from the heart – that Hashem says (through ‘His servants the prophets’) to each and every Jew/Jewess “behold, I place blessing before you, today”, to the extent that literally today we see with fleshy eyes, the blessing of the true and complete Redemption.

[Furthermore, with emphasis that the announcing and publicizing of all the above must be done also by those that complain that this concept has not yet been (completely) grasped by their understanding and comprehension, for, since also by them the concept of belief is complete [i.e. they believe that this is true], they can (and therefore they must)

¹²² And [this fact] has a practical application (and we may say, that for this reason the Rambam brings it in [his] work “solely of laws”) – that the return of the Sanhedrin can occur even before the building of the Holy Temple [being that they can be located in Tiberias] (and see also Likkutei Sichos vol. 9 pg. 105).

publicize these words to others, beginning with one's household (which certainly don't have to "suffer" from the fact that this hasn't yet 'settled in his mind'), as well as all those that are found in one's surroundings, [namely] every Jew and Jewess¹²³, and certainly through the correct effort the words will be accepted and have their intended accomplishment, including [the affect] upon the announcer and one publicizing, that it will be internalized by him etc.].

12. And may it be the will [of Hashem] that from speaking about all the above we will merit imminently and immediately – on this holy day of Shabbos – to [have] the true and complete Redemption through Moshiach, in literal actuality.

And especially when we connect this with saying "L'chaim" at a Chassidic gathering, "with a vast nation the king is glorified"¹²⁴, in the Synagogue, 'study house' and 'house of good deeds' of my revered father-in-law, the Rebbe leader of our generation:

¹²³ For each and every Jew is an important existence (and most certainly [an existence] that doesn't become Batel (diminished / "lost in the crowd"), Heaven forbid, [since] "a distinguished entity doesn't become Batel" [and every Jew is a distinguished entity]) [and this is true] even when there are many more Jewish people besides for him, and especially regarding the true and complete Redemption, [in] which not even one Jew will remain in exile, Heaven forbid, but rather, "all its inhabitants [the Jewish people] are upon it [the Land of Israel]" [which the ultimate perfection of this is when *literally* every single Jew is upon it].

["A distinguished entity doesn't become Batel" – an entity can only become Batel when it is mixed (dissolved) into the others not when it is standing by itself (distinguished) – see the address of Acharei, 5738 at the beg.]

¹²⁴ Mishlei 14, 28.

*"L'chaim", "L'chaim Ulivrachah"*¹²⁵ – to all those that are present here, and through them to all the Jewish people wherever they may be found, to be blessed all of us as one with all the blessings in a manner of "behold I am placing blessing before you, today", including and especially the blessing of 'an inscribing and sealing for a good and sweet year',

And most certainly the main blessing – the true and complete Redemption through Moshiach in a manner that each and every person shows with his finger and says "behold",

And in the wording of the end and culmination of Parshas *"V'zos Habrachah* (and this is the blessing) which Moshe blessed"¹²⁶ (which we read on Simchas Torah, at the end of the Sukkos Holiday, about which is spoken at the end of our Parshah) – *"to the eyes of all the Jewish people"*, and "immediately upon completing [the reading of the entire Torah] we begin [the Torah again]"¹²⁷ – "In the beginning Hashem created the heaven and the earth"¹²⁸, [which alludes to] "the new heaven and new earth which I [shall] make [in the Redemption]"¹²⁹ (as is stated in the Haftorah of Shabbos Rosh Chodesh),

And so shall it be for us – that in continuation to the renewal of the creation, on Rosh Hashanah of the year 'I shall show them wonders' (in which was drawn forth and revealed "a new and renewed light that as of yet has never

¹²⁵ See Sefer Hasichos 5696 – Winter of 5700, pg. 230. "Hayom Yom", 29th of Adar I.

¹²⁶ Beginning of Parshas Brachah.

¹²⁷ In "R'shus Lechasan Bereishis".

¹²⁸ Bereishis 1,1.

¹²⁹ Yeshaya 66, 22.

shined"¹³⁰), we merit on this holy day of Shabbos Rosh Chodesh Elul (the beginning of the 'evaluation' of the whole year) to [behold] the renewal of the Creation¹³¹ at the height of perfection – "the new heaven and new earth which I [shall] make", together with the innovative insights in Torah at the height of perfection – "new Torah secrets will be revealed by Me"¹³².

And the whole congregation answers Amen – as our Sages say¹³³ "the one who answers Amen is greater than the one who says the blessing [since Amen is the completion of the Blessing]", in a manner that "the strong ones bring the [actual] victory [i.e. the completion of the war]"¹³⁴ – Amen so may it be the will [of Hashem].

¹³⁰ Iggeres Hakodesh, section 14.

¹³¹ Also befitting the exposition at the beginning of the fifth chapter of Avos – "with ten Utterances the world was created".

¹³² Yeshaya 51, 4. Vayikra Rabah 13:3. Explained at length in the tract on the topic "new Torah secrets will be revealed by Me" (from the Address on the Second day of the Shavuot Holiday, this year).

¹³³ Nazir at the end.

¹³⁴ Note from the connection to the Holiday of Sukkos (mentioned at the end of our Parshah) – that through 'the taking of the Four Kinds' [on the Holiday of Sukkos] everyone sees that "they [the Jewish people] are the victorious ones" (Vayikra Rabbah 30:2).

From the Talks of Shabbos Parshas Shoftim, the 7th of Elul, 5751 (1991)

- Translated from Yiddish -

1. In connection with the commandment in our Parshah (Torah portion)¹ "judges and officers you shall place for yourself at all your gates", there is the prophecy of the prophet of the Redemption²: "and I will return your judges as at first and your advisors as in the beginning". As we also say in the daily prayers (of the weekdays)³: "return our judges as at first and our advisors as in the beginning".

And in accordance with what has been spoken about several times, especially recently, regarding the proclamation and announcement of my father-in-law the Rebbe, leader of our generation⁴: "immediately to repentance (and automatically) immediately to redemption", that everything has already been finished, also the "polishing of the buttons"⁵; the only thing needed is that

¹ At the beginning.

² Yeshaya 1, 26.

³ The 11th blessing of the Amidah prayer.

⁴ "Koil Koirei" in "Hakriyah V'hakedushah" (Sivan – Tamuz 5701. Elul 5702) – printed in Igrois Kodesh Admu"r M'hoRaya"tz vol. 5 pg. 361 ff. 377 ff. 408 ff. vol. 6 pg. 430 ff.

[This announcement means that we have reached the time of which G-d Almighty promised - that at the end of the time of exile the Jewish people will repent and immediately the Redemption will come (see Sefer Hasichois 5748 pg. 628 in the footnote).]

⁵ See the address of Simchas Toirah 5689.

[During the time of exile the Jewish people were dispersed all over the world in order to refine the whole world (reveal the "sparks" of G-dliness found in every physical object). The last stage of this Service is referred to by the expression "polishing the buttons" - similar to a soldier's last preparation to look representable. (see "Royal Words" of the 22nd of Sh'vat 5752 ch. 6, "Royal Words" of Vayigash 5752 ch. 1 ff. And more).]

"all of you shall stand⁶ prepared,"⁷ – and even this has already been finished – to accept our righteous Moshiach, literally immediately. [Based on this] it is understood that we are already holding now by the time of the fulfillment of the prophecy "and I will return your judges... and your advisors"⁸. Furthermore: 'as in the beginning' – we already have the beginning of [the fulfillment of] this [prophecy], as we will explain.

2. This will be understood by prefacing [an analysis of] several nuances in the wording of the prophecy:

1) In the commandment in our Parshah it says "judges and *officers* you shall place for yourself", while in the wording of the prophecy it only says "and I will return your *judges*", and officers are not mentioned. On the other hand: the term and concept of "advisors" is added.

2) What are the two concepts of "judges" and "advisors"?

3) Regarding "judges", why is the expression "as at first" used, whereas regarding "advisors" – "as in the beginning"?

4) [What is] the [reason for the] precision of "your judges" and "your advisors" [being said] in second person (unlike in our Parshah – simply "judges and advisors")

⁶ His Igrois Kodesh vol. 4 pg. 279. *ref. a.l.*

⁷ See "Hayoim Yoim" 15th Teves. *Et passim.*

⁸ See Perush Hamishnayos of the Rambam, Sanhedrin 1:3, from which it seems that, "and I will return your Judges etc." will be "even before the coming of Moshiach", as [it says in] the end of this verse "afterwards you will be called the righteous city etc." And see Likkutei Sichos vol. 9 pg. 105 note 74.

(although afterwards it is written "you shall set for yourself").

3. We may say by way of explanation:

The difference between judges and advisors is – in the words of [the commentator] Rashi⁹: "judges – Rabbinical judges who decide the law, and officers – who force the people to obey their commandments, they hit and force with sticks and whips until he accepts upon himself the ruling of the judge"¹⁰. In other words, the job of the officers is to drive and force¹¹ the people of the nation to accept the ruling and judgment.

According to this it is understood why in the prophecy of the *redemption* it only says: "and I will return your *judges*" and not "officers" – since in the Time to Come the existence of evil is nullified¹² as well as the evil inclination¹³, and there will be no need for officers¹⁴ to *force* the people of the

⁹ The beginning of our Parsha.

¹⁰ And see Rambam beg. of Hilchois Sanhedrin: "judges – are the judges located in the court and litigants come before them, officers – are those who have a stick and whip etc. And in [the words] of Rashi on Sanhedrin 16b (s.v. Shotrim): with sticks they hit all those that don't listen, according to the judges' command.

¹¹ See Sefer Hamitzvois of the Rambam P.C. 176 (and similarly in Chinuch Mitzvah 491): to appoint judges and officers *to force* them to do the commandments of the Toirah and return to the true path, all those who are straying from it, *against their will...* and they will refrain and return from the evil. And [they must] implement restrictions for the transgressor, in order that the commandments of the Toirah and prohibitions, should not be determined by each person's viewpoint.

¹² As it is written "and the spirit of impurity I will remove from the land" (Zecharyah 13, 2).

¹³ See Sukkah 52a.

¹⁴ See Ohr Hatorah on our Parshah pg. 821: and according to this the concept of officers [in our G-dly Service] is understood... namely, to

nation to listen to the instructions of the judges, since all the people will fulfill the instructions by themselves¹⁵. They will only need "judges," that will decide the laws, teach Torah and instruct the directives of the Torah and the Commandments to the Jewish people¹⁶ ("they will go from strength to strength"¹⁷ within holiness itself¹⁸).

4. We may say that this is also hinted to in the name of the Parshah – "judges" (without the word "officers"), as it is known¹⁹ that the name of something expresses the content of that entire thing, and likewise regarding the names of the

hit the animal Soul with a stick, similar to what is says 'a person should incite [his good inclination against his evil inclination]' (Brochas beg. 5a).

[The animal Soul conducts a person's physical aspects and desires.]

¹⁵ And note from the Rada"K's commentary on the verse, "and I will return your judges, as in the first place": this will take place in the days of Mashiach, when all the wicked ones will be wiped out, and the remnants of the Jewish people will not do iniquities, and will not speak falsehood (Tzefania 3, 13).

¹⁶ See Rambam, beginning of laws of Mamrim: the supreme court of Yerushalayim [the core and foundation of [the courts] "in all your gates"*] are the source of the Oral Torah, and they are the pillars of the edict, indeed from them statutes and judgment are announced to all the Jewish people. And see Lekutei Sichos vol. 29 pg. 97.

*) See our Parshah 17, 8 (and in Rashi's comm. s.v. Divrei Rivois). And note also from Sifrei beg. of our Parshah (on the verse B'chol Sh'orecha). Rambam Hilchois Sanhedrin 1:3. And more.

¹⁷ Par. Tehillim 84, 8.

¹⁸ See Tanya Igeres HaKodesh the end of sect. 26 (145a).

¹⁹ See Tanya Sha'ar HaYichud V'Haemuna ch. 1. And see at length "T'shuvois Ubiurim" (Kehos 5734) ch. 1*. Likkutei Sichos vol. 6 end of page 35 ff. And in the notes there. Ref. ad loc.

*) *Igros Koidesh of his majesty, The Rebbe Shlit"a vol. 1 end of pg. 288 ff.* The publisher.

Torah's Torah portions, as they are called in accordance with the custom of the Jewish people, and they are completely precise²⁰ –

For seemingly: how does the name of the Parshah ("Shoftim, judges") benefit the Commandment whose content is seemingly "judges and *officers* you shall set for yourself at all your gates", to the extent, as it says in the Midrash:²¹ "If there is no officer, there is no judge. How so? Once a person is held liable to his friend in Court, if there is no officer to take it from him, once he leaves the judge[*'s presence*] the judge has no ability to do anything to him, unless he hands him over to the officer"?!

And the explanation of this is²²: the concept of the officers is only to help the judges, for when the judge cannot execute his judgment in actuality, there is a necessity for officers, "people with a stick and a whip"⁹ to force the litigant "to accept upon himself the ruling of the judge". And therefore the Parshah is called only by the name "Shoftim", and the appointment of the officers is not considered a Mitzvah by itself (in the tally of the Mitzvahs), rather it is included in the Mitzvah of the appointment of judges. This is because the aspect of officers is only a detail in the concept of the "judges" (in order to achieve the fulfillment of the ruling (in actuality) which comes from the judges). However, it is not an essential matter in the concept of the judgment, which can be fulfilled in actuality also

²⁰ See at length Likkutei Sichos vol. 5 pg. 57 *ff.*

²¹ Tanchumah on our Parsha, 2 (and in Tanchumah Baber, 3). And see also Sifrei on the beginning of our Parsha (on the verse "in all your gates"). And see also Biur HaRif Perlo to Sefer Hamitzvos of the Rasa"g, Parshios, Parsha 1 at the end.

²² See Likutei Sichos Shoftim 5748 ch. 6.

without officers, when the condition and time are as they should be and there is no need for them^[23] (as it will be in the Time to Come), as mentioned above.

And the reason why the commandment in the Torah also includes "officers", is because it is an instruction for all generations, which applies to all times and situations, therefore there is a need for the commandment to include officers, in a situation that the judgment needs to be accepted by way of force²³ [and therefore it also says in the Midrash "if there is no officer there is no judge", not as a law, rather for the benefit of the fulfillment of the matter, when it is possible that without officers the law will not be carried out].

5. According to the above, the reason why [the concept of] "advisors" is added in the prophecy (in addition to "judges") is understood; since the true reason for the fact that in the Redemption the Jewish people will be complete and [they will] fulfill the instructions of judges without the need for officers – is since there will then be both "judges" and "advisors":

[23] [Officers]

²³ However we may say, that since all matters in Torah are eternal – even in the Redemption there will be the phenomenon of "judges *and* officers you shall place for yourself in all your gates", however then it will be only *in a positive sense* – to announce and notify regarding the existence of the judge. Or in order *to help* the Jewish people in the fulfillment of the Court's needs [for example: to make way for 'witnesses that saw' [the new moon] for 'Sanctifying the [new] moon', so that they can get to Court easily and swiftly (similar to Tosefta Shekalim ch. 1) v. also Sefer Hasichois 5749 vol. 2 pg. 663]. However, since *the simple and main meaning* of "officers" are "ones with sticks and whips etc.", this is not mentioned explicitly in the prophecy of the Redemption.

The simple difference between a judge and an advisor is:

A *judge* is beyond comparison to the one being judged. In fact he is incomparably higher than him – both due to his knowledge and understanding of statutes and laws, and also due to the self-nullification that the one being judged must have to the judge, in order to accept the judgment (even if it is not in accordance with the will of the one being judged). The judge decides the ruling and judgment in a way of commandment and decree (– from ‘above to below’), and the one being judged must accept it in a manner of ‘accepting the yoke’ (whether he understands it or not).

This is not so regarding an *advisor*. He is as his name denotes – he gives good advice²⁴, in the expression of our Sages²⁵ – “it is coming to tell us good advice”. This shows that the advisor (speaking as an advisor^[25]) is on a similar level to the one hearing and receiving the advice, and therefore the advisor speaks to him (not from ‘above to below,’ in a manner of a command and decree, rather) like a good friend who speaks with him as an equal and gives him good advice how to act. An advice that he (the one listening) understands, it is internalized by him and he feels that this is good advice for him (the one listening), if not – it is not good advice, rather a statute and decree.

Similarly we will also understand the difference between “judges” and “advisors”, in the words of the

²⁴ For, it is self understood that the promise in the Redemption (“your advisor”) is that he gives specifically good advice.

²⁵ Eruvin 39a. *ref. ad. loc.*

[²⁵] [*The judge and advisor are the same person, only that at times he assumes the role of an advisor and at other times that of a judge.*]

prophecy – regarding judgment and advice in the matters of Torah and Mitzvahs.

[And the necessity for both a judge as well as an advisor is understood, since] each one has what the other does not: the advantage of the advisor is, that it [the advice] is more accepted by the one hearing the advice, it penetrates him to the innermost of his being, since he understands that it is good advice *for him*; the advantage of the judge is – being that his instructions come as an order and command from the judge who is incomparably higher than then the one being judged, this gives the judge – who has the power of the Torah to decide laws – a great empowerment which is no comparison (to [the advice of the] the advisor who is on his^[26] level), in addition, it comes as a command from above [a higher authority], that forces the person to fulfill the instruction (which is not so regarding advice, regarding which he has the option to fulfill it or not to [fulfill it]).

In other words: regarding the judge the (main) emphasis is on *the judge*, and regarding the advisor the (main) emphasis is on *the one receiving the advice*.

And [these two aspects of judge and advisor are] similar to the two concepts which are necessary in the general G-dly Service of a person²⁶: the Service of a person with his own power – an ‘awakening from below,’ and the help from Above – an ‘awakening from Above’ [from G-d Almighty]. And similarly, and more specifically, there are these two aspects in the help from Above itself²⁷: an

[26] [*The one hearing the advice*]

²⁶ See at length the add. of Shaabbos Parshos R'ei this year ch. 2.

²⁷ Note from what is explained (Likkutei Toirah Shir Hashirim 23d. *et passim*) regarding the difference between an awakening from Above [from G-d Almighty] that comes as a result of an awakening

assistance and empowerment [from Above] which is on a similar level to that of the person and is internalized by him; and an assistance and empowerment which comes from a level which is immeasurably greater than him. Likewise we may say, that there are these two concepts in the assistance for the Service which comes from the Jewish people themselves: "judges" – whose concept is Torah (the word of G-d) – give an assistance from Above²⁸ which is immeasurably greater than the person, and "advisors" – help him in an internalized manner, as such that he feels that it is for his good.

6. With this we will understand the [reason for the] variation, why in reference to "judges" it says "as at first" and in reference to "advisors" – "as in the beginning"²⁹:

The difference between "first" and "beginning" is: "Rishon (first) means beforehand"³⁰, this means, that it is (or it can be) before the beginning of the matter³¹. "Beginning"

from below (which is from the level of the inner aspect of the Light [that vests itself in this world and the world internalizes it]), [in contrast] to the awakening from Above that comes on its own (which is drawn from a higher level, where an awakening from below cannot reach). However, there it is specifically referring to an awakening from above that comes *through and after* a person's Service in an 'awakening from below' approach [only that the latter one is a level which an awakening from below cannot reach (it is an awakening from Above as a present from Hashem for one's Service)].

²⁸ See the end of s.v. Shoftim 5675 (Hemshech Te'erav vol. 2 pg. 1114).

²⁹ Note from the comm. *ad. loc.* – of other ways [to explain this].

³⁰ Pesachim 5a. and see also Rashi's Comm. on Boi 12, 15 (s.v. Ach).

³¹ And even according to the simple meaning of "Rishon (first)", that it is the first of what comes after (of the *second*) [and not *before* the first]; even so it is separate and exalted from them [what follows]. Whereas "Techila (beginning)" – the beginning of the matter – denotes

on the other hand denotes the actual beginning of the matter.

We may say that this is the difference between "your judges as at first" and "your advisors as in the beginning" (that also as the judges and advisors were long ago³², there is a key difference between them, which is emphasized in the variation of the expressions: "as at first" and "as in the beginning"): since regarding the accomplishment of the judge the (main) emphasis is on the judge and it comes as a command from above, without taking (that much) into consideration if the recipient is ready to accept it – there is therefore an interruption (in quality,^[32] and automatically also in time) between the [uttering of the] words of the judge and their actual fulfillment. This is due to the fact that after the judge gives the ruling a new thing must *begin* – the acceptance of the judgment and its fulfillment through the litigant. Therefore regarding it the expression "your judges *as at first*" is used – since the judges that "I will return" are "as at first", on the level of "first", before the beginning of the matter.

This is not so regarding the accomplishment of the advisor, in which the (main) emphasis is on the recipient. As a result the one hearing the advice is a ready vessel for it and the advice is said with the intention that it should be accepted by the one hearing it. In other words, the essential

closeness to what comes after. *Similar* to the explanation regarding the difference between "Rosh Hashana" and "Techilas Hashana" that Rosh [head] is above and exalted, and (therefore) includes all the limbs of the body, whereas Techila is only the beginning of the matter.

³² Yalkut Shimoini *ad. loc.* Yeshaya *ibid.* (Remez 391): 'and I will return your judges,' this is Moishe and Aharon, 'and your advisors,' this is David and Shlomo (and v. Biur Hagr"a *ad. loc.*)

[³²] [*The quality of the acceptance of his raking is low.*]

idea (of giving) advice shows that there is already *the beginning* of the matter [the beginning of the fulfillment of the advice], since the one listening is already ready for it. The advice is only to *reveal* this in him and show him how it is (advice for) *his good*. And also regarding the time span - immediately upon saying the advice there is the beginning of the fulfillment of the advice. Therefore it says "your advisors as in the beginning", that the "advisors" which will return in the days of Moshiach are "as in the beginning", in a manner of "the beginning", they are connected to the actual beginning of the fulfillment of the advice.

According to this we will also understand the expression "your advisors" in *second person*, *your* advisors – since regarding advice there is an emphasis that it is *your* thing; and the intention in this is, that through "your advisors," the "judges" will also become – "your judges" in *second person*. This means that the instructions of the judges (which on their own, are immeasurably higher than the one being judged) will be accepted in an internal fashion, just as accepting advice.

And we can connect this also to the words in our Torah portion – "judges... you shall place for yourselves at all *your gates*":

The gate (of the city) is the opening and the entrance to enter the city. This means, that the appointing of the judges (and officers – in a time that they are needed) should be in a manner that "you shall place *for yourselves* in all *your gates*" in *second person*. Meaning that (the instructions and rulings of the) judges – which on their own are in a manner

of 'separation' [from the one being judged]³³, and are received in a manner of commandment and acceptance of the yoke – shall be received by the Jewish people and descend "to you (and furthermore) in all your gates", internally, as such that it becomes [in a manner of] a 'beginning' and "gateway" – "your gates".

And this [explanation] receives greater appreciation according to the meaning of this³⁴ in G-dly Service, [namely,] that "your gates" refers (also) to the gates (limbs) of a person (his eyes, ears, nose and mouth, as we will explain later on, in ch. 12) – the "gateway" and opening between a person and all that surrounds him. And "in all your gates" there must be [the concept of] "judges you shall place for yourself" – that all of one's limbs and powers should be conducted by the "judges" of his Soul, the intellect of his G-dly Soul (judges)³⁵, with which he learns Torah. This means, that his Torah study and the instructions of the Torah (judges) should lead, descend and vest – and in a manner of "you shall give," "whoever gives, gives with a good eye"³⁶ – "in all your gates," [throughout] all his limbs and inner powers, in a manner that they penetrate him completely – "your *gates*", his gateway and 'beginning.' This is achieved through "your *advisors*", who are "as in the beginning"³⁷, as mentioned above.

³³ And therefore it says "Shoftim V'shotrim" ["judges and officers"] without a suffix.

³⁴ Sha"ch on the Toirah on the beginning of our Parsha. And see at length Ohr Hatorah on our Parshah pg. 822. And more.

³⁵ See at length Tanya ch. 13.

³⁶ See Bava Basra 53a. 65a. at the end of 71a. Rambam laws of selling 25:4. Laws of attaining and presents 11:22.

³⁷ And the reason why it does not say "*your advisors*," in our Parshah – since in the phrasing of the Toirah, everything is said in

7. Based on this we will understand the reason for the fact that after the coming of Moshiach "officers" will not be needed, since then there will be [the phenomenon of] "judges" and "advisors" in its completeness – [namely] both the laws and instructions of the Torah which come from the "judges," together with the great empowerment that this has, as well as the good advice which comes through "your advisors", which assist the person to internalize them. Specifically through these two matters, a Jew becomes completely permeated with Torah, Commandments and G-dliness³⁸, so that he no longer needs officers (compulsion and force) in order to fulfill the word of Hashem:

Through "judges" alone, the instructions of the Torah that a Jewish person receives by way of 'accepting the yoke' and in a manner of command and decree – are missing the internal Service, that penetrates his understanding and feelings, brought about through "advisors". Automatically

general terms, and in general the Commandment is "judges... you shall place for yourself at all your gates" (and this alludes also to the aspect of "advisors", that the Service must be in an internal fashion) and since it is an instruction for all generations, it therefore includes all situations, also when there is a need for officers (as supra ch. 3); whereas in the prophecy of *the Redemption* the main innovation of "I will return your judges..." is accomplished through "your judges" and "your advisors" as *infra* in the address.

³⁸ Similar to what is known (see Tanya ch. 36 – 46a) that in the Redemption the purpose [of creation] to have "a dwelling place for Him below" will be fulfilled in its completeness (See Tanchuma Naso 16. Ibid, Bechukosai 3. Bamidbar Rabbah 13:6) – which is comprised of two aspects: the completeness of the revelation of G-dliness, "a dwelling place for Him, Blessed Be He", "for Him" for His Essence (Hemshech 5666, end pg. 3. *et passim* – cited in Sefer Hama'amorim Melukat vol. 2 pg. 241, note 32); and also, that the dwelling place for Him, Blessed Be He, will be "below", in the confines of the lowest realms.

there still remains room and the possibility (in his inner powers) for an opposite thing [conduct]. Through "your advisors" alone, which is good advice for the one listening and accepting it, it is lacking the power of the Torah and the immeasurably high assistance which comes through the ruling of the judge (as explained earlier), in other words, [it is lacking] the revelation of G-dliness which is in it [the instruction]. Specifically through the two concepts – "judges" and "advisors" – this [great phenomenon] is achieved, [namely,] that the person himself (in a manner of internalization in the innermost of his existence – accepted by him, through "your advisors") conducts himself according to the instructions of the Torah (through "your judges"). As a result there is no more room or possibility for a person to need to be forced (by officers) to fulfill the instructions of the judges.

8. Just as it is necessary to have "your advisors as in the beginning," in order to bring an inner understanding and feeling for Torah, Commandments and Judaism by the one listening to the advice, in a way that it becomes one's "beginning" and "gateway" (and not that it remains like something new to him, above him) – [likewise] it is understood that this must come through the Service of a Jew even before the Redemption, a Service according to his level, step after step and level after level, in order to prepare him and make him a ready vessel to receive the revelations of the days of Moshiach, including – "and I will return your judges as at first and your advisors as in the beginning".

In addition to this: according to what is known that the height of completeness of the days of Moshiach "depends on our deeds and Service throughout the time of the exile, since the [fulfillment of the] Mitzvah itself brings

about the reward of the Mitzvah..."³⁹ In addition, all the Revelations from above come in a manner of 'measure for measure,'⁴⁰ [namely,] that the Service of a Jew needs to be similar to the Revelation that he draws down through his Service⁴¹ (and through this he becomes an internal vessel for the Revelation) – It is understood in our case, that in order to reach and receive the state of "and I will return your judges as at first and your advisors as in the beginning" in the days of Moshiach, there must be something similar in the service of a Jew, *now*, namely, that his Judaism, Torah and Mitzvahs should be in two manners: in the manner of "your judges" – 'receiving of the yoke' in fulfilling the instructions of the Torah, and in the manner of "your advisors" – that the instructions of the Torah are internally accepted by him as good advice.

This matter is achieved through the Jewish people – in each and every generation – obeying the "judges" and "advisors" of their generation. As the Authorities of Jewish Law explain⁴², that "judges and officers you shall place for yourself in all your gates" is an essential and fundamental

³⁹ Tanya beg. ch. 37.

[This means that the reward of the Mitzvah is the pleasure the person gets from the G-dly Light shining from the Mitzvah he accomplished etc. - i.e. the reward comes forth from the Mitzvah itself, whereas in general the worker doesn't mold the money that he receives from his employer (see Likkutei Biurim B'sefer HaTanya vol. 1 pg. 222).]

⁴⁰ See Sota 8b. 9b. *ref. ad. loc.* Tosefta Sota beg. ch. 4. Midrash Lekach Tov Shemos 3, 6. And more.

⁴¹ See at length Sefer Hama'amorim M'lukat vol. 3 pg. 47-48 *ref. ad. loc.*

⁴² Rambam Hilchos Sanhedrin ch. 1:1-2, based on Sanhedren 56b, Makos 7a. And see encyclopedia Talmudis s.v. Bais Din at beg. (page 150). *Ref. a.l.*

Torah Commandment⁴³ in all places, also outside of The [Holy] Land, and in all times, also in the present time (as emissaries of the first Courts)⁴⁴. As it says in our Parshah⁴⁵ - "and you shall come... to the judge who shall be in those days⁴⁶ and you shall inquire and they shall tell you the word of the law, and you shall do according to what they will tell you," to the extent that the "judge that shall be in those days" in each generation is "like Shmuel in his generation... (including) like Moshe in his generation"⁴⁷.

And the complete concept of the judge and sage is when in addition [to dictating laws,] "people derive from him the benefit of counsel and wisdom"⁴⁸. Or that in addition to the judge and Authoritative Rabbi in his generation he has (separately) also "advisors" ("provide

⁴³ See Chinuch Mitzvah 491: this Mitzvah is a strong pillar in the existence of the religion.

⁴⁴ Gitin 88b and Tos. s.v. Bemilsah. Bava Kama 84b. Tur Choshen Mishpat ch. 1 and see Rambam Hilchos Sanhedrin 5: 8 (concerning outside The Land). And see encyclopedia Talmudis *ibid.* page 151. page 161. *ff. ref. ad. loc.*

⁴⁵ 17, 9-10.

⁴⁶ "You have nothing other than the judge in your times" – Rashi *ad. loc.* from Rosh Hashanah beg. 25b and see also Sifrei *ad. loc.*

⁴⁷ Rosh Hashnah, *ibid.* Rashi's comm. on our Parsha 19,17 (s.v. Asher); Tur Choshen Mishpat ch. 25 (and there it is only brought, that Yiftach in his generation is like Shmuel in his generation) and see Shalah on our Parshah 377a-b.

And it says in the Reshoinim (Rosh, Sanhedrin end ch. 3. Bava Kama 112b. Mordechai on Sanhedrin *ibid.*, ch. 709. And more. And see encyclopedia Talmudis s.v. Supreme Court, page 180, *ref. ad. loc.*) – Presently when we don't have the Supreme Court, every important court in the generation is called the Supreme Court. And the Rambam in the beg. Hilchos Mamrim (regarding the Supreme Court): whoever believes in Moshe Rabbeinu and his Torah, is obligated to rely and depend on them, in matters of religion.

⁴⁸ Avos 6:1 (the Ch. of this Shabbos).

yourself with a teacher"⁴⁹ and the like), who give him advice in matters of fear of Heaven and G-dly Service.

And through heeding "your judges" – his Authoritative Rabbi, who gives the rulings and instructions of the Torah, and "your advisors" – one accomplishes and becomes an inner vessel (via "your advisors") to receive the era when "I will return your judges as at first and your advisors (in second person – *your* advisors) as in the beginning", also the matters that are immeasurably higher than him ('judge'), as mentioned above.

9. Analogous to the above explained is the difference between words of Torah and words of prophecy⁵⁰ (which are both discussed in Parshas Shoftim⁵¹):

Torah is above the world (it preceded the world⁵²). Torah is the wisdom and will of Hashem⁵³ that transcends [even a mere] association with the confines of the world, just as no thought can grasp Him at all⁵⁴ [and although the Torah "descended and traveled..."⁵³ and comes below vested in understanding and comprehension, to the extent that "it [Torah] is called by his [the one that learns its]

⁴⁹ *Ibid.* 1:6. *Ibid.*, Mishnah 16.

⁵⁰ With reference to the following, see Likkutei Sichos vol. 19 page 142 ff. at length. Sefer Hasichos 5748 vol. 1 page 211 ff.

[It seems that this is a typing error and it should say instead: "...vol. 19 pg. 182 ff..." (See "Royal Words" – B'inyan Halochoh Shel Toirah... note 33 & 8.) - The translator.]

⁵¹ 17, 8 ff. 18, 14 ff.

⁵² See Shabbos 88b. Pesochim 54a (*ref. ad. loc.*) Midrash Tehilim 90, 4. Bereishis Raba 10: 2. Tanchumah Vayeshev 4 *ref. ad. loc.* Zohar vol. 2 49a and see Sefer Hama'amorim 5708 end of page 272.

⁵³ Tanya ch. 4.

⁵⁴ Tikunei Zohar in the intro. (17a).

name"⁵⁵, nevertheless it remains in its true essence – the essence of the Torah – above understanding and comprehension]. Therefore also the way the Torah affects the world is mainly in a manner of command and ruling from above.

This is not so regarding *prophecy* – although it is the word of Hashem, however it is a revelation of G-dliness to His creations, [as it says] "He revealed His secret to His servants the prophets,"⁵⁶ [revealed] in their confines⁵⁷ (if they have the qualities of being 'wise and mighty' etc.⁵⁸), [as such] that is received in the *knowledge and mind* of the prophet, in a manner that he is unified with it,⁵⁹ "[The revelation] vests in their intellect and comprehension in the prophetic vision and also in their thought and speech as is written⁶⁰ 'the spirit of Hashem spoke in me and His word is on my tongue,'"⁶¹ and the matter of the prophecy must be revealed specifically through speech, "The term Nevuah [prophecy] means a person who proclaims and announces to the people... and it is from the term 'Niv S'fosayim' ('movement of lips')⁶²..."⁶³, unlike Torah which can (from the perspective of its concept [knowledge]) remain in thought; also the content of the prophecy is related to the

⁵⁵ See Kedushin beg. 32b (and in Rashi's com.) Avodah Zara 19a.

⁵⁶ Amos 3, 7

⁵⁷ See Sha'ar Ruach Hakodesh and Sha'ar Hayichudim (by the Ari Zal) at their beg.

⁵⁸ Ramba"m Hilchos Yesodei Hatorah beg. Ch. 7.

⁵⁹ See at length Likkutei Sichos vol. 23 pg. 86 ff.

⁶⁰ Shmuel II 23, 2.

⁶¹ Sha'ar Hayichud V'haemunah end ch. 2. And to note from Toras Chaim Boi 140b ff.

⁶² Yeshayah 57,19.

⁶³ Rashi's com. to Va'eira 7, 1.

world: "the⁶⁴ sole purpose of the prophet is in order to inform us about things which are destined to be in the world..."⁶⁵

Now apparently we may say, that Torah and prophecy are *in general, similar* to the difference between "judges" and "advisors": The concept of a judge – is to make decisions in laws of the Torah, which comes as a command and decree, [whereas] an advisor gives advice which is "vested" in the [intellectual] garments of the one listening to the advice – in his understanding and comprehension. [Advice is therefore] similar to the concept of prophecy⁶⁶ (which is related⁶⁷ to 'the kidneys that advise'⁶⁸, the attributes of Netzach and Hod (victory and acknowledgement)⁶⁹), indeed, the prophet (who is not a judge⁷⁰) gives advice concerning conduct in

⁶⁴ Ramba"m *ibid.* 10:3.

⁶⁵ Also including, "to command them regarding the words of the Torah and warn them not to transgress them," (*ibid.*:9:2). And even for the Navi [prophet] himself, "to broaden his knowledge etc." (*ibid.* end ch. 7) – a purpose and objective associated with the world and the person etc.

⁶⁶ See Ohr Hatorah Na"ch pg. 368, from Zohar vol. 3 193b.

⁶⁷ Sha'ar Hanevuah by the Ari Zal, brought in Sha'ar Hayichud V'haemunah ch. 5 (80a).

⁶⁸ Berachos end 61a. *ref. ad. loc.*

⁶⁹ See Sefer Halikutim Da"ch - Tzemach Tzedek s.v. Eitzah pg. 355. *ref. a.l.*

[These two attributes of G-d Al-mighty, are the ones that have to do with the actual transmitting of His revelations to the world; 'victory' means to prevail against anything that withholds the giving forth of revelations to the world, while 'consent' refers to giving the world revelations even if they are not deserving of it.]

⁷⁰ See intro. of the Ramba"m to his Perush Hamishnayos end of s.v. V'hachelek Hasheni.

[I.e. he does not judge based on prophecy (when he plays the role of a prophet he is not a judge), as explained in the Ramba"m which the Rebbe King

matters of the world ("things which are destined to be in the world"), "such as, 'go to this-and-this place' or 'do not go', 'make a war today' or 'do not make' etc."⁷¹.

Now, just as there is the command to listen to the "judges" in all times, as it is written in our Parshah: "and you shall come... to the judge who shall be in those days" (as mentioned above in ch. 6), so too [this is so] regarding prophets – as it is written afterwards in the continuation of the Parshah⁷²: "Hashem your G-d will appoint for you a prophet like me, from among you, from your brothers – you shall listen to him," as the Rambam elaborates in the book of Mada,⁵⁸ that "among the foundations of the religion [is the obligation] to know that Hashem expresses prophecy through people", [and writes] regarding the Mitzvah to listen to the prophet, and he explains there⁷³ the details of these laws.

Since the Rambam includes this in his book "solely of laws"⁷⁴ (and at great length), and with the preface that this is "among the foundations of the religion" – it is understood, that this is a law which applies to the Jewish people throughout the generations. And although the Sages said⁷⁵ "when the last prophets: Chagai Zecharyah and Malachi passed away, Ruach Hakodesh (the Holy Spirit) left Yisroel" – upon a different occasion⁷⁶ the explanation of this was said, that it has not been completely nullified (it only "left",

Moshiach Who Lives Forever refers us to, in the footnote. See also Likkutei Sichos vol. 4 pg. 1176.]

⁷¹ Ramba"m *ibid.* 9:2.

⁷² 18, 15.

⁷³ Ch. 7-10.

⁷⁴ Intro. Of the Ramba"m to Sefer Hayad.

⁷⁵ Yoma 9b. Sotah 48b. Tosefta *a.l.* 13:4. Sanhedrin 11a.

⁷⁶ Likkutei Sichos vol. 14 pg. 72ff.

however [it was] not "nullified" or "stopped"⁷⁷). As understood from the fact, that even after [those prophets] we find that several [righteous people]⁷⁸ had Ruach Hakodesh. (This is understood also from the fact, that in his book of laws – among all the conditions for prophecy – the Rambam does not mention any conditions regarding the era for prophecy, [namely, he does not write] 'once the last prophets passed away [prophecy has ceased]⁷⁹).

Furthermore: the Rambam writes in the 'letter to Yemen'⁸⁰, that in a certain year (as he calculates there) "prophecy will return to the Jewish people", "and there is no doubt that the return of prophecy is the introduction of Moshiach (as it says⁸¹ 'your sons and daughters will prophesy...')".

And, we may say that the explanation of this^[81] can be understood according to what was spoken above concerning the concept of "your advisors as in the beginning" – that in order to make it possible to receive the revelations of the days of Moshiach, there must be the *beginning* of this in the Service now – in the present time – in a manner of "advisors" ([which is] similar to prophecy), [namely] a revelation (insight) which is accepted by the person (in a manner that he has relevance to it already "in

⁷⁷ Like the wording in Gemarah Sotah *ibid.* regarding a few things that ceased to exist.

⁷⁸ See Sha'arei Kedushah (of the Racha"v) Sha'ar 3 ch. 7. Pirkei Giluyim by R. R. Margolis in his intro. to 'Responsa from heaven'. *The ref. are cited there.* See also Likkutei Sichos *ibid.* pg. 73.

⁷⁹ See Likkutei Sichos *ibid.* and note 25.

⁸⁰ Ch. 3.

⁸¹ Yoel 3, 1.

[⁸¹] [*Why prophecy begins even before the Redemption.*]

the beginning").^[81*] This enables one to accept in an internal manner the revelation of G-dliness in the days of Moshiach, both [the revelation of G-dliness] of "judges" and of "advisors", as mentioned above.

And therefore it is a law for all generations – also in the time of exile – that "*it is among the foundations* of the religion to know that Hashem expresses prophecy through people" that always (in all the generations) it is possible to have the phenomenon of revelation of prophecy below [in this world], up to the level of prophecy which is similar to the prophecy of Moshe, [of whom it is written] "a prophet⁸² I will appoint for them from among their brothers *like you*"⁸³ – the completeness of the concept of prophecy, as explained in the Rambam at length⁸⁴.

According to this we may say the reason why the Rambam writes at length⁸⁴ regarding the manner of Moshe's prophecy. Seemingly: what happened, happened⁸⁵ – what relevance does it have in a book 'solely of laws' for the Jewish people in all the generations? And if this is pertinent [only] to the time after the coming of Moshiach when "Moshe is with them"⁸⁶, indeed they will see it

[81*] [See *infra* ch. 8]

⁸² Our Parsha 18, 18.

⁸³ Even though it says "and no other prophet has arisen amongst Yisroel, like Moshe" (B'racha 34, 10. and see Ramba"m *ibid.* 7:6) however immediately [there after] it is explained that this is in regard to the fact "that G-d was known to him, face to face". And as understood from the promise in our Parsha that "a prophet like me, from amongst you, from your brothers etc." "A prophet I will appoint for them, from amongst their brothers, like you". (As mentioned in the add.), see also Likkutei Sichos vol. 11 pg. 59.

⁸⁴ *Ibid.*

⁸⁵ Cf. Yoma 5b. And more.

⁸⁶ Yoma *ibid.* and see Tos. s.v. Echad - Pesachim 114b.

themselves and there is no necessity to say a law about this *now*?!

The explanation of this is: in all the generations – also before Moshe's resurrection – it is pertinent to know the law, that "Hashem expresses prophecy through people" (revelation of G-dliness on the level of the creations), including the completeness of this as it was by Moshe⁸⁷. Furthermore: in every generation it is possible that "a prophet I will appoint for them... like *you*," as the Rambam explains⁸⁸ that "every prophet that arises after Moshe Rabbeinu (our teacher), we do not believe him only because of the wonder [he shows us]... rather because of the Mitzvah that *Moshe* commanded in the *Torah*..." Meaning to say, that every prophet is the continuation of Moshe's prophecy and his Torah⁸⁹ (only that *in the revelation* of prophecy there are different levels, as explained in the Rambam⁸⁴). In our generation [this prophet is] the leader of our generation my father-in-law the Rebbe.

And especially after "prophecy shall return to the Jewish people", which (as mentioned above) is the "introduction of Moshiach" – the prophecy which Moshiach will have (who "is"⁹⁰ a great prophet close to Moshe

⁸⁷ Cf. Likkutei Sichos vol. 23 pg. 91.

[The Rebbe King Moshiach Shlita explains there, that it is an obligation to know the fact that "the Hashem expresses prophecy through people" (emphasizing the obligation to know this fact, not the fulfillment of the Mitzvah "you shall listen to him"). The Rebbe King Moshiach Shlita will now add that in every generation there can actually be prophecy.]

⁸⁸ *Ibid.* 8:2.

⁸⁹ Since the prophecy of Moshe (the completeness of prophecy) proves that the Torah is true (Likkutei Sichos vol. 19 pg. 185).

⁹⁰ Rambam Hilchos Teshuvah 9:2.

Rabbeinu"⁹¹), and [about whom] our Sages have said⁹² that "the first redeemer (Moshe) is [similar to] the last redeemer", and in each and every generation there is one person befitting this position – therefore we need to know the law also in this time (even before the Redemption), that there is the phenomenon of the revelation of prophecy (by Moshiach even before the Redemption). This is a taste and the beginning ("your advisors as in the beginning") of the completeness of the revelation of prophecy [as it will be] after the Redemption. In other words this is not an innovation which will be innovated only after the Redemption, rather that its beginning is achieved even before [the Redemption], in a manner of "your advisors as in the beginning". Therefore the Rambam writes this in his book of laws (and especially since the Rambam writes in his book also the laws regarding the days of Moshiach, including – the introduction to it).

10. According to the above, we will understand the novelty of the recent generations in general, and especially [the novelty of] our generation, especially in the present time, that according to the announcement and notification of my revered father in law the Rebbe, the *leader of our generation*, we have already completed everything [neccecery to be accomplished in the time of exile] (as

⁹¹ And from Tanchumah (end Parshas Toldos) it seems that he is a greater prophet than Moshe – see Likkutei Sichos vol. 6 pg. 254. - However this still needs further analysis.

⁹² See Sh'mos Rabbah 2:4. Zohar vol. 1 253a. Sha'ar Hapesukim Parshas Vayechi. Torah Ohr beg. Parshas Mishpotim. And more.

[See "Royal words" *Be'inyan Mikdash Me'at Zeh Beis Rabbeinu...* (ch. 5 and note 54 ref. a.l.), where the Rebbe King Moshiach Shlita explains this to mean that the first redeemer (Moshe) is similar to the last redeemer (Moshiach is not Moshe himself, for Moshiach is from the tribe of Yehudah whereas Moshe is from the tribe of Levi).]

mentioned above in chapter one), and all signs indicate that we are already in the last moments before the Redemption:

From the time that the Torah commanded "judges and advisors you shall set for yourself in all your gates" and throughout the generations since then, and especially in the (previous) generations of exile – since they did not merit, and the Redemption did not come then, it is evident that they did not yet complete "our deeds and Service [of the time of exile]" and a mark of an aspect of "our sins" still remains ("because of our sins we exiled from our land"⁹³), and because of the concealment [of G-dliness] in the world they did not yet completely reach the state and time of "your judges" (and especially of) "your advisors" [leading the Jewish people]. [Therefore] they needed "officers" (to force them to conduct themselves according to the judgment of the judges).

However after the great multitude of "our deeds and Service" throughout all the generations, it is understood that we are coming closer and closer to this [ideal] state.

This is especially so in the recent generations, when the phenomenon of 'the revelation of the inner aspects of the Torah' has been added. This began with the "Mitzvah to reveal this knowledge" in the time of the Arizal⁹⁴. As well as later on – "your wellsprings [of Chassidus] shall spread outward"⁹⁵ by our Rebbes our leaders – which through them "prophecy shall return to the Jewish people" (in the above-mentioned words of the Rambam)⁹⁶, "He revealed

⁹³ Phrasing of Tefilas Musaf for Yom Toiv.

⁹⁴ Iggeres Hakodesh sect. 26 (142b).

⁹⁵ See Iggeres Hakodesh of the Ba'al Shem Toiv – printed in Kesser Shem Toiv at the beg. *Et passim*.

⁹⁶ See Likkutei Sichos vol. 2 pg. 589.

His secret to his servants the prophets," [indeed] they are the prophets of our generation⁹⁷ to the extent [that they are] [the phenomenon of] "a prophet from among you... like me" (since they are "the extension of Moshe in every generation"⁹⁸), and they are the "judges" and "advisors" of our generation:

[They are] "your judges" – since they are *our leaders*, and a Nasi [leader] (an idiom of Hisnasus [exalted]) is incomparably higher than all those who he leads (similar to what is says⁹⁹ "and he was greater than all the people, from his shoulders upward"), and [they] also [are] our Rebbes who teach Torah to the whole nation – similar to "judges"; and [they are] "advisors" – who give advice in matters of

⁹⁷ "The Ba'al Shem Toiv Za"l, there was nobody like him since the days of the Rishonim [great sages of the middle ages], the wondrous wonders, miracles beyond nature which were carried out through him, as I heard from my Grandfather the Rebbe N"E, that he and his student the Rav HaMaggid N"E, would literally see from one end of the world to the other and would relate what they saw, as was clearly seen by their students, and this is because it was revealed before them the light that was created on the First Day, which Hashem, Blessed Be He, concealed in the Torah. Behold, all these true wonders reveal the manifestation of The Ein Sof, Blessed Be He, Who is truly unlimited. Also from my Grandfather N"E we heard predictions of the future witch came true with hair-breath precision" (Sefer Hachakirah by the Tzemach Tedek, Mitzvas Eidus end ch. 8 (end 50a)).

⁹⁸ Zohar vol. 3 273a. Tikkunei Zohar Tikkun 69 (beg 112a. beg. 114a). And in Bereishis Rabbah 56:7: "there is no generation that does not have in it [a person] like Moishe ". And see Tanya ch. 44 (63a). Iggeres Hakodesh, end of explanation to sect. 27 (147b).

⁹⁹ Shmuel I 10, 23.

Torah and fear of Heaven¹⁰⁰, and even in physical matters (the concept of prophets)¹⁰¹.

[This is] especially through the revelation of the ChaBaD Chassidic Teachings. [Indeed it] is vested in wisdom, understanding and knowledge, in comprehension and apprehension, in a manner that it is understood even in the mind of the animal Soul – at least in a manner of “it is coming to tell us good advice” – which is received in the intellect and feeling of a person, and through the revelation of the inner aspects of the Torah, in the ChaBaD [wisdom, understanding and knowledge] of the intellect (“your advisors”) – including in a manner that “those that taste, merit life”¹⁰² (which through tasting, one tastes the essence of the thing) [a fortaste of the Redemption]; this itself becomes the gateway (“your gates”) and beginning (“your advisors *as in the beginning*”) of the revelation of the inner aspects of the Torah in the Redemption. Through the ‘tasting’ and beginning now – the Jewish people and the whole world become an inner vessel for the revelation of

¹⁰⁰ See Iggeres Hakodesh sect. 22 (134a).

¹⁰¹ Iggeres Hakodesh *ibid.* – Although the Alter Rebbe writes there: “remember the days of old... and where, oh where have you found such a custom... that it should be the custom and regulation to ask for advice in mundane matters – what one is to do in matters pertaining to the physical world etc. except for the real prophets that were aforesaid amongst Jewish people...” – However, it is known that after this the Alter Rebbe received – and his successors the Rebbes, our leaders – the inquiries of Chasidim regarding mundane matters (see his known Iggeres Hakodes s.v. Nefesh Hashefeilah – Igros Kodesh Admo"r Hazokein, end of sect. 5 (page 151)), *and he answered them* (see Sefer Shiurim B'sefer Hatanya on Iggeres Hakodes *a.l.* (page 1585)).

¹⁰² Sha'ar Hakavonos Inyan Tevilas Erev Shabbos. Pri Eitz Chaim Sha'ar 18 beg. Ch. 3. And more. Regarding all this see Likkutei Sichos vol. 15 pg. 282 *ff.* vol. 20 pg. 173. *ref. a.l.*

the inner aspects of the Torah through Moshiach after this¹⁰³.

And in our generation there was a greater addition in all of this. We now have the completeness of 'your wellsprings shall spread outward' in all corners of the earth, and in a manner that it is understood in the intellect of people, even of one who is found in the outermost realms, and also – the translation of the inner dimensions of the Torah in the language of every nation¹⁰⁴ [Russian¹⁰⁵, and the like] by my revered father-in-law the Rebbe, leader of our generation, and in a manner of continuously increasing and illuminating, including that in the recent days – it (the book of Tanya, the Written Torah of Chassidic Teachings¹⁰⁶) was also published in "Braille", the text for "Sagi Nahor (a sightless person)"¹⁰⁷ Heaven forbid (as was spoken earlier¹⁰⁸).

¹⁰³ See Likkutei Toirah Tzav 17a-b. Sha'ar Haemunah ch. 56 ff. Sefer Hamitzvois by the Tzemach Tzedek Mitzvas Minui Melech ch. 3.

¹⁰⁴ See Likkutei Sichois vol. 3 pg. 862 ff. vol. 24 pg. 10. vol. 26 pg. 299 ff. *ibid.* pg. 315. Sefer Hasichois 5748 vol. 2 pg. 629. Likkutei Sichois, Roish Choidesh Shevat 5750 ch. 6. And see also Likkutei Sichois vol. 13 pg. 180.

¹⁰⁵ And see Sefer Hasichois *ibid.* note 54. and see Likkutei Sichois vol. 13 *ibid.*

¹⁰⁶ Letter of my revered father in law, the Rebbe – printed in Kitzurim V'ha'aros LeTanya pg. 118 ff. [as well as in] his Igrois Koidesh vol. 4 pg. 221 ff. and see *ibid.* vol. 5 pg. 90.

¹⁰⁷ This is because he has literally "an abundance of light" – due to the great quantity of light that enters the eye, and the filters are lacking [which let in only a limited amount of light] etc. [hence he is blinded by the great amount of light] (see Ohr Hatoirah Bereishis 1038b. Sefer Hama'amarim 5668 pg. 32. Hemshech Te'erav vol. 1 pg. 275. vol. 2 end pg. 1024ff.). And we may also say, that through the descent of not being able to see (temporarily), there comes about afterwards a

Indeed, according to the above-mentioned proclamation of my father-in-law the Rebbe, that all the matters of Service have already been finished, including the Service of our Rebbes our leaders as "judges" and "advisors" until this day, and "our generation is superior"¹⁰⁹ *literally* – it is understood, that the time has already arrived for [the fulfillment of the prophecy,] "and I will return your judges as at first and your advisors as in the beginning" in its height of perfection (and there is no need for officers, since everything has already been refined), after the taste and the beginning of this through our Rebbes our leaders¹¹⁰.

11. From this we will understand the lesson for each and every person, standing present on the Shabbos of the Torah portion of Shoftim, in our generation and especially in the current time, the last moments of exile – that there must be an appropriate Service – measure for measure, with the state of the Redemption:

[One must] publicize both to oneself and to all those that can be reached that they must accept upon themselves (with greater strength) the instructions and advice of "your judges" and "your advisors" of our generation – "who are the kings? the Rabbis¹¹¹" in general, and especially the

manifestation of light and seeing, with advanced vigor and greater strength, like the advantage of light from darkness (Koheles 2, 13).

¹⁰⁸ Add. of Shabbos Parshas Eikev this year ch. 15 *ff.* (supra pg. 117 *ff.*).

¹⁰⁹ Expression of our Sages – Yivamos 39b. Chulin 93b.

¹¹⁰ See Perush Hamishnayos of the Rambam, brought in note 8: 'and I will return your Judges as in the first place and your advisors as in the beginning'... This will certainly take place when the Creator, Blessed Be He will fortify the hearts of the people and increase their merit and their enthusiasm to Hashem, Blessed Be He and their wisdom will greaten before the coming of Moshiach...

¹¹¹ See Gitten 62a.

leader of our generation – who comes in continuation to the Rebbes, our leaders, before him – the judge of our generation, advisor of our generation, and prophet of our generation,

And as the Commandment of the Torah mentioned above⁸²: "a prophet I will appoint for them from among their brothers, like you and I will put My words in his mouth and he will speak to them all that I will command them," "to him you shall listen"⁷², and as [explained in] the above-mentioned ruling of the Rambam, that if one has the virtues and attributes of perfection which a prophet must have, and he shows signs and wonders – as we saw and see in the continuation of the fulfillment of the blessings of the leader of our generation, behold "we do not believe in him because of the signs alone, rather due to the commandment that Moshe commanded in the Torah, that if he gives a sign, you shall listen to him". This [sign] is when "he shall say things which are destined to be in the world and his words shall be proved correct"¹¹² (as has been seen by my father-in-law the Rebbe),

Moreover: "a prophet about whom another prophet testified that he is a prophet" – as it is regarding the leader of our generation, and this continues in the following generation through his disciples etc. – "behold it is established that he is a prophet, and the second one does not need inquiry"¹¹³; and he must be obeyed imminently and immediately even "before he shall make a sign" and "it is prohibited to have second thoughts about him and have doubts about his prophecy, that maybe it is not true and it is

¹¹² Ramba"m *ibid.* beg. ch.10.

¹¹³ *Ibid.* H. 5.

prohibited to test him more than necessary, as it says¹¹⁴ 'you shall not test Hashem your G-d as you tested [Him] at Massah'... Rather, once it is known that he is a prophet they shall believe and know that Hashem is in their midst and they should not have second thoughts about him ..."¹¹³. This is because the words of a prophet are believed, not because these are the words of the prophet, rather because these are the words of *Hashem* through *this* prophet!

[[They are] not even the words of Hashem which were said through a second prophet, but were not said to him].

[Hence,] there is the instruction as mentioned above, that it must be publicized to all the people of the generation, that we have merited that Hashem chose and appointed a person of free-will,^[114] who in his own right is incomparably superior to the people of the generation, that he should be the "judge" and "advisor" and prophet of the generation, who will issue directives and give advice regarding the Service of all the Jewish people and all the people of this generation, in all matters of Torah and Mitzvahs, and also in regard to the general day-to-day life and conduct, including [advice and directives] in [matters of] "in all your ways (you shall know Him)" and "all your deeds (shall be for the sake of Heaven)"¹¹⁵,

¹¹⁴ Vaeschanan 6, 16.

^[114] [This denotes that he is a Soul in a physical body, alive in this physical world (see Tanya Iggeres Hakoidesh 29 (150a), "Royal words" Tzav 5751 ch. 9).]

¹¹⁵ Mishlei 3, 6. Avos 2:12. And see Ramba"m Hilchos Deios end ch. 3. Tur V'shulchan Aruch O. Ch. ch. 231.

Including the main prophecy – the prophecy¹¹⁶ that "immediately to redemption" and *literally* immediately "Behold, this one (Moshiach) comes"¹¹⁷.

Together with the merit – every person of our generation has the responsibility to accept upon himself the "judges" and "advisors", and to obey his instructions and good advice – and in plural ("judges" and "advisors"): a multitude of laws and plentitude of advice. In addition to the fact that they come from (and are based on the instructions and advice [of]) the "judges" and "advisors", "Who are the kings? The Rabbis", and our Rebbes, our leaders of the preceding generations – which therefore they^[117] also have the power of being understood by everyone as good advice (and not only as a command) – that even if one has his own opinion (and even if one has

¹¹⁶ Not [being said] just as a sage and judge rather as a prophet, which [therefore] it is definite – see short discourses of the Alter Rebbe p. 355-6.

[For a better understanding of this note and the paragraph beg. "Through the acceptance..." and the following one, we will quote an excerpt (free translation) from this discourse: "...The real sage having the 'True Wisdom' can comprehend with the 'Supernal Wisdom' [what is transpiring] in the 'Supernal Worlds', to the extent that he can comprehend with the 'Supernal Wisdom' what will take place in the future. But [as it descends to this world] through the 'Gradational Descent of the Worlds' it is possible that the matter can become the opposite, since he sees the matter in the 'Supernal Wisdom' and it is true that there, indeed the matters are so... [However] it is possible that the words of the sage will not be fulfilled due to much interference that will come about in this world... This is not so regarding the level of a prophet [:] 'the movement of the lips' which is the level of speech 'and He spoke and it came to be' since 'with the breath of His mouth all their hosts [exist]' etc. And therefore if the matter came through the 'Gradational Descent [of the Worlds]' until it reached the level of speech of the prophet, certainly it will be fulfilled since it already came to be..." See there at length.]

¹¹⁷ Shir Hashirim 2, 8 and Shir Hashirim Rabbah a.l.

[¹¹⁷] *[His instructions and advice.]*

basis from Torah and Shulchan Aruch for his own opinion), it is known that [in a dispute between] a single person and many the law is according to the opinion of the many¹¹⁸ – [and in our case] according to the "judges" and "advisors" – [which is] the opinion of the many.

And through the acceptance and fulfillment of the instructions of the "judges" and "advisors" of our generation – through this itself there is the taste and beginning of the fulfillment of the prayer¹¹⁹ "return our judges as at first and our advisors as in the beginning" in the true and complete redemption (as mentioned above). Most certainly [we have the beginning of the fulfillment of this prophecy¹¹⁶] since "what ends up in action, was in thought at the start" [namely, thought is the beginning of action, and since this was already in thought it will end up in action (actuality)]¹²⁰, how much more so [this is the case] since this has already [been brought out] in speech ("movement of lips", the concept of prophecy) – as has been customary lately to express things with speech, including and especially that 'behold the redemption is about to come'.

– According to this^[120] there is also an answer to the question which is being asked, regarding what we have spoken lately that the redemption is coming literally

¹¹⁸ Berochois 9a. *ref. a.l.*

¹¹⁹ And note, that this is the 11th Beracha of the Sh'moneh Esrei (Amidah), and the concept of eleven is the level of Kesser [G-D Almighty's Will and Desire], which [on one hand] transcends the 'Orderly Gradational Descent' of the Ten Sefiros [G-D Almighty's manifestations] (similar to the level of a judge who is incomparably [higher] than the ones being judged), [and other hand] includes and is also drawn into the Ten Sefiros (similar to the level of an advisor).

¹²⁰ Hymn of "Lecha Doidi".

[¹²⁰] *[That Moshiach's coming is a prophecy and therefore it is already taking place.]*

immediately – seemingly: how can this proceed so smoothly and be successful; how will the members of ones household react to this, and what will the world say about it?! The answer is: had the matters of the Redemption been an innovation, perhaps there would be place for a question; but since the Redemption is not an innovation, rather all the matters of the Redemption have already begun ("as in the beginning") and have already been drawn down and accepted in this low and physical world of which there is none lower, (in a manner of "and your advisors as in the beginning") – it will not be a wonder when the Redemption arrives literally immediately!

12. Simply put:

As we stand at a Chassidic Farbrengen (gathering) in the four cubits of my father-in-law, the Rebbe, leader of our generation – everyone, men women and children, first and foremost, must take upon themselves good resolutions to fulfill all the good instructions and advice that were discussed at the Farbrengen – founded on the Written Torah and Oral Torah, and Torah insights and instructions of our Rebbes, our leaders.

That there should be "judges you shall place for yourself in all your gates," that all seven gates of a person, the two eyes and two ears, the two nostrils of one's nose and one's mouth – should be conducted according to the instructions of our holy Torah, as it has been given over by "the Rabbis, the kings" in general, and especially by the "judge" and "advisor" of the generation – the leader of our generation.

More specifically: just as there is a judge and prophet in every generation, and this is "of the foundations of the

religion", that always and in every place there is revelation of G-dliness below – *similarly*, it is also this way individually *within* a Jew himself. He has a Soul, which is "a part of Hashem Above, Mamash (actually)"¹²¹, "Mamash" also meaning that it exists in an eternal manner (even when it descends down to this physical world [where everything undergoes changes, the Soul however does not change or cease to exist]).

And this instruction of "judges... you shall place for yourself in all your gates" is expressed in the phenomenon that the instructions of the general "judge" and "advisor" are drawn and transferred through the individual "judge" and "advisor" in every G-dly Soul – that all his "gates" (physical limbs) are led by his three intellectual faculties ("judges"), and the attributes in his heart ("advisors"), [namely] the intellect and attributes of his G-dly Soul, which learns and understands the instructions of the Torah, and especially as they are explained by the "judge" of the generation, my father-in-law, the Rebbe, and [one] brings it down into the attributes of his heart, love and fear etc.¹²²

This means, that his learning of Torah needs to be a study that leads to action, which is expressed in his actual conduct – both in his power of vision, in his power of hearing, in his sense of smell, and in his speech and taste (with his mouth).

And in each of them – in both directions of right and left, 'do good and turn away from evil,' which correspond to the two eyes, two ears, two nostrils of the nose, and even

¹²¹ Tanya beg. ch. 2.

¹²² See *ibid.* ch. 3.

the mouth – tastes ("the palette shall taste food"¹²³) both a sweet taste and a bitter taste¹²⁴. Meaning to say, that the instruction of the judge (and more specifically – the intellect of the G-dly Soul) encompasses and shows how one must act in all matters of life – "tasty foods," in plural (as explained in Tanya¹²⁵), both the matters which are "sweet" as well as the matters which are "bitter" (externally), however – one reveals in them (and this is part of the instruction of the judge), that truthfully and inwardly also the bitter matter is "sweet", and on the contrary – a *much* higher sweetness than something that is sweet to begin with (similar to the virtue of concealed good^[125*]).

And [the above should be] in a manner that every single detail in the life of a Jew is permeated and led according to the instructions of his "judge" and "advisor" – his Soul.

So too, more generally – every man and woman is the "judge" and "advisor" of his or her house and household, and needs to lead the house according to the instructions and advice of the Torah.

To an even more general extent, as mentioned above – that each and every one of the Jewish people, men women and children, accepts upon themselves and fulfills the instructions of the judge and advisor of the generation. In addition, one influences in this manner his wife and household members, including all those that one can reach.

¹²³ Iyov 12, 11.

¹²⁴ See Rambam Hilchos Deios ch. 4.

¹²⁵ Ch. 27.

Including also in the world in general – in a manner that the whole world, also "Oilam" (world) from the word "Helem" (concealment),¹²⁶ with all its details, and details of details – is made a private domain permeated with the one and only point of [Hashem,] the Only One of the 'Oilam' (world)¹²⁷ (from the word "Helem" in a good sense, from the Level of "He places His secrets, darkness"¹²⁸), as He reveals Himself "in our midst" through a "prophet I will appoint for them... like you," the leader of the generation, "who is everything"¹²⁹, "the Tzaddik is the foundation of the world,"¹³⁰

Similar to the Shesiya stone – which is found in a certain place in this physical world¹³¹, and exists always

[¹²⁵] *[In the "Royal Words" of Chukas 5751 the Rebbe King Moshiach Shlita mentions this concept and makes reference (in note 90) to "See Tanya ch. 26 e.p." The Alter Rebbe explains there that events which seem to be an unkindness from Above are in truth a very great revelation, so great that it transcends revelation (revealed good). In an additional place (Iggeres Hakoidesh sect. 11) the Alter Rebbe explains that it is in truth a very great kindness, so great that it transcends revelation. When a person truly believes this, G-d Almighty reveals how it is truly a kindness.]*

¹²⁶ See Likkutei Torah Shelach 37d. *et passim*.

¹²⁷ See Tanya end ch. 33. *et passim*.

¹²⁸ Tehilim 18,12.

[This refers to a level of G-d Almighty's Manifestation which is so great, that it transcends revelation. (See "Royal Words" Emor 5752 ch. 4 and note 64 e.p.)]

¹²⁹ Rashi's com. on Chukas 21, 21.

¹³⁰ Mishlei 10, 25.

¹³¹ Yoma 53b.

[In other words the eternity of the Leader of the generation is not like that of the holy ark, which indeed exists forever, however was buried (see Dvar "Royal Words" Sisa 5752 ch. 6 and note 80 e.p.), rather his eternity is like that of the Shsiya stone, which was never buried.

Also, note that the phrasing on many Tzadikim's tombstones is: "here is Nignaz (buried) the Holy Ark Our Master..." This emphasizes that the

without changes (not even the change of burial, like the Ark which was buried¹³¹ and the like), similar to how a judge and prophet exist (in an eternal manner) in every generation (signifying the revelation of G-dliness in the world in a constant fashion) – from which the entire world was founded¹³². The two qualities of the Shesiya stone – (1) one point (2) which includes everything ('from it the entire world was founded') – are also alluded in the letters of "Shesiya"¹³³ (and similarly in the word "Yoshes" of "Yoshes (He places) His secrets, darkness"^[133] as mentioned above): the 'י' [letter Yud] represents the point of self-nullification (acceptance of the yoke) – similar to the concept of "judges" [whose rulings are accepted by way of 'accepting the yoke'], and the ש, ת and ה [letters "Shin Tav Hei"] represent expansion – as is seen in the form of the letters Shin Tav and Hei – similar to the concept of "advisors" [advice which is understood].

And [the above] has greater emphasis this year [Hei Tav Shin Nun Alef (5751) the acronym for the words] – (Heyei) it will (T'hei) be (Shnas) the year "(Arenu) I will show them (Niflaos) wonders," which includes most of the letters of "Shesiyah," however, in place of the Yud (Hei Shin Yud Tav [5710])¹³³ there are the letters Nun Alef; and

statement in this address means, that the leader of the generation always exists, and does not even have the change of being buried, Heaven forbid.]

¹³² *Ibid.* 54b.

¹³³ And note that in the year 5710 (the year of the passing of my father-in-law the Rebbe) a new period in his achievement and Service etc. started [i.e. the new leadership of the King Moshiach the present Rebbe Shlita (Rabbi Menachem Schneerson)] And especially after more than forty years have passed since then, when the Jewish people have been given "a heart to know, eyes to see and ears to hear" (Tavo 29, 3).

^[133] *[A level which on one hand transcends revelation (symbolized by a non-dimensional dot) and on the other hand it includes all the manifestations of G-d Almighty.]*

preparation for the coming year – "it will be the year of wonders of understanding", with the advantage that understanding has (the concept of "advisors," in contrast to the point [the essence] of the wisdom), which is sourced higher than wisdom (sight, "I will show them")¹³⁴.

Within this year itself – we are already at the end of the year, in the month of Elul – the "month of accounting" of the previous year, and the "month of preparation" for the coming year. Moreover, in this month we have already completed the first seven days, the seven day cycle¹³⁵ (from Sunday until Shabbos), which includes all the days of the (previous and upcoming) year – therefore it is even more fitting to make a righteous accounting and the proper preparations for the upcoming year regarding the above-mentioned Service of "and I will return your judges as at first, and your advisors as in the beginning".

Additionally, we have already completed three entire weeks (in a positive sense) of the "seven [weeks] of consolation," and we are already holding at the Haftorah of "I, I [alone] am He who consoles you,"¹³⁶ which is Hashem's response¹³⁷ to the Jewish people's complaint "and Tzion says 'Ad-naiy has left me, and Hashem has forgotten me,'"¹³⁸ in other words – "until when?!" And Hashem

¹³⁴ See Sefer Hama'amorim Melukat vol. 3 pg. 169. *ref. a.l.*

[*Wisdom is compared to sight since it is the essence – general idea (a glimpse) of the concept. Although in the Order of the Sefiros 'Wisdom' precedes (is higher) than 'Understanding' nevertheless the source of 'Understanding' is higher than the source 'Wisdom.'*]

¹³⁵ See Sha'alos V'tshuvos HaRashba vol. 1 sect. 9. brought and explained in s.v. Vayehi B'yom Hashemini 5678, 5704, 5705, and more.

¹³⁶ Yeshaya 51, 12.

¹³⁷ See Abudraham in Seder Parshios and Haftoros in the name of the Midrash.

¹³⁸ *Ibid.* 49, 14.

responds that "I, I [alone] am He who consoles you," including – the double consolation (I, I [alone]) of the true and complete redemption.

13. May it be the Will [of G-d], that through the Service of the fulfillment of "judges... you shall set for yourself in all your gates", in the above-mentioned manner of "and I will return your judges..." – it will be fulfilled literally, in "your gates" in the Land of Israel, and in "your gates" of the third Beis Hamikdash (Holy Sanctuary), which "its gates sunk into the ground"¹³⁹, and through the Service of the Jewish people they stand it up anew¹⁴⁰, and together with this the Beis Hamikdash itself (which is built and complete above¹⁴¹) descends from above to below, together with the Holy of Holies and the Shesiya stone which is in it – from which the entire world is founded.

In addition, as we stand after the fifteenth of [the month] Av – whose constellation is Aryeh (the lion)¹⁴², the acronym of (Av) Elul, Rosh Hashonoh, Yom Kippur and Hoshanah Rabbah¹⁴³ – it is the Jewish custom to wish each and every person of the Jewish people and to all of the Jewish people [as a whole]: a good inscribing and sealing¹⁴⁴, and a good 'completion of sealing,' for a good and sweet year, physically and spiritually and spiritually and physically and also joined together. Indeed, Hashem shall fulfill the desires of the heart of each and every person of the Jewish people for good,

¹³⁹ Eicha 2, 9. and see Bamidbar Rabbah 15:13. and more.

¹⁴⁰ See also Likkutei Sichos vol. 11 pg. 98. And more.

¹⁴¹ Rashi's com. and Tos. To Sukkah end 41a. And more.

¹⁴² Sefer Yetzirah 5:2. Rashi on Rosh Hashanah 11b. And more.

¹⁴³ Shel"oh in his Mesechtah Rosh Hashanah (213a). And more.

¹⁴⁴ See Darchei Chaim V'sholom ch. 684.

And especially – with the fulfillment of the request and demand of each and every person of the Jewish people: "until when"?! "Return our judges as at first and our advisors as in the beginning", in the true and complete Redemption through Moshiach, imminently and *literally* immediately.

Glossary

Ad-noy – one of the names of G-d Almighty (pronounced differently when praying etc.).

Animal Soul – the Soul which conducts a person's physical aspects and desires.

Ariel – a name for the Beis Hamikdosh.

Avodah, Avodas Hashem - service to Hashem.

Beis Din – court.

Beis Hamikdash – the Holy Sanctuary.

Diyukim – nuances, fine differences.

ChaBaD - wisdom, understanding and knowledge (of G-dliness).

Chassidus - lit. Piousness, this refers to the Chassidic philosophy which yields pious people.

The Ein Sof, Blessed Be He – G-d Almighty, Who is truly unlimited.

Beracha – blessing.

Elul – Jewish month, at the end of the summer.

Eretz Yisroel - the Land of Israel.

Farbrengen – gathering, get-together.

Hamshochos – revelations of G-d Almighty.

Hashem – G-d Almighty.

Hoshanah Rabbah – Holiday at the conclusion of the holiday of Sukkos.

Kodesh HaKedoshim - the Holy of Holies, the holiest part of the Beis Hamikdosh.

Haftorah – A portion from the Prophets read after the Torah Reading.

Hashem - G-d

Meisei Midbar – The Meisei Midbar are the generation that sinned with the spies in the desert after leaving Egypt (during the time of Moses), and were all punished by having to die in the dessert and not enter the Land of Israel. Every year of the forty years in the dessert, a large number of this generation would pass away and on the fifteenth Av at the end of the forty years this decree ended.

Mochin – intellect.
Midah K'neged Midah -
measure for measure
Mitzvah -
Commandment.
Moshe Rabbeinu –
Moses our teacher.
**Moshiach, Moshiach
Tzidkeinu** – Messiah – the
Redeemer of the Jewish
people and of the whole
world in general, bringing
them to their height of
perfection.
Parshah (Parshas) -
weekly Torah portion (of).
Poskim - Authorities of
Jewish law.
Rebbe – acronym for the
words Roish Bnei Yisroel
(Head (leader) of the Jewish
people).
Redemption – the time
in which the world reaches
its perfection both physicaly
and spiritualy.
Rosh Chodesh – the
head of the month

Ruach Hakodesh - the
Holy Spirit, which is given to
a person from G-d Almighty.
Seudah Hamafsekes –
final meal before a fast
Sichos – talks, public
addresses.
Shabbos – Sabbath.
Shesiyah stone – the
"corner stone" of the world -
G-d Almighty began the
creation of the world from it.
Shlita – may he live for
good, long years.
Shoftim – judges.
Shulchan Aruch - the
code of Jewish law.
Siyum – celebrations
upon the completion of
Tractates of Talmud, etc.
Torah – the Bible, G-d
Almighty's instructions
especially for the Jewish
people.
Tzedaka - charity
Tzaddik – a completely
righteous person.
Yisroel, Bnei Yisroel –
Israelites, the Jewish people.

Additional Notes and Sources

From the Translator

*Devorim ch. 2 - **parable of a garment...*** - We may say the reason why the word 'parable' is in italics, is because a parable is *also* referred to as a garment (of the analogy) – see Derech Mitzvosecha pg. 105b.

*Devorim ch. 4 - **the King Moshiach [the exemplifier] of Dovid*** – see Sefer Hama'amorim 5699 pg. 191, 195.

*Va'eschanon ch. 8 - **the moment after the destruction [i.e. specifically...*** - see Royal Words of Tazria-Metzorah 5751 end ch. 8, where we find a similar idea to what is explained here: Moshiach is alive specifically in this physical world together with the Jewish people in exile, in order to *transform the exile* into Redemption.

*Re'ei ch. 1 - **Stirs even the Primal Thought of Adam Kadmon*** – I.e. the highest level of G-dliness, where entities of our world still make a difference (whereas the levels above Adam Kadmon completely transcend relation to the world).

*Re'ei ch. 5 - **divided into the three worlds*** – as for the reason why the world is divided here into three although usually it is divided into four, we may say (based on what is explained in the Tract 'the 21st of Elul 5750' – Sefer Hama'arim Melukat vol. 4): The Alter Rebbe explains this statement to mean 'on three things the *concealment* stands' (Olam (the Herew word for world) an idiom of He'elem (concealment)) which is referring mainly to the three worlds of Brea'ah Yetzirah and Asiyah (in which the G-dliness in them is concealed). Through Torah, G-dly Service and kindness we

reveal the true purpose of the concealment ('the concealment *stands*'), as explained at length in the abovementioned discourse.

Re'ei ch. 5 - **the acronym of Elul backwards** – see also Likutei Sichos vol. 19 pg. 491.

Re'ei ch. 8 - a **"time sequence"** – Is a more sublime form of time and is the source of time as we know it (i.e. a measured time by a clock etc.) . The "time sequence" is referring to an order of events, i.e. first G-d Alm-ighty revealed the Attribute of Kindness than the Attribute of Severity etc.

Shoftim ch. 11 - **appointed a person of free-will** - This denotes that he is a Soul in a physical body, alive in this physical world (see Tanya Iggeres Hakoidesh 29 (150a), "Royal words" Tzav 5751 ch. 9).

Shoftim ch. 12 - **just as there is a judge and prophet in every generation, and this is "of the foundations of the religion", that always and in every place there is revelation of G-dliness below...** - See the ruling of the Rambam quoted in Likkutei Sichos vol. 19 beg. pg. 177, and see also Likkutei Sichos vol. 6 pg. 255 (citing Rosh Hashanah end of ch. 2).

Shoftim ch. 12 - **The Soul however doesn't change or cease to exist** – See also Likkutei Sichos vol. 26 pg. 5 ff.

Shoftim ch. 12 - **the leader of the generation, "who is everything"** - Who is similarly *only one* in a generation - see Likutei Sichos vol. 19 pg. 309 ff. *ref. a.l.*, vol. 9 pg. 42 note 40 - in reference to the prophet of the generation (regarding the prophet Elisha).

Shoftim ch. 12 - **(a level which on one hand...** - The level of "Yoshes etc." being also one point and on the other hand including everything, can be understood due to the fact that this level is also

referred to as “Kesser” (see Likkutei Toirah Vayikrah, at the beg.), which is comprised of these two ideas – see note 119 (that on one hand it transcends revelation (symbolized by a non dimensional dot – see also Likutei Toirah Balak 71d) and on the other hand it includes all the manifestations of G-d Almighty).

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Moshiach Forever & Ever!*

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*L'Zchus Dr. Aaron Uri Levy, Ilanna, R. Eliyahu Yona and his
granddaughters Tovah Geulah and Chanah Mushka
Benyaminson*

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*L'Zchus the Rebbe Melech HaMoshiach Shlita, may he redeem
us immediately!*

▣ ▣ ▣

L'iluy Nishmas Alvira Chaya Mushka Bas Avraham

▣ ▣ ▣

L'Zchus Yonason Ben Genessa

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L'Zchus Mishpachas Pinchas

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*L'zchus Hachassid R' Moshe ben Rivka , it should be Mekuyam the
Brochah of the Rebbe Melech HaMoshiach Shlita 23 years ago "Yemei
Shnoseinu Bahem Shivim Shanah V'im Begvuros Shmonim Shanah un
Noch Hundert Yahr" Bemiluan*

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**Rebbe King Moshiach
Shlita**

**May He Lead Us To Jerusalem,
Now!**

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

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