

Discourse 18

*“Vayedaber Elo”him et kol HaDevarim HaEileh -
God spoke all these statements”*

Shabbat Parshat Yitro,

18th of Shevat, 5724

By the grace of *HaShem*, blessed is He,

1.

The verse states,⁸³⁷ “God spoke all these statements, saying.” About this the Alter Rebbe points out⁸³⁸ that the word “saying-*Leimor*-לאמר” seems to be superfluous and is not understood, being that it is unlike other places in Torah where the word “saying-*Leimor*-לאמר” is found, in which it means that it should be said to another. In contrast, about the Ten Commandments, this cannot possibly be its meaning, being that all the Jewish people heard, as the verse states,⁸³⁹ “Face to face did *HaShem*-יהוה speak to you.” both “whoever is here, and whoever is not here etc.”⁸⁴⁰

He therefore explains⁸⁴¹ that the word “saying-*Leimor*-לאמר” here means to speak all the words of Torah that already were said to Moshe at Sinai. That is, when each Jew engages in the study of Torah, it literally is the word of *HaShem*-יהוה,

⁸³⁷ Exodus 20:1

⁸³⁸ Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 40b

⁸³⁹ Deuteronomy 5:4

⁸⁴⁰ Deuteronomy 29:14

⁸⁴¹ Torah Ohr *ibid.*; Also see 68c there.

blessed is He, that was said to Moshe at Sinai. That is, just as Moshe received the Torah from Sinai⁸⁴² in a way that “the Indwelling Presence of *HaShem*-יהוה, the *Shechinah*, spoke through the throat of Moshe,”⁸⁴³ the same is so of the study of Torah of each and every Jew.

That is, in addition to the fact that “whosoever reads and studies, the Holy One, blessed is He, reads and studies opposite him,”⁸⁴⁴ in addition to this, even his own speech is solely as [the verse states],⁸⁴⁵ “My tongue shall respond to Your word.” That is, the Torah is “Your word,” but “my tongue shall respond” like a person who repeats after the one who speaks.

However, we must understand the difference between Torah and *mitzvot*. That is, Torah study, even on the loftiest levels, such as when the *Shechinah* speaks through one’s throat, can take place at all times. However, this is not so of fulfilling the *mitzvot*. This is because only when the Holy Temple was standing were the *mitzvot* fulfilled in a state of wholeness and completion.

In contrast, after the destruction of the Holy Temple, most action *mitzvot* were nullified, such as [some] *mitzvot* that relate to the land, and all *mitzvot* that relate to the sacrificial offerings (*Korbanot*). This is unlike the study of Torah, in that

⁸⁴² Mishnah Avot 1:1

⁸⁴³ See Zohar III 232a (Ra’aya Mehemna) 7a, 265a; Midrash Shemot Rabba 3:15; Vayikra Rabba 2:3; Mechilta Yitro (Exodus) 18:19; Likkutei Sichot, Vol. 28, p. 11.

⁸⁴⁴ See Tanna d’Bei Eliyahu Rabba, Ch. 18; Yalkut Shimoni, Eichah, Remez 1,034.

⁸⁴⁵ Psalms 119:172

even nowadays, we study (not only the Mishnah of Nezikin,⁸⁴⁶ but also) the Mishnah of Kodshim⁸⁴⁷ and Taharat⁸⁴⁸ etc.

What is even more wondrous is the fact that the matter of Torah study, in its entirety, is in such a way that “study is greater, since it leads to action,”⁸⁴⁹ but, even so, the study of Torah is also of matters that are impossible for us to fulfill today.

Moreover, even in regard to those *mitzvah* that have survived (meaning that they can be fulfilled in our times), there nevertheless are those within the brotherhood of Jews, including very great individuals, who presently are in a state of difficulty and captivity,⁸⁵⁰ in that they have obstacles, impediments, concealment and hiddenness, caused by those who deny the Giver of the Torah and the Commander of the commandments, and do not permit them to fulfill the *mitzvot*. This is so much so, that even according to Torah law, they are in a state in which “the Merciful One exempts a victim of circumstances that are beyond his control,”⁸⁵¹ and even so, they fulfill the *mitzvot* with complete self-sacrifice (*Mesirat Nefesh*).

What is even more wondrous is the statement in Talmud,⁸⁵² “Had they flogged Chananiah, Mishael and Azariah etc.,” (they would have been unable to withstand the test). Now, there [the Talmud] is talking about [some of] the greatest

⁸⁴⁶ Which primarily deals with civil law.

⁸⁴⁷ Which primarily deals with the services in the Temple, Yerushalayim, Sacrificial offerings etc.

⁸⁴⁸ Which primarily deals with ritual purity and impurity etc.

⁸⁴⁹ Talmud Bavli, Kiddushin 40b

⁸⁵⁰ The Rebbe cried numerous times while saying this discourse when discussing this subject.

⁸⁵¹ Talmud Bavli, Bava Kamma 28b

⁸⁵² Talmud Bavli, Ketubot 33b

people in the [history of the] world, and moreover, there it is in regard to the three cardinal sins, in which a person is obligated to be killed rather than transgress them.⁸⁵³ However, here, even though over the course of a many years they have been obstructed from fulfilling the *mitzvot*, they nevertheless have withstood the test, and continue to withstand the test even now, and fulfill the *mitzvot* with self-sacrifice (*Mesirat Nefesh*) etc.

2.

This may be understood by prefacing with the explanation in a discourse of the Mittler Rebbe,⁸⁵⁴ in connection to an edict to conscript soldiers from the Jewish people and oppress them and cause them to transgress the will of *HaShem*-יהו"ה, blessed is He.

To summarize the content of the discourse; one verse states,⁸⁵⁵ “For *HaShem*-יהו"ה desires His people,” and another verse states,⁸⁵⁶ “*HaShem*-יהו"ה desires those who fear Him,” which refers to the desire (*Ratzon*) of *HaShem*-יהו"ה, blessed is He, the most primary of which is the desire for Torah and *mitzvot*, this being a desire that transcends reason and intellect.

⁸⁵³ Talmud Bavli, Yoma 82a; Sanhedrin 74a; Mishneh Torah, Hilchot Yesodei HaTorah 5:2

⁸⁵⁴ Subsequently printed in Maamarei Admor HaEmtza'ee, Kuntreisim p. 263 and on, (see the citations and notes there, p. 275 and on). At the heading of the discourse it states, “In the seven preceding years when I was at the grave of my father, the Rebbe, whose soul is in Eden, I saw a great prosecution against the young men (of those who hate) Israel... and it is regarding that [prosecution] upon which this teaching is founded.”

⁸⁵⁵ Psalms 149:4

⁸⁵⁶ Psalms 147:11

To preface, as known, there are two kinds of desire (*Ratzon*). There is desire (*Ratzon*) above reason and intellect, and there is a desire (*Ratzon*) below reason and intellect. A desire below reason and intellect is like a person who desires to love something because intellectually, he understands that it is a good thing which should be loved. The opposite can also be, that when a person intellectually understands that something can bring him to ruination, and that he should despise and distance himself from it, he comes to have a desire to hate it. This is because his desire entirely accords to reason and intellect.

However, a desire (*Ratzon*) that transcends reason and intellect is such that his desire to do, to love, or to hate something, is without reason, in a way of stubbornness. (On the contrary, according to reason and intellect he should have the opposite desire etc.) However, this matter of stubbornness only applies in man below, whereas above, in *HaShem's* יהו"ה Godliness, stubbornness does not apply, Heaven forbid to think so. Rather, Above in *HaShem's* יהו"ה Godliness it is in a way that the reason for His desire is a hidden reason that is not grasped in the intellect of created beings. This is the way of the general Supernal desire of *HaShem* יהו"ה, blessed is He, for Torah and *mitzvot*.

Now, even though in the *mitzvot* themselves, there is a distinction between those *mitzvot* known as *Chukim* and those *mitzvot* known as *Mishpatim*, in that *Chukim* refer to statutes that are decrees of the King without reason, such as the Red Heifer (*Parah Adumah*) and [the forbidden] mixture of

Shaatnez, and as our sages, of blessed memory, stated,⁸⁵⁷ “Satan and the nations of the world taunt the Jewish people, saying, ‘What is this commandment and what reason is there for it?’”

In contrast, those *mitzvot* known as *Mishpatim* have reason and sound judgment as to why they should be done. An example is the *mitzvah* of Sukkah, as the verse states,⁸⁵⁸ “You shall dwell in Sukkot... so that your generations will know etc.” Similarly, this is so of the [prohibition of] the Geed HaNasheh, as the verse states,⁸⁵⁹ “Therefore the children of Israel are not to eat the sinew on the hip-socket etc.”

There are other *mitzvot* such as these. However, these reasons are only to respond to Satan and the nations of the world, whereas the true reason that *HaShem*-יהו"ה, blessed is He, desired this *mitzvah*, (and this certainly applies to the particulars of the *mitzvot*),⁸⁶⁰ is a hidden reason that is not grasped in the intellect of created beings.

This is as explained in Iggeret HaKodesh,⁸⁶¹ that the reasons for the *mitzvot* were not revealed and transcend intellect and understanding. Even though there are some places [in Torah] that reveal and explain a reason that we seemingly understand, this reason is not the sole and ultimate reason or its limits, but rather, within it is manifest inner recesses of hidden wisdom that transcend intellect and understanding.

This then is how the Jewish people fulfill the *mitzvot*, [in a way that transcends intellect and understanding] for they

⁸⁵⁷ Rashi to Numbers 19:2

⁸⁵⁸ Leviticus 23:42-43

⁸⁵⁹ Genesis 32:33

⁸⁶⁰ See Moreh Nevuchim, Part 3, Ch. 26

⁸⁶¹ Tanya, Iggeret HaKodesh, Epistle 19 (128a)

know that there is a hidden reason that transcends their understanding and comprehension. By way of analogy, this is like a wise sage who says very deep things, and a simple person who cannot at all compare to him, hears and repeats the letters [of the words he spoke], though he has no understanding of the deep intellect contained in them, but only has faith that because they were said by the great sage, there indeed is deep intellect in them etc.

3.

However, we must understand this. That is, since the *mitzvot* are the will (*Ratzon*) of *HaShem*-יהו"ה, blessed is He, why is it that many *mitzvot* were nullified after the destruction of the Holy Temple, so that all that remains of the 248-רמ"ח positive action *mitzvot* are only 87-פ"ז *mitzvot*⁸⁶² (and only the 365-שס"ה prohibitive *mitzvot* remain complete and whole.)

Even though it true that “because of our sins we were exiled from our land etc.,”⁸⁶³ it nonetheless is very astonishing to say that because they transgressed the will of *HaShem*-יהו"ה, blessed is He, by not fulfilling the *mitzvot*, the punishment should be that so many *mitzvot* would be lost and nullified. At first glance, it would be more appropriate to punish them through other matters, such as through their bodies or their money etc., so that they would repent and fulfill the *mitzvot*, and all the *mitzvot* would remain in complete and whole.

⁸⁶² Also see Likkutei Torah, Shlach 43d; *Hemshech* “v’Kachah” 5637, Ch. 53 (Sefer HaMaamarim 5637 Vol. 2, p. 509 and on).

⁸⁶³ See the Musaf liturgy of the holidays.

However, the explanation is that *HaShem*-יהו"ה, blessed is He, desires to bestow goodness to the Jewish people by their fulfilling His desire through Torah and *mitzvot*. This is analogous to someone who loves his friend, and want to bestow goodness to him etc. Now, just as in the analogy, if his friend does the opposite of his will, this causes the love and desire to bestow goodness upon him to dissipate, this likewise is so Above, that when the Jewish people transgressed *HaShem's*-יהו"ה will, blessed is He, this caused His blessed desire and will to withdraw from them etc.

With the above in mind, it is understood that the reason some *mitzvot* were nullified after the destruction of the Holy Temple is not a matter punishment, but is the result of the withdrawal of the desire etc. [This is the inner reason for the warnings and chastisements of the prophets to the Jewish people about their lack of fulfilling Torah and *mitzvot*. Namely, it is not only because they thereby will be caused to lack physical bestowals etc., but because this causes the withdrawal of *HaShem's*-יהו"ה desire, Heaven forbid.]

Even so, His desire (*Ratzon*) was not completely withdrawn, which is why 87-ז"פ *mitzvot*, by the world is sustained in its existence remain, as the verse states,⁸⁶⁴ "If not for [the fulfilment of] my covenant [day and night, I would not have set the laws of heaven and earth.]"

However, all the above refers to the positive action *mitzvot*, whereas the prohibitive *mitzvot* remain whole and as long as there are still positive *mitzvot*, even if only a minority of them, the prohibitive *mitzvot* can never be nullified.

⁸⁶⁴ Jeremiah 33:25

Now, by way of analogy, this may be understood from a doctor who warns his patient not eat certain foods that are damaging to his health, and [also] gives him medicinal remedies by which to strengthen his body. Now, in regard to medicines, there are various medicines that differ from each other from one extreme to the other extreme, all of which are [administered] according to the condition of the patient. That is, he is administered the medicines according to his illness, whether in smaller quantities or greater quantities etc.

However, in regard to the doctor's warnings, regardless of whether the patient was given a great amount of medicine or a small amount of medicine, he must take care be to follow all the instructions and warnings of the doctor. For, if he does not do so, in even a single matter, the medicines will be ineffective and of no benefit to him.

Now, from the above we can understand the difference between the positive action *mitzvot* and the negative prohibitive *mitzvot*. That is, the matter of the positive *mitzvot* is to affect a drawing down of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, (similar to the medicines, which draw vitality down and strengthen the body). In this there are various levels, such as during the time of the Holy Temple and during the time of exile, all according to the condition of the Jewish people, [meaning], to the extent that they can draw down the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, in actuality.

However, in regard to the negative prohibitive *mitzvot*, since their purpose is to prevent any obstructions, so that he will a fitting receptacle for that which is drawn down etc., (similar

to the doctor's warnings to refrain from things that are harmful to one's health), in this there is no distinction between the condition of the Jewish people [in one period, and their condition in another period].

That is, even during the time of the exile and destruction of the Holy Temple, when it only is possible for them to fulfill a minority of the [positive] *mitzvot*, it nevertheless is necessary to guard against transgressing all 365-ה"ש negative prohibitive *mitzvot*. (On the contrary, just as in the analogy of a sick person, according to the severity of the illness, the need for greater care is even more necessary.) For, Heaven forbid, if they transgress even a single prohibition, the positive action *mitzvot* (the medicines) will be of no benefit until they repent etc.

4.

Now, even after the destruction of the Holy Temple, whereupon all that survive of the positive *mitzvot* are 87-ז"פ *mitzvot*, nonetheless the quality of judgment-*Din* continues to prosecute against the Jewish people, saying that even the *mitzvot* that Jewish people indeed do, are done [by habit, like] "the commands of men done by rote,"⁸⁶⁵ and lack love and fear of *HaShem*-יהו"ה, blessed is He, these being the two wings by which the *mitzvot* fly above.⁸⁶⁶ Thus, the quality of judgment (*Din*) argues that the Holy One, blessed is He, should even withdraw His desire from the 87-ז"פ remaining positive *mitzvot* Heaven forbid.

⁸⁶⁵ Isaiah 29:13

⁸⁶⁶ Tikkunei Zohar, Tikkun 10 (25b); Also see Tanya, Ch. 39.

However, to nullify this, the Holy One, blessed is He, set it in the hearts of the kings [and rulers] of the nations of the world to make decrees against some of the Jewish people, [and they too are but a small minority, similar to the verse,⁸⁶⁷ “A multitude of them shall perish,” in that “whoever amongst them perishes, even a single individual, is considered before Me to be a multitude”],⁸⁶⁸ causing them to be in a state of being incapable of fulfilling the *mitzvot*, until a person says, “Woe is me,”⁸⁶⁹ “My God, my God, why have You forsaken me.”⁸⁷⁰

However, being that he is anguished over the fact that it is impossible for him to fulfill the *mitzvot*, and cries out about it, this indicates and reveals that his desire and pleasure is in fulfilling the *mitzvot*, meaning that it is not in a way of “the commands of men done by rote,” but is rather something that touches and moves him in the innermost depths of his soul etc.

This is why he cries out about his inability to fulfill them. (For, as known,⁸⁷¹ the pain is commensurate to the pleasure. In other words, to the degree that one delights over something, to that degree he will be pained over its absence.) When he then has the opportunity to fulfill a certain *mitzvah*, he will fulfill it with great enthusiasm, passion, and great pleasure, because until now, he was in a state of “a parched and thirsty land etc.”⁸⁷²

⁸⁶⁷ Exodus 19:21

⁸⁶⁸ Rashi to Exodus 19:21 citing Mechilta there.

⁸⁶⁹ Micah 7:1

⁸⁷⁰ Psalms 22:2

⁸⁷¹ See Maamarei Admor HaZaken 5569 p. 271; Shaarei Teshuvah of the Mittler Rebbe, Vol. 1, p. 54c-d; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 6.

⁸⁷² Psalms 63:2

This then, removes the above-mentioned prosecution over the 87-י"ז remaining positive *mitzvot*, and beyond this, it causes the Holy One, blessed is He, to return to granting the Jewish people all the other *mitzvot* that were nullified with the destruction of the Holy Temple.

With the above in mind, we can understand that the fact that some Jews are in a state of being incapable of fulfilling Torah and *mitzvot*, is not a matter of punishment, Heaven forbid, but on the contrary, is a matter of kindness. [This is as explained in the previous discourses,⁸⁷³ that Torah is the Torah of kindness⁸⁷⁴ etc.]

That is, the intention in this is to nullify the accusation about the 87-י"ז remaining positive *mitzvot*, and to reveal that they are not fulfilled like “the commandments of men done by rote,” but are rather fulfilled out of desire and pleasure, to the extent that this nullifies the matter of the destruction of the Holy Temple in its entirety and brings about the building of the third Holy Temple etc., at which time the Jewish people will be able to fulfill **all** the *mitzvot* in their completeness.

5.

However, we must still better understand this. For, at first glance, to nullify the accusation against the 87-י"ז remaining *mitzvot* by way of revealing the desire and pleasure in Torah and *mitzvot*, which comes to be pronounced by virtue

⁸⁷³ See the preceding discourse of this year, 5724, entitled “*Bati LeGani* – I have come to My garden,” Discourse 17, Ch. 5.

⁸⁷⁴ Proverbs 31:26

of the anguish caused by the inability to fulfill Torah and *mitzvot*, the pain of a single Jew (about whom it states,⁸⁷⁵ “The entire world was created as companions (*Letzavot*-לצוות) of this one etc.,”) should be enough to nullify the accusation and affect that the 87-פ”ז *mitzvot* will remain, by which the world would be sustained. This being so, why must many Jews be scattered by the Holy One, blessed is He, amongst the nations of the world, and be in a state of suffering from obstacles and obstructions etc.?

However, the explanation is that, as known, the totality of the Jewish people include six-hundred thousand souls, that are the general vitality of the world at large, which was created for their sake. Each one is a general inclusive soul that relates to one six-hundred thousandth of the world at large etc.⁸⁷⁶

Nonetheless, we still must understand this from another perspective. For, we see that as a result of being in a state in which the Jewish people are forbidden to fulfill Torah and *mitzvot*, there are some who become completely sunken etc., until they no longer even have the matter of anguish and crying etc.

However, the explanation is that the verse states,⁸⁷⁷ “They will be elucidated and clarified and refined by many; the wicked will act wickedly [and not understand, but the wise will understand].” In other words, before Moshiach comes, it will be necessary to nullify the admixture of good and evil, which is

⁸⁷⁵ Talmud Bavli, Brachot 6b; See the introduction to Pirush HaMishnayot of the Rambam.

⁸⁷⁶ The continuation of the explanation is missing. (See, however, Maamarei Admor HaEmtza'ee, Kuntreisim ibid., p. 272).

⁸⁷⁷ Daniel 12:10

compared to refining silver. That is, as long as the silver has not been clarified and refined of all the dross and waste, even the dross includes some silver in it. However, once the silver is refined until no dross is left in it, but only very pure and refined silver, there likewise is no remnant of silver in the dross.

The same is so in the analogue, that through the refinement and clarification, the wicked is recognized as being wicked and he then leaves the general whole of the Jewish people, and can no longer cause them ruin. However, this only is in a way that he leaves the general whole. However, generally it is the opposite, that when there is a state in which the Jewish people are not permitted to fulfill Torah and *mitzvot*, this arouses the anguish and cry in the Jewish people etc., through which the accusation is nullified etc., as explained above at length.

6.

Now, according to the above, we also should explain the teaching of our sages, of blessed memory,⁸⁷⁸ “Avraham said before the Holy One, blessed is He: ‘Master of the world, perhaps the Jewish people will sin before You, Heaven forbid’, etc. [The Holy One, blessed is He] answered him: ‘Take for Me three heifers etc.’⁸⁷⁹ (That is, the sacrificial offerings (*Korbanot*) will atone for them).⁸⁸⁰ He said before Him: ‘This works out well when the Holy Temple is standing, but when the

⁸⁷⁸ Talmud Bavli, Megillah 31b

⁸⁷⁹ Genesis 15:9

⁸⁸⁰ See Rashi to Megillah 31b *ibid*.

Holy Temple is not standing what will be of them?’ [The Holy One, blessed is He] answered him: ‘I already have established the order of the offerings for them, and whenever they read these [portions], I will deem it as if they actually sacrificed an offering before Me, (as in the teaching of our sages, of blessed memory,⁸⁸¹ “Whosoever engages in studying the Torah about the burnt offering, it is considered as if he offered a burnt offering”) and I will pardon them of all their iniquities.”’

Now, at first glance, if the study of Torah has the power to atone as if he brought a sacrificial offering, why then is the study of Torah not also effective when the Holy Temple is standing, and it specifically is necessary to bring a sacrificial offering?

However, the explanation is that the importance of studying Torah in place of the sacrificial offerings, is because he is anguished over not being able to actually bring a sacrificial offering. Thus, being that his anguish indicates the pleasure he would have if he could [actually] bring the sacrificial offering, the anguish is therefore considered as being tantamount to pleasure, and in studying Torah, comes to to be the “wings that cause flight in ascending above.”⁸⁸² It thus is considered as if he brought the offering etc.

Now, about the precise wording “**as if**-*K’Eeloo*-כאילו he brought the offering,” the [prefix] letter *Khaf*-כ hints at the aspect of the Crown-*Keter* (pleasure and desire). That is, even though, in and of itself, Torah study is the aspect of Wisdom-

⁸⁸¹ See Talmud Bavli, Menachot 110a; Likkutei Sichot Vol. 18, p. 413; Vol. 32 p. 37.

⁸⁸² Tikkunei Zohar, Tikkun 10 (25b); Also see Tanya, Ch. 39.

Chochmah, being that “the Torah came forth from Wisdom-*Chochmah*,”⁸⁸³ nevertheless, through the anguish in studying the Torah, (that he cannot bring the actual sacrificial offering), this is considered as being tantamount to pleasure (*Taanug*) and thus ascends to the aspect of the Crown-*Keter* (pleasure and desire), the root of the *mitzvot*, in that the *mitzvot* are what *HaShem*-יהוה desires, blessed is He.

However, all this, that the anguish is considered as tantamount to pleasure, applies only when bringing the actual sacrificial offerings is impossible. However, when the Holy Temple is standing, the desire and pleasure must be expressed by actually bringing the sacrificial offering, and Torah study alone is insufficient by itself. This is because one must study Torah for the sake of doing, and if one does not do the Torah that he learns, about him the verse states,⁸⁸⁴ “But to the wicked, God said, ‘What have you in recounting My decrees [and bearing My covenant upon your mouth.]’”⁸⁸⁵

7.

This then, is the meaning of the verse,⁸⁸⁶ “God spoke all these statements, saying (*Leimor*-לֵאמֹר).” That is, this specifically refers to the superiority of Torah study, because this can be done at all times, even on the loftiest level, to the point

⁸⁸³ Zohar II 62a; 85a; 121a

⁸⁸⁴ Psalms 50:16

⁸⁸⁵ See, however, Hilchot Talmud Torah of the Alter Rebbe 4:3; Also see the discourse entitled “*Teekoo BaChodesh Shofar* – Blow the Shofar at the renewal of the moon,” 5718, translated in The Teachings of The Rebbe 5718, Vol. 2, Discourse 31, Ch. 3.

⁸⁸⁶ Exodus 20:1

that it can be like “the Indwelling Presence of *HaShem*-יהו"ה, the *Shechinah*, speaking through his throat,” (as explained above).

In contrast, this is not so of the *mitzvot*, in which there are those who are in a state and standing of having obstacles and hindrances to fulfilling the *mitzvot*, as explained above. The intention in this is to ensure and challenge the Jewish people to reveal to what degree Torah and *mitzvot* are precious to them and touch the innermost depths of their souls.

Because of this they stand steadfastly with self-sacrifice (*Mesirat Nefesh*), not only in the well-known three cardinal sins, but in all matters of Torah and *mitzvot*, including the matter [expressed in the verse],⁸⁸⁷ “make them known to your children and your children’s children – the day that you stood before *HaShem*-יהו"ה your God, at Chorev etc.” That is, they uphold generations upon generations of Jewish people who desire to study Torah and fulfill the *mitzvot*. Through this, they affect that there will be no accusation against the Jewish people etc., as explained above at length.

May it be desirable before *HaShem*-יהו"ה, blessed is He, that in the very near future, He will say “Enough!” to our troubles,⁸⁸⁸ and will take us out of constraint into expansiveness, like all the particular matters that were explained about this by his honorable holiness, my father-in-law, the Rebbe,⁸⁸⁹ in regard to the words of the Alter Rebbe.⁸⁹⁰

⁸⁸⁷ Deuteronomy 4:9-10

⁸⁸⁸ See Zohar III 251b; Rashi to Genesis 43:14

⁸⁸⁹ See the Sichah talk of the 19th of Kislev 5699 (Sefer HaSichot 5699 p. 315)

⁸⁹⁰ The conclusion of this discourse is missing. However, it is also recalled that it was mentioned that the entire world is equally balanced and through a single

deed one tips the scales of the entire world to toward merit. (See Mishneh Torah, Hilchot Teshuvah 3:4.)