

LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

by the
Lubavitcher Rebbe
Rabbi Menachem M. Schneerson

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IN LOVING MEMORY OF
 Horav **Schneur Zalman Halevi** עי"ה
 ben Horav **Yitzchok Elchonon Halevi** הי"ד
Shagalov
 Passed away on 21 Tamuz, 5766
 Reb **Dovid Asniel** ben Reb **Eliyahu** עי"ה
Ekman
 Passed away on 5 Sivan - Erev Shavuot, 5765
 Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** עי"ה
Marenburg
 Passed away on the second day
 of Rosh Chodesh Adar, 5766
 Reb **Yitzchok Moshe** (Ian)
 ben Reb **Dovid Asniel** עי"ה
Ekman (Santiago, Chile)
 Passed away on the 24th day of Shevat, 5769
 ת. נ. צ. ג. ה.

AND IN HONOR OF
 Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתח'ל
Shagalov
DEDICATED BY
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Shagalov

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Tel.: (323) 934-7095 * Fax: (323) 934-7092

<http://www.torah4blind.org>

e-mail: sys@torah4blind.org

Rabbi Yosef Y. Shagalov,
Executive Director

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LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the
Lubavitcher Rebbe
Rabbi Menachem M. Schneerson

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Volume VII: *Shmos*

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In English rendition
by
Rabbi Eliyahu Touger

PEKUDEI

PURPOSEFUL APPORTIONMENT

As with all the concepts in the Torah, the division of the *parshiyos* is the result of precise and purposeful choice. Every Torah reading communicates a particular concept. It is not the size of the readings that determines their division, but rather their content. Similarly, the name of the Torah reading was not selected merely because it comes at the beginning of the reading. Instead, the name communicates the theme of the reading, and for *that* reason, it features at its beginning.

The *Zohar*¹ says there are 53 (ן in Hebrew) Torah readings. This number is precise, and applies every year. Even in a year when certain Torah readings are coupled (as the reading *Vayakhel* and *Pekudei* often are), there are still 53 readings. For the *parshiyos* are divided by theme, and these themes are communicated every year. It is just that there are years when the themes of two *parshiyos* are read in separate weeks, and other years when two themes are communicated in the same week.

This concept applies with regard to the *parshiyos* *Vayakhel* and *Pekudei*. Even in the years when they are read on the same *Shabbos*, they communicate separate themes. Both speak about the construction of the Sanctuary and its utensils, but each has a different focus.

In this, these two *parshiyos* differ from the *parshiyos* *Terumah* and *Tetzaveh*. *Terumah* and *Tetzaveh* relate G-d's

1. Vol. I, p. 104b; *Tikkunei Zohar*, *Tikkun* 13, p. 29b.

commands to build the Sanctuary. *Vayakhel* and *Pekudei*, by contrast, relate how those commands were fulfilled, and how the Sanctuary was actually built.² Just as the *parshiyos Terumah* and *Tetzaveh* communicate two different themes, as reflected in the fact that they are always read on two separate *Shabbosos*, so too, *Vayakhel* and *Pekudei* communicate different themes, although they both relate to the same general subject, the construction of the Sanctuary.

PHASES IN A SEQUENCE

The difference between the theme of *Parshas Vayakhel* and the theme of *Parshas Pekudei* can be explained as follows: *Parshas Vayakhel* relates how Moshe gathered the Jews together and told them of G-d's command to build the Sanctuary and its utensils. It also tells how the Jews willingly accepted this command and carried out G-d's will.

Parshas Pekudei relates how Moshe made a reckoning of how all the gold, silver, and other items donated toward the construction of the Sanctuary were to be used, how the Sanctuary and its utensils were to be anointed with the fragrant oil blended for this purpose, how the sacrifices were to be offered, and concludes by stating that these sacrifices aroused a response from above: "G-d's glory filled the Sanctuary."³

Thus it can be explained that *Parshas Vayakhel* centers on man's Divine service — how the Jewish people dedicated their financial resources, labor, and souls to the construction of the Sanctuary. They donated thirteen⁴ (or according to other commentaries fifteen)⁵ kinds of substances for its construction. They labored tirelessly to build it, and, moreover,

2. See *Likkutei Sichos*, Vol. I, *Parshas Pekudei*, where this concept is explained at length.

3. *Shmos* 40:36.

4. *Shir HaShirim Rabbah* 4:13; *Zohar*, Vol. II, p. 148a; *Midrash Tanchuma, Terumah*, sec. 5; *Rashi*, the beginning of *Parshas Terumah*.

5. *Rabbeinu Bachaye*; *Kli Yakar, Shmos* 25:3; see also *Zohar*, Vol. II, p. 135a.

this labor was an expression of an inner commitment as reflected in the terms used to describe their efforts: "...whose heart motivated him... whose spirit inspired him to give,"⁶ and "...wise of heart."⁷

But these endeavors, however great, represented merely the efforts of man. *Parshas Pekudei* introduces an infinitely higher dimension, the revelation of G-d's glory.⁸

6. *Shmos* 35:21.

7. *Shmos* 35:25.

8. There is a dimension of *Parshas Pekudei* which also relates to man's endeavors, as reflected in the description of the fashioning of the priestly garments. This, however, reflects a continuation of the theme of *Parshas Vayakhel*, and not the unique dimension of *Parshas Pekudei*.

Moreover, it is possible to offer an explanation based on the fact that there is no *mitzvah* to fashion the priestly garments (*Ramban*, *Sefer HaMitzvos*, positive *mitzvah* 33). Moreover, there are others (see *Halachos Gedolos*, and the *Hasagos* of the *Ramban*) who maintain that even wearing the priestly garments does not fulfill a *mitzvah*. It is merely that in order to carry out their service in the *Beis HaMikdash*, the priests must wear these garments.

Accordingly, since the priestly garments do not involve a *mitzvah* until the priests wear them during their service, the Torah describes how they were made in *Parshas Pekudei*, which tells about the influence from above aroused by the priests' service. This is when the priestly garments become significant.

In contrast, there is a *mitzvah* in the construction the Sanctuary and its utensils, the *menorah*, the golden table, and the altar (*Sefer HaMitzvos*, positive *mitzvah* 20). As such, the Torah attributes significance to them from the time they were fashioned, and therefore describes them in *Parshas Vayakhel*.

(This explanation is moreover necessary to explain why the Torah interposes the reckoning of the resources used for the Sanctuary between the narrative of its construction and the description of the fashioning of the priestly garments.)

The concept that the two narratives follow in sequence also explains why, with regard to the construction of the Sanctuary and its utensils in *Parshas Vayakhel*, the phrase "As G-d commanded Moshe" is not mentioned (as it is with regard to the priestly garments). Only when the entire narrative of the construction of the Sanctuary is completed, in *Parshas Pekudei*, is it written (*Shmos* 38:22): "Everything which G-d commanded Moshe."

In the *Ramban's* interpretation of this verse, he explains that this phrase was not mentioned in *Parshas Vayakhel* because Betzalel actually deviated from the instructions which Moshe gave him. This is difficult to understand because:

a) Betzalel's deviation was from the command which Moshe gave him, but not from the command which G-d gave Moshe. On the contrary, our Sages

The efforts of the Jewish people described in *Parshas Vayakhel* also brought about a revelation of G-dliness from above — for every one of our endeavors in Divine service evokes influence from above. Nevertheless, the Divine influence evoked by the activities described in *Parshas Vayakhel* cannot be compared to the revelation of G-dliness drawn down by the Divine service of anointing the Sanctuary and offering the sacrifices described in *Parshas Pekudei*: “G-d’s glory filled the Sanctuary.”

To cite a parallel in the realm of *halachah*: Our Sages teach:⁹ “Designation [of an article to be used for a *mitzvah*] is itself significant.” Nevertheless, the G-dly influence drawn

(*Berachos* 55a) explain that Moshe agreed to the order followed by Betzalel, telling him: “You were in the shadow of G-d...” Accordingly, it would have been possible to say “as G-d commanded Moshe” with regard to the construction of the Sanctuary and its utensils. (See also *Rashi*’s commentary, which explains that for this reason the verse says “as G-d commanded Moshe,” and not “as Moshe commanded.”)

b) Betzalel’s changes did not involve all the particulars of the Sanctuary, but rather which was to be made first, the Sanctuary or the utensils. Therefore, the expression “as G-d commanded Moshe” could rightfully have been mentioned after the completion of every particular utensil. According to the *Ramban*’s conception, it is with regard to the conclusion of the discussion of the Sanctuary and its vessels that the expression is inappropriate.

It is possible to say that the expression “as G-d commanded Moshe” was not mentioned with regard to every particular, for it does not introduce a new concept. It is obvious that there was no deviation from G-d’s instructions. But with regard to the construction of the Sanctuary in its entirety — in which regard a deviation was made from Moshe’s instructions — it was necessary to clarify that this was not a deviation from G-d’s instructions.

This is not, however, an adequate explanation, for this phrase is mentioned with regard to each of the priestly garments, although no new concept is introduced. Therefore it is still necessary to explain why this expression is not mentioned with regard to the construction of the individual elements of the Sanctuary and its utensils.

This difficulty can be resolved as follows: Although the Sanctuary and its utensils as described in *Parshas Vayakhel* were significant, they still lack a full dimension of the connection (*tzavsa* in Aramaic, which relates to the Hebrew word *tzivah*, “commanded”) to G-d which was conveyed when they were anointed with the anointing oil as described in *Parshas Pekudei*. Accordingly, it is not until this *parshah* that it is appropriate to say, “As G-d commanded...”

9. *Sanhedrin* 47b. See *Melo HaRoyim* and *Encyclopedia Talmudis*, entry *Hazmanah*.

down by designating an entity cannot be compared to the influence drawn down by the actual observance of the *mitzvah*.¹⁰

This concept is reflected in the differences between the construction and the preparation of the utensils for the Sanctuary described in *Parshas Vayakhel* and the sanctification of those utensils through anointment or through use in the sacrificial worship.¹¹ Certainly, the revelation from above which was generated by the preparation of the utensils cannot be compared to the revelation described in *Parshas Pekudei*, at which time the utensils were anointed and used.

On this basis, we can appreciate the sequence of the *parshiyos* which describe the Sanctuary and its utensils.¹² *Parshas Terumah* mentions G-d's command to build the Sanctuary and its utensils — an arousal from above which precedes and generates strength for the arousal from below. More particularly, this stage has two phases: the command to build the Sanctuary as recorded in *Parshas Terumah*, and the command to fashion the priestly garments, as recorded in *Parshas Tetzaveh*.¹³

Parshas Vayakhel relates Moshe's instructions to the Jewish people, and describes how they were fulfilled, i.e., man's endeavors and the concomitant arousal from below. And *Parshas Pekudei* refers to a higher level of arousal from above which comes after the arousal from below.¹⁴

TRANSCENDENCE IN TIME

Although the Divine influence associated with *Parshas Vayakhel* cannot be compared to that associated with *Parshas*

10. See *Shaarei Orah*, the *maamar* entitled *Yaviu Levush Malchus*, ch. 7.

11. See *Shavuos* 15a.

12. See the commentary of the *Ramban* to *Shmos* 36:8.

13. For as mentioned in note 8, there is a difference between the laws governing the Sanctuary and its utensils, and those governing the priestly garments.

14. See *Likkutei Torah, Shir HaShirim*, p. 24a, where these concepts are explained.

Pekudei, in most years, due to the pressures of time, the two *parshiyos* are coupled together. In one week, we must integrate spiritual influences which would ordinarily be expressed in two.¹⁵

This does not imply that we must rise above the concept of time entirely, for this would conflict with the purpose of the Sanctuary, which was intended to create a “dwelling [for G-d] in the lower worlds.”¹⁶ Instead, the intent is to stretch those limits, so that within a world limited by time, it becomes possible to appreciate an influence which transcends time.

A FORETASTE OF THE FUTURE

This introduction of an element of temporal transcendence, i.e., fusing the higher realms with the lower realms, is expressed in the fusion of the *parshiyos Vayakhel* and *Pekudei*. The fundamental element of *Parshas Vayakhel* is the Divine service of man, while the fundamental element of *Parshas Pekudei* is the influence from above. Fusing the two serves as a foretaste and a preparation for the revelations of the Era of the Redemption, when “I will make your windows of rubies,”¹⁷ which our Rabbis say¹⁸ refers to a fusion of the influence from above with man’s Divine service.

(Adapted from *Sichos Shabbos Parshas Vayakhel-Pekudei*, 5721)

15. On this basis, we can appreciate the connection of these *parshiyos* to the month of Adar in which they are read. (See the *Sheloh*, *Parshas Vayeishev*, which states that holidays share a connection to the *parshiyos* of the weeks in which they are celebrated.)

The central element of the month of Adar is the holiday of Purim, a day connected with such a fusion of opposites. For Purim is always celebrated during the week, when it is permitted to perform work. (In most years, this also applies to Shushan Purim.) Nevertheless, Purim is associated with a transcendent state of soul, a commitment beyond reason, *ad d’lo yoda*.

16. Cf. *Midrash Tanchuma*, *Parshas Bechukosai* sec. 3; *Tanya*, ch. 36.

17. *Yeshayahu* 54:12.

18. See *Bava Basra* 75a, as explained in *Likkutei Torah*, *Parshas Re’eh*, the *maamar* entitled *Zeh*.

A COMMAND AND A PROMISE

There is another concept that can be derived from the combination of *Parshas Vayakhel* and *Parshas Pekudei*. In between G-d's command to Moshe to build the Sanctuary and its utensils (as related in the *parshiyos Termuah* and *Tetzaveh*) and the implementation of these commands (as related in the *parshiyos Vayakhel* and *Pekudei*), interruptions are possible (for example, the narrative of the Golden Calf, as related in *Parshas Ki Sissa*).¹⁹ But nothing comes between Moshe's command to the Jewish people (*Parshas Vayakhel*) and their fulfillment of it (*Parshas Pekudei*). Indeed, the two are so closely connected that in most years the *parshiyos* are combined.

“We follow the majority”;²⁰ even in the exceptional instances when *Parshas Vayakhel* and *Parshas Pekudei* are read separately, alluding to an involvement by the *yetzer hora* causing a delay of several days, the initiative will not be thwarted. Nothing will interpose, and ultimately, the intent will be brought to fruition. For a concept that is revealed by Moshe — and also by “the extension of Moshe in every generation”²¹ — will surely be accomplished.

19. Appreciating the command to build a Sanctuary, its implementation, and the sin of the Golden Calf as phases in our own Divine service and not merely historical events, resolves a difficulty in the interpretation of the order of these *parshiyos*. There is an opinion (*Zohar*, Vol. II, p. 224a) which states that the donations to the Sanctuary were made before the sin of the Golden Calf. According to that opinion, it is difficult to understand why *Parshas Ki Sissa* is read before *Parshas Vayakhel*. The order of the *parshiyos*, however, is not chronological, but instead is structured to show that there can be an interruption between G-d's command to Moshe and Moshe's command to the Jewish people.

According to this opinion, Moshe's command (and the donations to the Sanctuary) were separated from the actual construction of the Sanctuary by the sin of the Golden Calf. Nevertheless, even that sin did not prevent G-d's presence from resting among the Jewish people, as it is written (*Shmos* 40:34): “And the glory of G-d filled the Sanctuary.”

20. See *Bava Basra* 23b.

21. See *Tikkunei Zohar*, *Tikkun* 69 (p. 114a). See also *Bereishis Rabbah* 56:7, and *Tanya*, ch. 42.

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For every one of Moshe's commands to the Jewish people contains a promise that the command will be fulfilled.²² The Jews will surely respond with the appropriate Divine service, and this will cause "the glory of G-d to fill the Sanctuary."²³

(Adapted from *Sichos Shabbos Parshas Vayakhel-Pekudei*, 5722)



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22. For all the commandments in the Torah serve both as commands and promises.
 23. The same concepts (that ultimately the command will be fulfilled, and that it is a promise) can be applied with regard to G-d's commands which He conveyed to Moshe. Nevertheless, a distinction can be made. For the commands to the Jewish people were conveyed to them by Moshe, and that is when the dynamic of empowerment and the concept of promise took effect.

The contrast between these two stages can be compared to the ruling regarding a person's financial success which is delivered on *Rosh HaShanah*, and the ruling delivered every day (note the explanation of this concept in *Kuntres U'Mayon, maamar 19ff*).

The rationale for the power of Moshe's influence is that Moshe — and similarly, the extension of Moshe in every generation — serves as the head [*rosh*], and the nerve center for all of the Jews in that generation.

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The Announcement Of The Redemption

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It may be suggested that the Temple of the future ("it will be revealed and come from heaven already built and perfected"¹) will first be revealed in the place "That the Temple traveled and settled there"² in the time of exile ("The House of our Rebbe in Bavel"³); from there it will be transported to its place in Yerushalayim.

...Perhaps it can be said that this is alluded to in the Rambam's choice of words (in *Hilchos Melech HaMoshiach*⁴) "And build the Temple **in its place**." For apparently [there is a question]: what is the need to inform us here that the building of the Temple will be **in its place**? On the other hand, why isn't the place specified: "And build the Temple in **Yerushalayim**?" [It must be] that "in its place" alludes as well to the place of the king Moshiach in the time of exile (**before** [the status of] "behold he is certainly Moshiach"). Therefore, while he is still **in exile** (for there he sits⁵ and waits and anxiously looks forward to redeeming the Jewish people, and the Divine Presence with them in exile) the king Moshiach builds a Temple (in microcosm). This is an illustration and example of the Temple in Yerushalayim (like "the synagogue of He slipped and settled,"⁶ "that the Temple traveled and settled there."). [This

1. Rashi's commentary and Tosfos on Sukkah 41, end of side a and in other sources.

2. *Aruch*, entry Shaf (brought in the *Chiddushei Aggada MaHaRaSHA*, on *Megillah* 29a).

3. *Megillah* 29a. [In Hebrew, "Beis Rabbeinu Sh'B'Bavel". Translator's note.]

4. End of chapter 11.

5. See *Sanhedrin* 98a: "He is dwelling at the gate of Rome." [In the referenced passage, Rabbi Yehoshua ben Levi asks Elyahu HaNavi where Moshiach can be found. The quotation actually combines the end of the question ("Where is Moshiach dwelling?") and the answer ("At the gate of Rome"). Translator's note.]

6. *Megillah* 29a. [The phrase is a reference to the Divine Presence going into

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settling serves] as a preparation for the future Temple, which will be revealed there first, and from there return (with G-d and the Jewish people) to Yerushalayim.

...Perhaps it can be said that the statement in the Midrash,⁷ that "at the time when the king Moshiach comes, **he will stand on the roof of the Beis HaMikdash** [Temple] and announce to the Jewish people, saying, Humble ones, the time for your Redemption has arrived," refers to the roof of the Beis HaMikdash which is **the Temple in microcosm** outside the land,⁸ which takes the place of the Temple in Yerushalayim ("The Temple traveled and settled there"). [This may be said] because after the future Temple is revealed and descends to the earth below, there is no need to **announce** to the Jewish people that "the time for your Redemption has arrived."

...The above can be applied to "The House of our Rebbe in Bavel" **of our generation**, the house (the synagogue and study hall) of my sainted father-in-law, the leader of our generation:

...In this generation, the last generation of exile and the first generation of Redemption, "our actions and Divine service during the time of exile"⁹ to make the lands of the nations into the land of Israel even in **the lowest possible place**, that is, **the lower hemisphere** (where the Torah was not given¹⁰) has been concluded

exile with the Jewish people: G-d's Presence slipped away from Jerusalem and settled in Bavel. Translator's note.]

7. *Yalkut Shimoni, Yeshayahu, remez 499.*

8. Accordingly, the expression "He stands on the roof of the Beis HaMikdash" becomes clarified; that "roofs... do not become sanctified" (Rambam, Hilchos Beis HaBechirah, chapter 6, halacha 7). Hence this alludes to the lands outside of Israel in comparison to the holiness of the land of Israel.

9. *Tanya*, beginning of chapter 37.

10. See *Igros Kodesh of the Rebbe RaYaTZ*, vol. 2, p. 492 ff. See there for

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and completed. Through the elevation of the lowest possible place all the other lands of the nations are also elevated.¹¹ This [objective] is achieved through "**Beis Rabbeinu**" [Our Rebbe's House] in the lower hemisphere, from which light goes out to all the world, to make the whole world (until the furthestmost corner of the world) into the land of Israel. This is the concept that "In the future the land of Israel will extend into all the lands,"¹² and "In the future, Yerushalayim will extend over all the land of Israel."¹² For then there will be established a connection between all the synagogues and study halls throughout the entire world and the Beis HaMikdash. [This will occur] in the true and complete Redemption through our righteous Moshiach, the leader of the generation, who is the Moshiach (the Redeemer of Israel) of the generation. Further, and this is also essential, he is the leader of the Torah of Chassidus,¹³ since through the spreading outward ("when your wellsprings spread forth," until there is nothing beyond, to all corners of the world) is achieved the coming of the king Moshiach.¹⁴

Therefore the greatness of "Beis Rabbeinu" can be understood. It is the essential "Temple in microcosm" of the final exile, "that the Temple traveled and settled there." Therefore, it is the actual place of the Temple of the future; not only that, but the future Temple will be revealed there, and from there return to Yerushalayim (as

cross-references.

11. "As in raising the walls of a house, it is necessary to raise the lower beam and then the upper beams will be raised automatically; this is not the case if one begins in the middle of the wall, one does not raise the lower beams" (*Torah Or Bereishis* 4, beginning of side a).

12. See *Sifrei Devarim* at the beginning, *Pesikta Rabbasi*, *Parshas Shabbos v'Rosh Chodesh*. *Yalkus Shimoni*, *Yeshayahu*, remez 503.

13. One should note that the Torah of Chassidus is the aspect of the Yechida in Torah (See the pamphlet concerning "On the essence of Chassidus), which is connected with the aspect of Yechida in Israel - the soul of our righteous Moshiach (*RaMaZ on Zohar* vol. 2, 40b and other sources).

14. *Igros Kodesh* of the *Baal Shem Tov - Kesser Shem Tov* at the beginning.

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mentioned above).

It may be added, that this concept is also alluded to in the name¹⁵ of "Beis Rabbeinu" in our generation:

"Rabbeinu" [our Rebbe] - His two names alluded to the Redemption: His first name - Yosef - "And it shall come to pass that on that day, the L-rd shall **continue to apply [yoseef]** His hand a second time to acquire the rest of His people that will remain from Assyria and Egypt, etc. and from the islands of the sea, etc, and He shall **gather [Asaf]** the lost of Israel and the scattered ones of Judah He shall gather from the four corners of the earth."¹⁶ His second name - Yitzchak - refers to the laughter and rejoicing that will be complete in the future Redemption, and which will be completed through our righteous Moshiach. Thus it is written,¹⁷ "Then our mouths will be filled with laughter [**S'chok**]. It specifies "then," in the future,¹⁸ when they will say to Yitzchak (specifically), "Because you are our father."¹⁹

And **Beis** (Rabbeinu) [**The House** of our Rebbe] - its number is seven hundred seventy.²⁰ The name by which "Beis Rabbeinu" is called by all Jews has been universally accepted to be this number,

15. As is well-known, the name indicates the content and nature of the thing called with that name (*Tanya*, "*Shaar HaYichud v'HaEmunah*," end of chapter 1. See at length *Teshuvos u'Be'urim* (Kehos, 5734), section 1 and the cross references there).

16. *Yeshayahu* 11:11-12.

17. *Tehillim* 126:2.

18. Which is not the case during the time of exile, when "it is forbidden for an individual to be completely joyful [literally, fill his mouth with laughter] in this world, since it is written that "Then our mouths will be filled with laughter [we will be completely joyful]" (*Brochos* 31a).

19. *Yeshayahu* 63:16. Shabbos 89b.

20. One should note the customs of the leaders of the Jewish people, who learned allusions and lessons in Divine service from secular matters as well (for example, the number of wagons in the train, which is incidental, and all the more

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"770."²¹ This number in Gematria is "**Paratzta**," derived from "You shall spread out [U'Faratzta] west and east and north and south."²² This indicates that from this house light will go forth to all four corners of the world, in a manner of **breaking through barriers**, so that all four corners of the world will be elevated to the status of the land of Israel. (In the future the land of Israel will extend to all the lands.) This means in particular that all the synagogues and study halls throughout the world will be established in the land of Israel and connected to the Beis HaMikdash in the true and complete Redemption through our righteous Moshiach. For about him it says,²³ "**You have broken barriers for yourself**," which our Sages of blessed memory explain²⁴ as follows: "This is Moshiach, about whom it is said,²⁵ "**The breaker** is come up before them."²⁶

...In the completeness of the number seven (seven hundred and seventy) can also be found an allusion to the completeness of the Divine service of our Rebbe during his complete lifetime of **seven** decades, **seventy** years (5640-5710). His Divine service was concluded and completed in the lower hemisphere in the **seventh** decade (from the house whose number is seven hundred seventy). [This completeness] includes as well the extension of his Divine service in the years afterwards, through the **seventh** generation -

so in regard to an established dwelling). This is particularly true in our case, when the number becomes **the name of** the house, as discussed below.

21. Whether in Hebrew, Yiddish or English - "Seven Seventy."

22. *VaYeitze* 28:14.

23. *VaYeshev* 38:29.

24. *Aggados Bereishis*, end of chapter 63. See *Bereishis Rabba*, end of chapter 85 and Rashi's commentary on it.

25. *Micha* 2:13.

26. One should note that "Beis Moshiach" in gematria is "Paratzta" (770). Consider this carefully. [*Gematria is the numerical analysis of words. Translator's note.*]

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"all sevenths are beloved."²⁷ Through this [extension] is accomplished the completion of our actions and Divine service during the time of exile in all seven continents of the world. Immediately and imminently "the L-rd shall **continue to apply [yoseef]** His hand a second time, etc., and He shall **gather [Asaf]** the lost of Israel, etc." In this way, "**You have broken** (in Gematria, seven hundred and seventy²⁸) barriers for yourself," "The breaker is come up before them."

All this receives added emphasis in this last period:

The Divine service of spreading Torah and Judaism and the wellsprings outward from "Beis Rabbeinu" ("770") has continued and expanded with greater vigor and greater strength, even after (the last ten years of) his life in this world, for more than forty years (5710-5750). It has done so in a way that "G-d has given you a heart to know and eyes to see and ears to hear."²⁹ Thus we find that "Beis Rabbeinu" ("770") is a "fortress," "the mount that all mouths turn to,"³⁰ for more than a Yovel of years (5700-5750) - "Forever."³¹

[That Beis Rabbeinu is a "fortress"] receives further emphasis when we see with our own eyes the many Jewish people, and the increasing numbers of them, that come to "Beis Rabbeinu," with greater vigor and greater strength, - "in the multitude of people is the splendor of the king"³² (which includes also "Who are the

27. *Vayikra Rabba*, ch. 29:11. See the discourse *Basi L'Gani* of the year 5750 at the beginning. Also at length, the same-named discourse of 5751.

28. [The letters of the word "Paratzta" have the numerical value of 770: Peh=80; Reish=200; Tzadik=90; Tuv=400. Translator's note.]

29. *Tavo* 29:3.

30. *Brochos* 30a.

31. *Shmuel I* 1:22 and Rashi's commentary. *Yerushalmi Brochos*, chapter 4, halacha 1. See *Kiddushin* 15a. *Mechilta* and Rashi's commentary on *Mishpatim* 21:6.

32. *Mishlei* 14:28.

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kings? the rabbis,"³³ and specifically the leader (king) of the generation). [The increase] has made it necessary to enlarge and expand "Beis Rabbeinu" further. The enlargement and expansion must be in a way that breaks through barriers, "Paratzta" (770 in Gematria), as if constructing **a new building**.³⁴

According to what was said previously concerning the pre-eminence of "Beis Rabbeinu Sh'b'Bavel" - that "the Temple traveled and settled there," and "this is the place of the actual Temple in the future," so that there the future Temple will be revealed and from there return to Yerushalayim - the great merit each and every Jew has in becoming a partner, physically and monetarily³⁵ (and all who increase are praiseworthy) in building "Beis Rabbeinu Sh'b'Bavel" is obvious. And this is like a preparation for the actual descent and revelation of the future Temple, imminently and immediately.

*(Pamphlet concerning "Mikdash M'at Zeh Beis Rabbeinu Sh'B'Bavel" -
Sefer HaSichos 5752, p, 465)*

IN LOVING MEMORY OF A DEAR FREIND
Reb Yosef Yisroel ben Reb Sholom ע"ה Rosner
Passed away on 7 Menachem-Av, 5777

ת. נ. צ. ב. ה.

*

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Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיחיו **Shagalov**

IN LOVING MEMORY OF
Reb **Reuvein** ben Reb **Mordechai Yaakov HaKohen** ע"ה
Caplan

Passed away on 11 Tishrei, 5778

ת. נ. צ. ב. ה.

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Mrs. **Elka** bas **Raizel** שתחי **Caplan**

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in health, happiness, Torah and *mitzvot*.

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