

בס"ד

**"AND IT SHALL COME TO PASS
ON... EVERY *SHABBOS*"**

***Maamarim* Delivered
by the Lubavitcher Rebbe
Rabbi Menachem M. Schneerson**

Atah Echad, 5742

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SICHOS IN ENGLISH

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“YOU ARE ONE; YOUR NAME IS ONE. AND WHO IS LIKE YOUR PEOPLE, LIKE ISRAEL,¹ ONE NATION IN THE WORLD.”² In his *maamar* with this title,³ the Mittlerer Rebbe whose *yahrzeit* is commemorated on 9 Kislev (and whose liberation is celebrated on 10 Kislev)⁴ explains that this prayer mentions the three vectors, *Chessed* (kindness), *Gevurah* (might), and *Tiferes* (beauty), four times, referring to four general levels that include the entire Spiritual Cosmos. [It appears that this *maamar* is the *maamar* entitled *Atah Echad* that the Mittlerer Rebbe delivered on the last *Shabbos* of his confinement, *Shabbos Parshas Vayeitzei*, 5587,⁵ before the *Minchah* service.]⁶

[The first of these four levels] exists before the *tzimtzum*, as alluded to in the [beginning of the passage]: “You are one; Your name is one. And who is like Your people Israel, one nation in the world” which reflects the three vectors, *Chessed*, *Gevurah*, and *Tiferes* as they exist before the *tzimtzum*. For even before the *tzimtzum*, there are three vectors, [albeit in an abstract form,] in a manner that is appropriate to speak about distinctive vectors before the *tzimtzum*.

[The passage continues:] “Glorious greatness, a crown of salvation, and a day of rest and holiness have You given to Your people,” referring to these three vectors as they exist after the *tzimtzum*, but as they are expressed in the realms of infinity that exist above *Atzilus* and thus they are not actually limited (in contrast to *Atzilus* where there are *keilim* that limit). For this reason, [the passage] states: “have You given to Your people,” for giving implies something passing from hand to hand without undergoing change.

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1. The wording כִּי־יִשְׂרָאֵל, “like Israel,” is found in *II Shmuel* 7:23 (in contrast to *I Divrei HaYomim* 17:21). This should also be the wording in the *Shabbos* Afternoon prayers; see *Shaar HaCollel* 29:6, based on *Pri Etz Chayim*, *Shaar HaShabbos*, ch. 23. See also *Likkutei Levi Yitzchak* to the *Zohar*, the conclusion of p. 322ff.
 2. The liturgy, the *Shabbos* Afternoon Service. See *Shaar HaCollel* 29:5.
 3. Printed as a separate publication (Kehot, 5725) [and in *Maamarei Admur HaEmtza'i Kuntreisim*, p. 3ff.] See the introduction and the note there [p. 14].
 4. See sec. g and note 42.
 5. *HaTamim*, issue 2, p. 84 (89d); the introduction to *Kuntres Bad Kodesh*, p. 9.
 6. *HaTamim*, *op. cit.*, p. 77 (86a).

בס"ד. ש"פ ויצא, ט' כסלו, ערב יו"ד כסלו, ה'תשמ"ב

אתה אחד ושמן אחד ומי כעמך כישראל גוי אחד בארץ כו', ומבאר כ"ק אדמו"ר האמצעי בעל ההילולא דט' כסלו (ובעל הגאולה דיו"ד כסלו) במאמרו ד"ה זה [שכנראה הוא הדרוש אתה אחד שאמרו בש"ק האחרון בשבתו במאסר (ש"פ ויצא, ט' כסלו, תקפ"ז) קודם תפלת המנחה], שבכללות נוסח זה נתבארו ג' הקוין חג"ת ד' פעמים, בד' המדריגות הכוללים כל סדר ההשתלשלות, מתחיל מלפני הצמצום. אתה אחד ושמן אחד ומי כעמך כישראל גוי אחד בארץ הם ג' הקוין חג"ת כמו שהם לפני הצמצום, דגם לפני הצמצום יש ההתחלקות דג' קוין, באופן ששייך ענין ההתחלקות לפני הצמצום. תפארת גדולה ועטרת ישועה יום מנוחה וקדושה לעמך נתת הו"ע ג' הקוין כמו שהם לאחרי הצמצום, אבל בעולמות הא"ס שלמעלה מאצילות ואינם בבחינת הגבלה ממש (כבאצילות, שיש שם כלים המגבילים), ולכן אומר על זה לעמך נתת, דנתינה הוא שניתן מיד ליד בלי שינוי (בין קודם הצמצום ללאחר הצמצום). ולאחרי זה (אברהם יגל כו' מנוחת אהבה ונדבה כו') מדבר בהג' קוין כמו שהם באצילות, דבאצילות הם בבחינת הגבלה, עשר ולא תשע עשר ולא אחד עשר. ובוזה גופא יש ב' מדריגות, אברהם יגל יצחק ירנן יעקב ובניו ינוחו בו קאי על חג"ת דאצילות, מנוחת אהבה ונדבה מנוחת אמת ואמונה מנוחת שלום השקט ובטח קאי על נה"י דאצילות. וכמבואר בארוכה בדרוש הנ"ל.

([Similarly,] there was no [fundamental] change [in these three vectors] from before the *tzimtzum* to afterwards.)

Afterwards, [the next phrase:] "Avraham will rejoice... a rest of love and generosity..." refers to the three vectors as they exist in *Atzilus*. In *Atzilus*, they are limited, [as the *Sefiros* are limited, being] "ten and not nine, ten and not eleven."⁷ In this itself, there are two levels; "Avraham will rejoice, Yitzchak will sing joyously, and Yaakov and his sons will rest on it" refers to *Chessed*, *Gevurah*, and *Tiferes* as they exist in *Atzilus*. And "a rest of love and generosity, a rest of truth, a rest of truth, faithfulness, peace, tranquility, and security" refers to [these vectors as expressed in] the attributes of *Netzach*, *Hod*, and *Yesod*⁸ of *Atzilus*, as explained at length in that *maamar*.

7. *Sefer Yetzira* 1:4.

8. [For these three attributes are extensions of the vectors of *Chessed*, *Gevurah*, and *Tiferes*.]

b) It is well known that with regard to the *maamarim* of the Rebbeim, all the factors associated with them, including the time when they were delivered are of precise [significance]. [Since this *maamar* was delivered on *Shabbos Parshas Vayeitzei*,] the four levels mentioned above can be connected to a verse in *Parshas Vayeitzei*. (Indeed, it can be said that this is one of the reasons the *maamar* was delivered on this *Shabbos*.)

[In that Torah reading, it is written:]⁹ “And behold, there was a ladder set up on the earth, and the top of it reached to heaven,” which speaks of the ladder of prayer, as it is said:¹⁰ “‘A ladder’ — this refers to prayer.” Now, there are four rungs in the ladder of prayer.¹¹ These rungs parallel not only the four worlds of *Atzilus*, *Beriah*, *Yetzirah*, and *Asiyah* (as explained in several sources), but also the four encompassing rungs of the entire Spiritual Cosmos mentioned above, beginning before the *tzimtzum*.¹²

c) After [the Mittlerer Rebbe’s] *maamar*¹³ mentions the three vectors of *Chessed*, *Gevurah*, and *Tiferes*, as they exist on the four rungs mentioned above, it focuses on [the continuation of the passage from our prayers:] “a perfect rest with which You find favor. May Your children recognize and know that their rest comes from You.” [This refers to an elevated level,] the perfection of everything, simple oneness, that is above the three vectors and above even *Chessed*, *Gevurah*, and *Tiferes* as they exist before the *tzimtzum*. Concerning this, it is said “May Your children recognize and know....” “Your children” refer to the souls [of the Jewish people] as they exist within bodies. They will “recognize and know”

9. *Bereishis* 28:12.

10. *Zohar*, Vol. I, p. 266b; Vol. III, p. 306b; see also *Tikkunei Zohar*, *Tikkun* 45 (p. 83a).

11. *Megaleh Amukos*, *ofen* 196 (cited in *Yalkut Reuveni* to the above verse); *Shelah*, *Chelek Torah Shebichtav*, *Parshas Vayeitzei* (p. 291b ff.); *Likkutei Torah*, *Beshalach* 2b; the *maamar* entitled *VaYachlom*, 5708, secs. a-b (*Sefer HaMaamarim* 5708, p. 80ff.), et al.

12. See the series of *maamarim* beginning *Rosh HaShanah*, 5695 (*Sefer HaMaamarim Kuntreisim*, Vol. II, p. 319a) with regard to the concept “A ladder set up on the earth, and the top of it reached to heaven.” [There it is explained that] *shamayim*, “heaven,” refers to *Kesser*. [Using the term *hashamaimah*,] which includes an additional *hei*, refers to *Atik*, the inner dimension of *Kesser*. On this basis, a connection can be made between the quality of “perfect rest” to be explained in the text with the “ladder of prayer.”

13. See p. 4, p. 8ff. (*Maamarei Admur HaEmtza'i*, pp. 4-5, 10ff.).

(ב) והנה ע"פ הידוע הדיוק בדרושי רבותינו נשיאינו, שכל הענינים שבהם, כולל גם זמן אמירתם, הם בדיוק, יש לקשר ד' מדריגות הנ"ל עם הפסוק (שבפרשת ויצא, דיש לומר שזהו מהטעמים על זה שמאמר זה נאמר בש"פ ויצא) והנה סולם מוצב ארצה וראשו מגיע השמימה, שקאי על הסולם דתפלה, סולם דא צלותא, שבהסולם דתפלה יש ד' שליבות. דיש לומר, שד' השליבות דתפלה הרי נוסף על הביאור שהם כנגד ד' העולמות אבי"ע (כמבואר בכ"מ), הם בכללות כנגד ד' דרגות הנ"ל, כללות סדר ההשתלשלות, מתחיל מלפני הצמצום.

(ג) וממשיך בהמאמר, דמ"ש מנוחה שלימה שאתה רוצה בה (לאחרי שמפרט ג' הקוין חג"ת בכל ד' מדריגות הנ"ל) הוא בחי' שלימותא דכולא, אחדות הפשוטה, שלמעלה מג' הקוין, גם ממקור הג' קוין כמו שהם לפני הצמצום. ועל זה אומר יכירו בניך וידעו, דבניך (נשמות שבגופים דוקא) יכירו וידעו גם בחינה זו. והטעם לזה הוא, כי מאתך היא מנוחתם, שמנוחתם (דשבת) היא מאתך, מאתך ממש.

יש לקשר זה עם הידוע בפירוש כי מאתך היא מנוחתם, (מאתך הוא אותיות) מאתך' שהיא הכתר, משם מנוחתם. דכמו שבהשתלשלות ד' העולמות אבי"ע, התחלת ההשתלשלות היא מאצילות והכתר הוא למעלה מהשתלשלות, עד"ו הוא בהשתלשלות ד' מדריגות הנ"ל (שהם בדוגמת

even this exalted level. The reason [this is possible] is "That their rest comes from You;" i.e., their *Shabbos* rest "comes from You," Your [Essence].

This point can be connected with the well known concept¹⁴ that the term "from You (מאתך)" in the phrase "their rest comes from You" shares the letters מאתך, "from [the level identified with the letter] כ," i.e., Kesser. [Implied is that Kesser] is the source of [the Jews' *Shabbos*] rest.

The chainlike progression of spiritual existence (*Seder HaHishtalshelus*) begins in *Atzilus*. Kesser, by contrast, is above this chainlike progression. Similar [concepts apply] to the chainlike progression of the spiritual realms in a general sense that is reflected in the four levels mentioned above (which parallel the

14. *Likkutei Torah, Shir HaShirim*, p. 19a, based on *Pri Etz Chayim*, sec. 23; *Shaar HaKavannos*, *inyan menuchas Shabbos*.

worlds *Atzilus*, *Beriah*, *Yetzirah*, and *Asiyah*). The downward progression begins with *Chessed*, *Gevurah*, and *Tiferes* as they exist before the *tzimtzum*. (This represents *Atzilus* in a general sense.) The *Kesser* of this level is “from You,” from the *Ein Sof* itself (which is above even *Chessed*, *Gevurah*, and *Tiferes* as they exist in the *Ein Sof*), “from You.”

d) To explain the concept that the *Shabbos* rest comes from You, [Your Essence]:¹⁵ *Shabbos* rest stems from the essence of the soul, from the level of *yechidah*. As explained in the *maamar*,¹⁶ this is the reason that [the *mitzvah* of] resting on *Shabbos* applies to all Jews equally.¹⁷ There is no difference between [our nation’s] spiritual greats and the low people of the masses. (The manner in which great *tzaddikim* pray on *Shabbos* — and also eat on *Shabbos* — is on a much higher level than ordinary people. [In contrast, the *mitzvah* of resting on *Shabbos* applies to all equally.]) The rationale is that the attribute of *yechidah*, [the source of *Shabbos* rest,] is found in all Jews equally, even within those who are on a low level or careless in observance.

This is the intent of the phrase “their rest comes from You,” from Your [Essence]. For the revelation of the perfection of everything which transcends the four levels mentioned above (including the [three] vectors as they exist before the *tzimtzum*) is within the attribute of *yechidah*. The four levels of [the soul]: *nefesh*, *ruach*, *neshamah*, and *chayah* parallel the worlds of *Atzilus*, *Beriah*, *Yetzirah*, and *Asiyah* and on a higher plane, the four parallel levels of the chainlike progression of spiritual existence as a whole (beginning before the *tzimtzum*). In contrast, the level of *yechidah* transcends the entire chainlike progression (as it exists within man) to the extent that it transcends also the encompassing light described by the analogy of a house.

{In several sources,¹⁸ it is explained that the encompassing

15. With regard to these concepts, see *Likkutei Sichos*, Vol. 15. p. 227ff.

16. See p. 8ff. (*Maamarei Admur HaEmtza'i*, p. 10ff.).

17. [I.e., each person is not obligated in a manner corresponding to the nature of his or her Divine service. Instead, the *mitzvah* applies to all Jews equally. See *Tanya*, ch. 46].

18. *Likkutei Torah*, *Devarim*, p. 37c-d, et al. See also the series of *maamarim* entitled *Yom Tov Shel Rosh HaShanah*, 5666, p. 267, which explains that the levels *chayah* and *yechidah* refer to a *makkif hakarov*, an encompassing light that is close, and *makkif harachok*, an

אבי"ע), שהתחלת ההשתלשלות היא מ(בחינת חג"ת ש)לפני הצמצום (בחינת אצילות דכללות), ובחינת הכתר (שם) היא בחינת הא"ס עצמו (שלמעלה גם מחג"ת שבא"ס), מאתך ממש.

ד) וביאור הענין (שהמנוחה דשבת היא מאתך ממש), הנה המנוחה דשבת היא מצד עצם הנפש, בחינת יחידה. וכמו שמבאר בהמאמר, דזהו הטעם על זה שהמנוחה דשבת היא בכל ישראל בשוה, ואין בה חילוק בין גדולי עולם לקטני ההמון ממש (ודלא כהתפלה דשבת, וכן אכילת שבת, שבצדיקים גדולים הם באופן נעלה הרבה יותר מאשר באנשים פשוטים), כי בבחינת היחידה כל ישראל הם בשוה, והיא נמצאת בשלימותה בכל נפש מישראל אפילו בפחותים וקלים.

וזוהו מאתך היא מנוחתם, שהמנוחה דשבת היא מאתך ממש, כי הגילוי דבחינת שלימותא דכולא שלמעלה מקוין בכל ד' מדריגות הנ"ל (גם מהקוין כמו שהם לפני הצמצום, מאתך ממש), היא בבחינת יחידה דוקא. דהנה ד' הבחינות נרנ"ח הם בד' העולמות אבי"ע, ולמעלה יותר – בד' המדריגות דכללות ההשתלשלות (מתחיל מלפני הצמצום) – משא"כ בחינת יחידה היא למעלה מהשתלשלות (שבאדם), ועד שהיא למעלה גם מבחינת המקיף דבית [דבכ"מ מבואר שבחינת חי' היא דוגמת מקיף דלבוש ובחינת יחידה דוגמת מקיף דבית. אבל בד"ה אתה אחד הנ"ל (וכ"ה בכ"מ), שבחינת יחידה היא למעלה גם מהמקיף דבית. שלכן, גם בבית (שהוא מקיף יותר מהמקיף

light identified with the level of *chayah* is described with the analogy of a garment, while the level of *yechidah* is described by the analogy of a house.¹⁹ In this *maamar* — as well as in other sources — however, it is explained that the *yechidah* is above the encompassing light described by the analogy of a house. Therefore, even within a house (which reflects an encompassing light beyond that of a garment), the level of *yechidah* will not rest. Instead, it is

encompassing light that is distant, respectively. This follows in sequence to the previous statements of that source associating a garment with *makkif hakarov* and a house with *makkif harachok*.

19. [A garment is used as an analogy for *makkif hakarov*, an encompassing light that is close. The intent is that a garment is something external, worn over the body of the person. Nevertheless, it is not something above his measure entirely. On the contrary, it is intended to fit his measure. A house, by contrast, is used as an analogy for *makkif harachok*, an encompassing light that is distant. For it is above a person entirely with no connection at all to his individual characteristics.]

in the four cubits²⁰ [a person is granted in the public domain]²¹ that are utterly distant from a person — even more distant than a house — that a ray from the *yechidah* will be manifest.}

Therefore the *Ein Sof* (which transcends even *Chessed*, *Gevurah*, and *Tiferes* as they exist before the *tzimtzum*) is revealed within the *yechidah*. This is the intent of the expression “Their rest comes from You.” Since their rest (i.e., the *Shabbos* rest) stems from the attribute of *yechidah*, it is “from You,” i.e., from [G-d’s very Essence].

e) The *maamar* proceeds²² to explain that the Men of the Great Assembly²³ ordained the recitation of the passage *Atah Echad*. “The Great Assembly” refers to *K’nesses Yisrael*, [a name given to the Jewish people as a collective which also refers to their source in the spiritual realms. *K’nesses* also means “ingathering”]. All the levels within the chainlike progression of spiritual existence ([including] the four levels mentioned above) are entrusted to “the Great Assembly,” (*K’nesses Yisrael*). And from that level, “the Great Assembly,” (*K’nesses Yisrael*), they are drawn down to the Jewish people as a whole, as they exist as souls within bodies. [The Jews] have the potential draw [into the world] all these levels including *Atah Echad* which, as above, refers to *Chesed* as it exists before the *tzimtzum*, [the dimension of G-dliness that is generous, because] “the nature of the generous is to show generosity” because “He desires kindness.”²⁴

[The potential of the Jewish people to draw down such high levels] is reflected in the interpretation²⁵ of the phrase:²⁶ ועשיתם אותם “And you shall perform them” as “Do not read “them” (אותם)

20. The concept that the *yechidah* rests in the four cubits [granted to a person in the public domain] is cited in *Imrei Binah*, *Shaar HaKerias Shema*, chs. 42-43; *Shaar HaTzitzis*, ch. 21 (p. 13b); *Toras Chayim*, *Shmos*, p. 255a, b ff. In *Imrei Binah*, *Shaar Kerias Shema*, *loc. cit.* and *Toras Chayim*, *loc. cit.* (p. 254d ff.), however, it is explained that a person’s four cubits are comparable to the encompassing light described by the analogy of a house.

21. [See *Bava Metzja* 10a, *et al.*]

22. See pp. 3-4 (*Maamarei Admur HaEmtza’i*, p. 5.).

23. [Who ordained the wording of the prayer services (*Rambam*, *Hilchos Tefillah* 1:4).]

24. [*Michah* 7:18, as cited on] p. 4 [of the *Mitteler Rebbe’s maamar*] (*Maamarei Admur HaEmtza’i*, p. 5.). See the notes there,

25. See *Sifri* to *Devarim* 7:12; *Torah Or*, p. 63c.

26. *Vayikra* 25:18.

דלבושים) לא ישכון בו בחינת יחידה, כ"א בד' אמות הרחוקים בתכלית, יותר מהיריחוק דבית, שם דוקא תשכון הארת בחינת יחידה]. ולכן, בבחינת היחידה דוקא הוא גילוי בחינת הא"ס (שלמעלה גם מחג"ת שלפני הצמצום). וזהו כי מאתך היא מנוחתם, דמכיון שמנוחתם (דשבת) היא מצד בחינת יחידה, לכן היא מאתך, מאתך ממש.

ה) ומבאר בהמאמר שם, דמה שתיקנו אנשי כנסת הגדולה לומר אתה אחד כו', הוא, דכנסת הגדולה היא כנסת ישראל, וכללות כל ההשתלשלות (בד' מדריגות הנ"ל שנכללו בנוסח זה) נמסר לכנסת הגדולה (כנסת ישראל), ומכנסת הגדולה (כנס"י) נמסר זה לכללות נש"י, נשמות שבגופים, שגם הם יכולים לומר ולהמשיך כל בחינות אלו, מתחיל מבחינת אתה אחד שקאי (כנ"ל) על בחינת החסד שלפני הצמצום, בחינת טבע הטוב להטיב שמצד חפץ חסד. וזהו ועשיתם אתם, א"ת אותם אלא אתם כאילו עשאוני בכפי' (כי פי' עשאוני בלה"ק הוא ענין כפי' כמו גט מעושה), היינו שאתם כופים אותי כביכול להקרא בשם חג"ת אף בבחינת א"ס שלפני הצמצום. והכח על זה בנש"י הוא לפי דשרש הנשמות הוא בא"ס עצמו (שלמעלה גם מחג"ת שבא"ס), וגם לאחר שנתלבשו בגופים מאירה בהם בחינת זו בבחינת היחידה שבהם (כנ"ל), ולכן יש בכחם לעשות (ובאופן דכפי') כל ד' מדריגות הנ"ל.

but "you" (אתם).” (ועשיתם), the verb translated as “perform,” also has the implication “compel,” as in the term *גט מעושה*, a bill of divorce that the husband is compelled to give.)²⁷ Implied is that [through their observance of the *mitzvos*, the Jews] compel G-d, as it were,²⁸ forcing Him to manifest Himself in *Chessed*, *Gevurah*, and *Tiferes*. This applies even with regard to the *Ein Sof* before the *tzimtzum*.

The power within the souls of the Jewish people [to compel G-d, as it were,] stems from the fact that the source of the souls is the *Ein Sof* Itself (which transcends even *Chessed*, *Gevurah*, and *Tiferes* as they exist within the *Ein Sof*).²⁹ Even after the souls have become encloded in bodies this quality shines within them in their *yechidah* (as explained above). Therefore they have the power to compel [G-d into manifesting Himself] in these four levels.

27. See *Gittin* 88b.

28. *Zohar*, Vol. III, p. 113a. See the notes of R. Chayim Vital to that passage of the *Zohar*; *Likkutei Torah, Bamidbar*, p. 45b.

29. See p. 6 [of the Mitteler Rebbe's *maamar*] (*Maamarei Admur HaEmtza'i*, p. 8.).

f) Based on the above, we can understand why the *maamar* entitled *Atah Echad* was delivered on *Shabbos* (*Parshas Vayeitzei*) before the *Minchah* prayers (although generally, when *maamarim* were delivered by the Rebbeim during the time [referred to as] “the will of wills,” [i.e., *Shabbos* afternoon,] they would be delivered after those prayers).³⁰ For the purpose of the recitation of this *maamar* was to cause these four levels to be drawn down. All [influences from above] are drawn down through the Torah.³¹ Therefore, before reciting *Atah Echad* in the *Minchah* prayers, this [flow of influence] had to be drawn down in the Torah.

Drawing down the four levels implied by the passage *Atah Echad* is [accomplished through the power of] the source of the souls [of the Jewish people] as they exist in the *Ein Sof* which is revealed in the *yechidah*. Therefore, within the Torah itself, this concept had to be drawn down as it exists in the inner dimension of the Torah, and [within the inner dimension of the Torah itself,] in a manner which one can be sustained through it,³² {i.e., through the teachings of *Chabad*,}³³ which represent the *yechidah* of the Torah.³⁴

g) [On this basis, we can also understand] the connection between the *maamar* entitled *Atah Echad* and the last *Shabbos* of [the Mittlerer Rebbe’s] imprisonment, the day before his redemption. As is well known, his imprisonment brought [him] to a very high level,

30. This applies also with regard to the *period* that the Mittlerer Rebbe was confined, for the *maamar* recited on *Parshas Vayeira** was delivered after the *Minchah* prayers (*HaTamim*, *op. cit.*, p. 84 (p. 89d)), cited in *Bad Kodesh*, *op. cit.*.

* *HaTamim* (quoted in *Bad Kodesh*) states: “This was also the pattern in the following three weeks, [*Shabbos Parshas*] *Chayei Sarah*, *Toldos*, and *Vayeitzei*.” Nevertheless, it is explicitly stated in *HaTamim*, *loc. cit.*, p. 77 (p. 86a), that the *maamar* of *Parshas Vayeitzei* was delivered before the *Minchah* prayers. If so, that statement “This was also the pattern in the following three weeks” must be interpreted as applying to the general connection to *Shabbos* afternoon. Further clarification is necessary with regard to *Shabbos Parshas Chayei Sarah* and *Toldos*.

31. To cite a similar pattern, G-d “looked into the Torah and created the world” (*Zohar*, Vol. II, p. 161a-b). See also the beginning of *Bereishis Rabbah*.

32. Cf. *Tikkunei Zohar*, *Tikkun* 6; see the introduction to the *Zohar* from *Mikdash Melech* and the gloss of *Kisai LiMelech* to the *Tikkunei Zohar*.

33. See *Likkutei Sichos*, Vol. 7, p. 206; Vol. 15, p. 204, and the notes to those sources.

34. See *Kuntreis Inyano Shel Toras HaChassidus*, sec. 6.

(ו) וע"פ כל הנ"ל יובן מה שאמירת הדרוש ד"ה אתה אחד היתה בש"ק (פ' ויצא) קודם תפלת המנחה [אף שבדרך כלל, אמירת דא"ח בהזמן דרעוא דרעוין היא, כנראה ברבותינו נשיאינו, לאחרי תפלת המנחה], כי אמירת אתה אחד כו' הוא לפעול המשכת ד' מדריגות הנ"ל. ומכיון שכל הענינים נמשכים ע"י תורה, לכן, לפני אמירת אתה אחד בתפלת מנחה הייתה המשכת ענין זה בתורה. ומכיון שהמשכת ד' המדריגות שבנוסח אתה אחד הוא מצד שרש הנשמות בא"ס שמתגלה בכחינת יחידה כנ"ל, לכן, בתורה גופא, הייתה המשכת ענין זה כמו שהוא בפנימיות התורה, וכמו שפנימיות התורה היא באופן דיתפרנסון [חסידות חב"ד], בחינת יחידה דתורה.

(ז) ויש לומר דזהו גם הקשר דאמירת דרוש זה לש"ק האחרון של המאסר, ערב יום הגאולה, דהנה ידוע שע"י המאסר נעשה (איז אויפגעטאָן געוואָרן) עילוי גדול יותר כו'. וע"ד מאמר רז"ל הזית כשכותשין אותו (דוקא) הוא נותן שמנו. והגם שהענין דיפוצו מעינותיך חוצה הי' גם לפני המאסר (דאדמו"ר האמצעי), מ"מ, ע"י המאסר ניתוסף בזה, וי"ל שעד להוספה באין ערוך, וכדיוק לשון רז"ל שע"י הכתישה הוא נותן שמנו (נותן דוקא), דכל הנותן בעין יפה הוא נותן. וגודל העילוי שנתחדש ע"י המאסר דוקא מובן

following the motif of our Sages' statement:³⁵ "An olive, when crushed, gives forth its oil."³⁶ Although the Mittlerer Rebbe had been active in spreading the wellsprings [of *Chassidus*] outward even before his imprisonment, an increase — indeed, an incomparable increase — was brought about by the imprisonment. For "giving forth its oil"³⁷ — and "giving" implies "giving generously"³⁸ — was brought about by being crushed, [i.e., through the imprisonment].

35. *Shmos Rabbah* 36:1.

36. This relates to the statements of the Rebbe Rashab with regard to the imprisonment of the Alter Rebbe: "Just like an olive releases its oil when pressed... so, too, through the accusations that took place in Petersburg, the inner dimensions were revealed (*Toras Shalom*, p. 26. See also p. 112ff. of that text which states that the primary dimension of spreading the wellsprings outward began after the imprisonment and redemption in Petersburg).

37. *Toras Shalom*, loc. cit., (based on *Menachos* 53b: "This olive – it only releases its oil when crushed") uses the expression "releases its oil," but the wording of *Shmos Rabbah* is "gives forth."

38. See *Bava Basra* 53a; *Rambam*, *Hilchos Mechirah* 25:4, *Hilchos Zechiyah U'Matanah* 11:22. (Significantly, these sources were included in the portions of the *Mishneh Torah* studied during the weeks of Rosh Chodesh Kislev and 9 and 10 Kislev in 5747 [the year this *maamar* was published].)

The magnitude of the enhancement brought about by the imprisonment can be understood from the talks of my revered father-in-law, the Rebbe,³⁹ (with regard to the imprisonment of the Alter Rebbe, from which it can be inferred that similar concepts apply to the imprisonment of the Mittlerer Rebbe). [There it is explained that] the imprisonment came about with [the Rebbe's] consent, because every *tzaddik* rules over his material circumstances and every event that occurs to him is with his consent. From the fact that he consented to the imprisonment even though it involved suffering and prevented him from spreading *Chassidus* (while he was in prison), one can understand how greatly the spreading of *Chassidus* was enhanced after the liberation [to the extent] that the imprisonment was worthwhile because of it.

The above reflects the connection between the recitation of the *maamar Atah Echad* to the day before the redemption.⁴⁰ At that time, a new and exceedingly higher level was reached with regard to the revelation of the teachings of *p'nimiyus haTorah*, the Torah's inner dimensions (the *yechidah* of the Torah). This revelation was extended into the realms of understanding and comprehension. It reached not only the powers of *Chochmah* and *Binah* (wisdom and understanding), but also *Daas* (knowledge) and the source of *Daas* is the inner dimension of *Kesser*, the aspect of *yechidah*. (See the series of *maamarim* delivered in 5670 with regard to the higher quality of *Daas*.)⁴¹

On this basis, we can understand the phrase "May Your children recognize and know that their rest comes from You." For the revelation of the aspect of *yechidah* ("their rest comes from You") comes in *Daas* ("recognize[ing] and know[ing]").

39. The *sichos* of 2 Kislev, 5693, sec. 7ff. (*Likkutei Dibburim*, Vol. I, p. 37b ff.).

40. In particular, this applies based on the known detail* that the news of the redemption came on *Shabbos*, the ninth of Kislev, in the afternoon while the Mittlerer Rebbe was delivering the *maamar* entitled *Atah Echad*.

* This is a tradition within the household of the Rebbeim, as stated in the addition to *Kuntreis Bad Kodesh*, the notes to page 22.

41. Sec. 112ff.

מהמבואר בשיחת כ"ק מו"ח אדמו"ר (בנוגע להמאסר דאדמו"ר הזקן, דמזה מובן גם בנוגע להמאסר דאדמו"ר האמצעי), שהמאסר הי' בהסכמתו, כי כל צדיק וצדיק הוא מושל ושולט על כל הענינים הגשמיים שלו, וכל מאורע עמו הוא בהסכמתו. ומזה שהסכים על המאסר אף שזה הי' קשור עם יסורים וכו' ועם מניעת הפצת תורת החסידות (בעת שבתו במאסר), מובן מזה גדול העילוי והפצת המעיונות שנתחדש לאחר גאולתו דוקא, עד שבשביל זה הי' כדאי כל המאסר. וזהו הקשר דאמירת דרוש זה ל(ערב יום) הגאולה, כי אז נתחדש עילוי גדול יותר בגילוי פנימיות התורה [בחינת יחידה דתורה], גילוי בהבנה והשגה, ועד שהגילוי הוא לא רק בחו"ב אלא גם בבחינת הדעת, דשרש הדעת הוא בפנימיות הכתר [וכמבואר בארוכה בהמשך עת"ר מעלת ענין הדעת], בחינת יחידה. דזהו יכירו בניך וידעו כי מאתך היא מנוחתם, דגילוי בחינת יחידה (מאתך היא מנוחתם) הוא בענין הדעת דוקא, יכירו כו' וידעו.

ח) וזהו ג"כ מה שמשיח ילמד דעת לכל העם בהשגת פנימיות התורה, דעת דוקא, דעיקר הענין שיתחדש בימות המשיח הוא [כמ"ש הרמב"ם בסיום וחותם ספרו] כי מלאה הארץ דעה את הוי', דעה דוקא. וגילוי זה יהי' באופן דכמים לים מכסים, היינו שזה יהי' (נוסף על דעת והכרת השכל, גם) בראי' מוחשית, כמו מי הים שנראים בראי' מוחשית. דהנה מבואר בכ"מ בענין הנבראים שבעלמא דאתכסיא שהם ברוגמת דגים שבים שהם בטלים

h) This also relates to the concept that *Mashiach* will teach the entire people *Daas* through the comprehension of *p'nimiyus haTorah*.⁴² For the fundamental new dimension that will be brought out in the era of *Mashiach* is (as *Rambam* writes in the conclusion of the *Mishneh Torah*): "The earth will be filled with the knowledge of G-d."⁴³ This revelation will be [all-encompassing], "as the waters cover the ocean bed."⁴⁵

Moreover, this will not be only an abstract, intellectual awareness, but will be actually seen, as the waters of the sea can be seen. In several sources,⁴⁴ it is explained that the created beings of the hidden realms are like the fish in the sea whose identity is

42. *Likkutei Torah, Vayikra*, p. 17a; see also *Maamarei Admur HaZakein, Parshiyos HaTorah*, Vol. I, p. 261; *Shaar HaEmunah*, ch. 56.

43. *Yeshayahu* 11:9.

44. See *Torah Or*, p. 62b; the *maamar* entitled *Bokea Yam Lifnei Moshe* (published as a separate *kuntres* by Kehot in 5727 and in *Maamarei Admur HaEmuza'I Vayikra*, p. 367ff.; see the sources cited on p. 369).

subsumed to that of the sea to the extent that the existence of the fish is not at all apparent and all that is seen is the waters of the sea.⁴⁵ Similarly, the analogy of “the waters cover[ing] the ocean bed” implies that the revelation of G-dliness will be actually visible like the waters of the sea which cover the created beings it contains and are openly visible.

May it be G-d’s will that the study of these concepts in the Torah lead to the fulfillment of these prophecies in actual fact. Then amidst true peace and tranquility and amidst happiness and gladness of heart, we will proceed to the true and complete redemption led by *Mashiach*. Then “The earth will be filled with the *knowledge* of G-d as the waters cover the ocean bed.”



45. See the *Hadran* on *Rambam's Mishneh Torah, Likkutei Sichos*, Vol. 27, p. 41-42.

להמים, עד שמציאותם של הדגים אינה נראית כלל ומה שנראה הם רק מי הים שמכסים עליהם. ומזה מובן שפירוש כמים לים מכסים הוא שהגילוי דאלקות יהי' אז בראי' מוחשית, כמו מי הים (שמכסים על הנבראים שבתוכם) שהם נראים בראי' מוחשית.

ויהי רצון שמלימוד ענינים אלו בתורה יבואו בקרוב לקיום היעוד (דענינים אלה) בפועל, שמתוך מנוחה אמיתית ומתוך שמחה וטוב לבב נלך לקראת הגאולה האמיתית והשלימה ע"י משיח צדקנו, שאז יהי' מלאה הארץ דעה את הוי' כמים לים מכסים.