

Discourse 7

“Bereishit Bara Elokim - In the beginning God created”

Delivered on Shabbat Parshat Bereishit,
Shabbat Mevarchim Marcheshvan, 5726
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁴⁸ “In the beginning God created the heavens and the earth.” About this, his honorable holiness, the Rebbe Rashab, whose soul is in Eden, brings³⁴⁹ the commentary of Rashi, the mention of whom brings blessings,³⁵⁰ “Rabbi Yitzchak said, ‘The Torah should have started with the verse,³⁵¹ ‘This month shall be for you etc.’ This being so, why did it begin with the account of Creation? Because of [that which is expressed in] the verse,³⁵² ‘The strength of His deeds He declared to His people, [to give them the heritage of the nations].’ For, should the nations of the world say to Israel, ‘You are thieves etc.,’ they should reply to them, ‘The whole

³⁴⁸ Genesis 1:1

³⁴⁹ At the beginning of the discourse entitled “*Bereishit Bara*” 5676 (*Hemshech* 5672 Vol. 2, p. 1,175); Also see the discourse by this title of the years 5715 and 5716 (*Sefer HaMaamarim* 5715 p. 19 and on; *Sefer HaMaamarim* 5716, p. 41 and on, translated in *The Teachings of The Rebbe* 5715, Discourse 3, and *The Teachings of The Rebbe* 5716, Discourse 5).

³⁵⁰ Rashi to Genesis 1:1

³⁵¹ Exodus 12:2

³⁵² Psalms 111:6

earth belongs to the Holy One, blessed is He. He created it, and gave it to whomever is upright in His eyes etc.”

[The Rebbe Rashab] continues and explains that it indeed is wondrous that the creation of the heavens and earth is discussed in the Torah, since the name Torah-תורה is of the same root as “instruction-*Hora’ah*-הוראה,”³⁵³ and it is a book of laws. This being so, how is it applicable for the Torah to discuss the creation of the world etc. (That is, it does not apply to say that because we must respond to the accusations of the nations of the world, the Torah therefore discusses matters that have no relation to Torah.³⁵⁴ It therefore must be said that this matter also relates to Torah.)

We also must understand the [continuation of the] verse,³⁵⁵ “To give them the heritage of the nations,” as well as the meaning of, “He gave it to whomever is upright in His eyes etc.”

2.

He continues the discourse and states that to understand this, we must preface by explaining [the verse],³⁵⁶ “*HaShem*-יהוה is a God of knowledges (*De’ot*-דעות),” [in the plural]

³⁵³ See Radak to Psalms 19:8; Sefer HaShoroshim of the Radak, section on the root “*Yarah*-ירא.”

³⁵⁴ Also see Torat Menachem, Sefer HaMaamarim Adar, p. 107.

³⁵⁵ Psalms 111:6

³⁵⁶ Samuel I 2:3

indicating two knowledges,³⁵⁷ the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at Tachton*).³⁵⁸

The upper knowledge (*Da'at Elyon*) is that Above is something (*Yesh*) and below is nothing (*Ayin*), whereas the lower knowledge (*Da'at Tachton*) is that below is “something” (*Yesh*) and Above is “nothing” (*Ayin*). Nonetheless, there is no contradiction between them, since both are within the Godly light itself (which is why the verse states, “For *HaShem*-יהוה is a God of knowledges”).

They rather are two aspects of “nothing” (*Ayin*). The upper knowledge (*Da'at Elyon*) is the “nothing” (*Ayin*) of the True Something (*Yesh HaAmeete*), this being the aspect of the light (*Ohr*) as it is drawn from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה Himself, blessed is He. [This aspect] is nothing (*Ayin*) in the very essence of its being.

In contrast, the lower knowledge (*Da'at Tachton*) is the “nothing” (*Ayin*) of the novel existence of “something” (*Yesh*) and is a radiance of the radiance, which becomes the source for the [created] something (*Yesh*). It is called only “nothing” (*Ayin*) because it is not grasped and because it is intangible and thus is unlike the [created] “something” (*Yesh*), which is in a state of the actual tangible existence of something.

He continues in the discourse [and explains] that just as Above there are two knowledges (*De'ot*), these being the upper knowledge (*Da'at Elyon*) and the lower knowledge (*Da'at*

³⁵⁷ See Tikkunei Zohar, beginning of Tikkun 69.

³⁵⁸ See Torah Ohr, Yitro 68a; Likkutei Torah, Re'eh 23d; Shemini Atzeret 83a, and elsewhere.

Tachton), so too, in man there likewise must be two knowledges (*De'ot*). [This is because man includes all matters that are in the chaining down of the worlds³⁵⁹ (*Seder Hishtalshelut*),³⁶⁰ from the highest heights to the lowest depths.]³⁶¹ [That is, they must include] both the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה, blessed is He, (the upper knowledge – *Da'at Elyon*) as well as His Lower Unity (*Yichuda Tata'ah*) (the lower knowledge – *Da'at Tachton*).

This is the matter of the union of [the Name] *HaShem*-יהו"ה with His title God-*Elohi'm*-אלהי"ם,³⁶² in which the union (*Yichud*) is in two ways, that of the Upper Unity (*Yichuda Ila'ah*)³⁶³ and that of the Lower Unity (*Yichuda Tata'ah*).³⁶⁴

This refers to the matter of inter-weaving (*Shiluv*) His title Lord-*Adona'y*-אדני"י within His Name *HaShem*-יהו"ה [יאהדונה"י] or the inter-weaving (*Shiluv*) of His Name *HaShem*-יהו"ה within His title Lord-*Adona'y*-אדני"י [איאהדונה"י].

When the inter-weaving (*Shiluv*) is of His title Lord-*Adona'y*-אדני"י within His Name *HaShem*-יהו"ה [יאהדונה"י], His Name *HaShem*-יהו"ה dominates over His title Lord-*Adona'y*-אדני"י.

³⁵⁹ See *Sefer HaMashalim* of Rabbi Yosef Gikatilla, translated as *The Book of Allegories*, Section 1, and elsewhere.

³⁶⁰ There are some individual redactors who recall that the Rebbe added, "Similar to what our sages, of blessed memory, taught, "The feet of the animal-*Chayot* angels correspond to them all" (Talmud Bavli, Chagigah 13a; See Tanya, Likkutei Amarim, Ch. 13).

³⁶¹ See Likkutei Torah, Shemini Atzeret 89b; Maamarei Admor HaZaken 5565 Vol. 2, p. 935 and on; *Sefer HaMaamarim* 5626 p. 242 and on.

³⁶² See the introduction to *Imrei Binah* of the Mittler Rebbe, translated as *The Gateway to Understanding*.

³⁶³ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Intrinsic Being* (*Shaar HaHavayah*) and on.

³⁶⁴ See *Shaarei Orah* of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate One (*Malchut*) and on.

אדנ"י, this being the aspect of the Upper Unity (*Yichuda Ila'ah*). When the inter-weaving is of His Name *HaShem*-יהו"ה within His title Lord-*Adona*"ע-אדנ"י [אידיהנוי"ה], this is the dominance of His title Lord-*Adona*"ע-אדנ"י over His Name *HaShem*-יהו"ה, this being the aspect of the Lower Unity (*Yichuda Tata'ah*).

In the same way, there likewise are these two knowledges (*De'ot*) in Torah. This refers to the matter of “the bread from the earth” (*Lechem Min HaAretz*), referring to the revealed parts of the Torah (*Galya d'Torah*), and the matter of “the bread from the heavens” (*Lechem Min HaShamayim*) referring to the inner aspect of the Torah (*Pnimiyyut HaTorah*).

More generally, “the bread from the earth” refers to what was given to them immediately following the exodus from Egypt, whereas “the bread from the heavens” refers to the general matter of the giving of the Torah, which also includes the revealed parts of the Torah (*Galya d'Torah*), in that this too is included in the aspect of the Upper Knowledge (*Da'at Elyon*).

In other words, “the bread from the earth” is knowledge of the Lower Knowledge (*Da'at Tachton*) that relates to the matter of affecting refinements (*Birurim*) from below to Above. Through this, there is caused to be the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלה"ם in a state of inter-weaving, (*Shiluv*) in which His Name *HaShem*-יהו"ה is inter-woven within His title Lord-*Adona*"ע-אדנ"י [אידיהנוי"ה].

In contrast, “the bread from the heavens” is the union (*Yichud*) of *HaShem*-יהו"ה and His title God-*Elohi*"מ-אלה"ם in a state of inter-weaving in which His title Lord-*Adona*"ע-אדנ"י

is woven within His Name *HaShem*-יהו"ה [יאהדונה"י], this being the aspect of the Upper Knowledge (*Da'at Elyon*).

3.

He concludes in the discourse³⁶⁵ that based on this, we can understand why Rashi [brought the statement] that the Torah should have started with the verse,³⁶⁶ “This month shall be for you etc.” This is because the verse, “In the beginning-*Bereishit*-בראשית,” and the verse, “This month-*HaChodesh*-החודש,” represent two modes of conduct from Above by which we can come to know the greatness of the Creator.

That is, there is the natural mode of conduct and there is the miraculous mode of conduct, (as it states in *Akeida*).³⁶⁷ These are similar to the two matters of the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*), and the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-יהו"ה and the Lower Unity of *HaShem*-יהו"ה *Yichuda Tata'ah*).

The verse, “In the beginning-*Bereishit*-בראשית etc.,” refers to the natural mode of conduct (*HaTeva*-הטבע), this being the aspect of the Lower Knowledge (*Da'at Tachton*) and the Lower Unity (*Yichuda Tata'ah*). This is the matter of the month of Tishrei, the time when the world was created to be in the conduct of the natural order (*HaTeva*-הטבע).

³⁶⁵ On p. 1,181 there.

³⁶⁶ Exodus 12:2

³⁶⁷ *Akeida*, Shaar 38 to Exodus 12:2, cited and explained in *Ohr HaTorah*, *Bereishit* 18b and on; *Sefer HaMaamarim* 5654 p. 131 and on; *Hemshech* 5666 p. 156; *Sefer HaMaamarim* 5678 p. 225; Also see *Likkutei Sichot* Vol. 17 p. 152 and on. [Also see at length in *Gevurot HaShem* of the Maharal of Prague.]

In contrast, the verse, “This month-*HaChodesh*-הַחֹדֶשׁ” which refers to the month of Nissan, is the matter of the conduct that transcends the natural order. This is the aspect of the Upper Knowledge (*Da’at Elyon*) and the Upper Unity (*Yichuda Ila’ah*) of *HaShem*-יהו"ה, blessed is He. This is as stated in Midrash,³⁶⁸ “When He (the Holy One, blessed is He), chose Yaakov and his descendants, (as it states,³⁶⁹ “He will choose our heritage for us, the pride of Yaakov that He loves always”), He set the beginnings of the months of redemption (in his world), this being the matter of overriding and nullifying the natural order and conduct of the world, such as in the miracles and wonders that took place in the exodus from Egypt etc.

This then, is the meaning [of Rashi’s statement] that the Torah should have started with the verse, “This month shall be for you etc.” For, since the Torah is included in the aspect of the Upper Knowledge (*Da’at Elyon*), it should have started with the verse, “This month shall be for you,” which is the matter of the Upper Knowledge (*Da’at Elyon*), as explained above.

This being so, why does it begin with the account of Creation? Because of [that which is expressed in] the verse,³⁷⁰ “The strength of His deeds He declared to His people.” “The strength of His deeds” refers to His power and dominion over the natural order (*HaTeva*-הַטֵּבָע).³⁷¹ This refers to the matter of refinements (*Birurim*) from below to Above, which is the aspect of the Lower Knowledge (*Da’at Tachton*).

³⁶⁸ Midrash Shemot Rabba 15:11

³⁶⁹ Psalms 47:5

³⁷⁰ Psalms 111:6

³⁷¹ Also see *Hemshech* 5672 *ibid.* p. 1,153.

The reason this was also written of in the Torah is because even though the refinements of the Lower Knowledge (*Da'at Tachton*) are the refinements (*Birurim*) of *HaShem's*-יהו"ה Name of *Ba''N*-ב'ן-52 [י'ר'ד ה"ה ו"ו ה"ה], nonetheless, this matter also comes about through the radiance of His Name of *Ma''H*-מ"ה-45 [י'ר'ד ה"ה ו"ו ה"ה]. This is why this matter is discussed in the Torah, since it is His Name of *Ma''H*-מ"ה-45 [י'ר'ד ה"ה ו"ו ה"ה].

This then, is the meaning of, “All the earth belongs to the Holy One, blessed is He. He created it and gave it to whomever is upright in His eyes.” For, the matter of giving (*Netinah*-נתינה) is from *HaShem's*-יהו"ה Name of *Ma''H*-מ"ה-45, this being the aspect of drawing down from Above to below. This is also the meaning of “to whomever is upright-*l'Asher Yashar* ישר-לאשר,” as in the verse,³⁷² “[For *HaShem*-יהו"ה is righteous, He loves righteousness,] their faces will behold uprightness-*Yashar* ישר.”

It can be said that this is why we read the Torah portion of Bereishit, which discusses the conduct of the world according to the natural order, at the beginning of the year. For, it is then that we begin serving *HaShem*-יהו"ה, blessed is He, in the world, in affecting refinements (*Birurim*) from below to Above.

The empowerment for this comes through reading about this in the Torah. This is as explained before, that even the refinements (*Birurim*) of *HaShem's*-יהו"ה Name of *Ba''N*-ב'ן-52 [י'ר'ד ה"ה ו"ו ה"ה] come through the radiance of His Name of

³⁷² Psalms 11:7

Ma" H-m" 45 [י"ד ה"א וא"ו ה"א], which is the matter of the Torah.

That is, this is what grants the empowerment to affect refinements (*Birurim*) throughout the entire year, drawn forth through reading the Torah on Shabbat Bereishit, which is a general all-inclusive Shabbat. This is as in the saying of his honorable holiness, my father-in-law, the Rebbe,³⁷³ “The way that a person conducts himself on Shabbat Bereishit is drawn forth throughout the entire year.”

4.

Now, we can add to this in greater detail, that the two matters of the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*), which are the Upper Unity (*Yichuda Ila'ah*) of *HaShem*-ה'יהו, blessed is He, and His Lower Unity (*Yichuda Tata'ah*), are also present in [the verse], “In the beginning (*Bereishit*-בראשית)” itself. It is in this regard that the verse states, “In the beginning God created the heavens and the earth.”

That is, the difference between the heavens and the earth is similar to the difference between the Upper Knowledge (*Da'at Elyon*) and the Upper Unity (*Yichuda Ila'ah*), and the Lower Knowledge (*Da'at Tachton*) and the Lower Unity (*Yichuda Tata'ah*).³⁷⁴

In this itself, there is the order [of the verse], “In the beginning God created the heavens and the earth,” in which the

³⁷³ See Likkutei Sichot, Vol. 20, p. 556 in the note.

³⁷⁴ Likkutei Torah, Eikev 15b

heavens precede the earth. This is like the teaching that the Torah should have started with the verse, “This month shall be for you,” (which is the Upper Knowledge (*Da’at Elyon*) and the Upper Unity (*Yichuda Ila’ah*)). Then there is the order in the verse,³⁷⁵ “On the day that *HaShem* God-*HaShem Elohi”m* אלהים יהוה made earth and heaven,” in which the earth precedes the heavens. This is similar to the Torah beginning with the account of Creation, (which is the Lower Knowledge (*Da’at Tachton*) and the Lower Unity (*Yichuda Tata’ah*)).

The general explanation is that the precedence of the heavens to the earth is the order of creation as it stems from the aspect of revelations (*Giluyim*) etc., as a result of which there is a superiority to the Upper Knowledge (*Da’at Tachton*) and the Upper Unity (*Yichuda Ila’ah*). However, in regard to *HaShem*’s יהוה-ה-**intention** in the creation, the general matter of which, is that there should be the toil of affecting refinements (*Birurim*) specifically from below to Above, the earth precedes the heavens. From this perspective there specifically is a superiority to the toil done in the aspect of the Lower Knowledge (*Da’at Tachton*) and the Lower Unity (*Yichuda Tata’ah*).

5.

The explanation is that the beginning and primary aspect of serving *HaShem* יהוה-ה, blessed is He, is specifically in the Lower Knowledge (*Da’at Tachton*) and the Lower Unity

³⁷⁵ Genesis 2:4

(*Yichuda Tata'ah*). This is why the Torah starts with the account of creation, referring to the matter of affecting refinements (*Birurim*) from below to Above.

This toil is in the way indicated by the verse, “The strength of His deeds He declared to His people, to give them the heritage of the nations.” That is, He first gave it to them, and then took it from them and gave it to us, which is brought about through our deeds and toil in serving Him by refining the world. This is why fulfilling Torah and *mitzvot* must specifically be done in a way of manifestation within the natural order. (This is like the known story about the Alter Rebbe regarding Kiddush Levanah.)³⁷⁶

The same applies to affecting the refinement of the body and animalistic soul, which is the general reason for the soul descending into the body. That is, it did not descend to repair itself, being that the soul does not at all require repair,³⁷⁷ being that it already is repaired. This is because it is rooted in *HaShem*’s יהו"ה Name of *Ma" H-מ"ה-45* [י"ד ה"א וא"ו ה"א], (which shares the numerical value of “*Man-Adam-אדם-45*”)³⁷⁸ and is the aspect of the world of Repair-*Tikkun*.³⁷⁹

Rather, its descent to below is to repair the body and the animalistic soul etc. This is why serving *HaShem*-יהו"ה, blessed is He, must be in a way of “the strength of His **deeds**” (*Ko'ach Ma'asav-כח מעשיו*), which is the matter of action (*Ma'aseh-*

³⁷⁶ See the Sichah talk of the 19th of Kislev 5692 (Likkutei Dibburim Vol. 4, p. 752b and on); Also see Likkutei Sichot, Vol. 5, p. 80.

³⁷⁷ Tanya, Likkutei Amarim, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1

³⁷⁸ See Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3

³⁷⁹ See Shaarei Teshuvah of the Mittler Rebbe, p. 80d, 141b

מעשה), and is (also) a word that indicates force (*Kefiyah-*כפיה).³⁸⁰

This [force] refers to the toil in having self-restraint (*Iktafiya-*אתכפיא) (such that even one's study of Torah must specifically be in a way that deviates from his norm, as known³⁸¹ about the superiority of one who reviews his studies a hundred and one times, being that this is beyond what he is accustomed to.)

This is the general matter of the superiority of those who serve *HaShem*-יהו"ה, blessed is He, with their bodies, in comparison to those who serve *HaShem*-יהו"ה, blessed is He, with their souls,³⁸² this being the superiority of the toil of having self-restraint (*Iktafiya*). Because this is a novelty, it therefore causes pleasure Above, as known from the analogy of the talking bird.³⁸³

This then, is why the Torah starts with "In the beginning-*Bereishit*-בראשית," being that this is the beginning and primary aspect in serving *HaShem*-יהו"ה, blessed is He. Only after this do we come to serving Him in the aspect of the Upper Knowledge (*Da'at Elyon*) and Upper Unity (*Yichuda Ila'ah*), as indicated by the verse, "This month shall be for you."

Beyond this, even after a person ascends in his service of *HaShem*-יהו"ה, blessed is He, and reaches the aspect of the Upper Knowledge (*Da'at Elyon*) and the Upper Unity (*Yichuda Ila'ah*), he nevertheless must retain an impression of the level

³⁸⁰ See Sefer HaMaamarim 5678 p. 121, p. 124 and on, p. 192; 5699 p. 191.

³⁸¹ Talmud Bavli, Chagigah 9b; Tanya, Likkutei Amarim, Ch. 15

³⁸² See *Hemshech* 5666 p. 157 and on; Sefer HaMaamarim 5698 p. 252 and on; 5708 p. 210 and on.

³⁸³ See Likkutei Torah, Bamidbar 20a and elsewhere.

of the Lower Knowledge (*Da'at Tachton*) and the Lower Unity (*Yichuda Tata'ah*).

(This is like what the Alter Rebbe explains in short and by way of hint in his introduction to Shaar HaYichud VeHaEmunah, in Chinuch Katan, in explanation of the verse,³⁸⁴ “Train a youth according to his way; even when he grows old, he will not swerve from it.” Namely, that at the time of ascending from one level to the other level, at which time a person is in a state of decline from his previous level, which is the meaning of the verse,³⁸⁵ “For though the righteous (*Tzaddik*) may fall seven times, he will rise,” and an impression remains in him of his former level.)

Now, even though the primary service of יהו"ה-*HaShem*, blessed is He, is in the aspect of the Lower Knowledge (*Da'at Tachton*) and His Lower Unity (*Yichuda Tata'ah*), nevertheless, in order that the service of Him in the state of the Lower Knowledge (*Da'at Tachton*) and Lower Unity (*Yichuda Tata'ah*) will be as it should be (such that through it one also reaches serving Him in the aspect of the Upper Knowledge (*Da'at Elyon*) and His Upper Unity (*Yichuda Ila'ah*)), there must be empowerment from the matter of the Upper Knowledge (*Da'at Elyon*) and the Upper Unity (*Yichuda Ila'ah*).³⁸⁶

This is why even though the Torah starts with [the account of creation and the verse], “In the beginning-*Bereishit*-*בראשית*,” the verse [nevertheless continues and] states, “the heavens and the earth,” starting with the heavens and

³⁸⁴ Proverbs 22:6

³⁸⁵ Proverbs 24:16

³⁸⁶ See Kuntres Etz HaChayim, Ch. 7-9.

mentioning the earth afterwards. This is the empowerment that stems from the aspect of the Upper Knowledge (*Da'at Elyon*) and the Upper Unity (*Yichuda Ila'ah*) (the aspect of the heavens), so that there can then be the toil of serving *HaShem*-יהו"ה, blessed is He, through affecting refinements in the aspect of the Lower Knowledge (*Da'at Tachton*) and His Lower Unity (*Yichuda Tata'ah*). (This is like the general matter of the act of creation being written in the Torah, as discussed in chapter three.)

Nonetheless,³⁸⁷ the primary service is specifically in the matter of affecting refinements (*Birurim*) in the Lower Knowledge (*Da'at Tachton*) and the Lower Unity (*Yichuda Tata'ah*) (the aspect of the earth). Through this the primary drawing forth is affected,³⁸⁸ and this is why at the conclusion of the portion it states,³⁸⁹ “These are the products (*Toldot*-תולדות) of the heavens and the earth when they were created, on the day that *HaShem* God-*HaShem Elohi*”מ-אלהי”ה made earth and heaven,” giving the earth precedence.

This likewise is the matter of “the female encompassing the male,”³⁹⁰ and “an accomplished woman is the crown of her

³⁸⁷ Also see the end of the discourse entitled “*Ko Amar HaShem HaShamayim Keese*” 5676 (*Hemshech* 5672 *ibid.* p. 1,188).

³⁸⁸ There are individual redactors who recall that the Rebbe stated: Similar to what was explained before (in the discourse entitled “*Shuvah Yisroel* – Return, Israel” of Shabbat Parshat Vayeilech, Discourse 2, Ch. 2 (Sefer HaMaamarim 5626, p. 14)) with respect to the matter of the thirteen attributes of mercy which do not return empty-handed, which are drawn forth “to the remnant of His heritage,” meaning, “to one who makes himself like a remnant,” (this being the matter of self-restraint), through which we prepare the receptacle to receive the upper revelations, and also, so that the light be drawn to the proper place and there not be derivation of vitality by the forces of externality.

³⁸⁹ Genesis 2:4

³⁹⁰ Jeremiah 31:21

husband,”³⁹¹ which will occur upon conclusion of the work,³⁹² when there will be the fulfillment of the prophecy,³⁹³ “These are the generations (*Toldot*-תולדות) of Peretz-פרץ etc.,” (in which the word “generations-*Toldot*-תולדות” is spelled filled [with both letters *Vav*-ו]),³⁹⁴ with the coming of our righteous Moshiach,³⁹⁵ “My servant Dovid will be their leader forever.”

³⁹¹ Proverbs 12:4

³⁹² There are individual redactors who recall that the Rebbe stated: At which time there will be a revelation in the earth, specifically, that transcends both the aspects of heaven and earth.

³⁹³ Ruth 4:18

³⁹⁴ Midrash Bereishit Rabba 12:6; Shemot Rabba 30:3

³⁹⁵ Ezekiel 37:25