

Discourse 32

*“Rani v’Simchi Bat Tziyon... -
Sing and be glad, O’ daughter of Tziyon...”*

Delivered on Shabbat Parshat Beha’alotcha,

9th of Sivan, 5727⁷⁰⁷

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

1.

The verse states,⁷⁰⁸ “Rejoice and be glad, O’ daughter of Tziyon etc.” In Torah Ohr (Drushei Chanukah) in the discourse by this title,⁷⁰⁹ the Alter Rebbe asks that, at first glance, it would have been more appropriate for the Haftorah of Shabbat Chanukah to begin with the verse,⁷¹⁰ “He said to me... I see and behold, there is a menorah [made] entirely of gold etc.” This being so, why do we begin with the verse, “Rejoice and be glad, O’ daughter of Tziyon”?

There he explains⁷¹¹ that the relationship between “Rejoice and be glad, O’ daughter of Tziyon” and Chanukah, is

⁷⁰⁷ The original discourse was edited by the Rebbe and published as an independent pamphlet for the 15th of Sivan, 5750, commemorating the day that the Rebbe Rayatz began his imprisonment in 5687. [*See Torat Menachem Sefer HaMaamarim Sivan p. 371 note 40, that after the redemption of the 12th of Tammuz it became revealed that the imprisonment was a “sowing” in order that there should subsequently be the abundant “sprouting” with additional spreading of the wellsprings.

⁷⁰⁸ Zachariah 2:14 – The beginning of the Haftorah of Shabbat Parshat Beha’alotcha.

⁷⁰⁹ In the second discourse [by this title] – [Torah Ohr *ibid.*] 36d and on.

⁷¹⁰ Zachariah 4:2

⁷¹¹ [Torah Ohr *ibid.*] 37b and on.

that the “daughter of Tziyon” refers to the Congregation of Israel (*Knesset Yisroel*) during the time of exile. That is, during the time of the Holy Temple the Congregation of Israel is called “Tziyon-צִיּוֹן,” whereas during the time of the exile they are called “the daughter of Tziyon-*Bat Tziyon*-בַּת צִיּוֹן,” as explained there at length.

Now, this must be understood, for the above question, [why the Haftorah begins with “Rejoice and be glad, O’ daughter of Tziyon,” rather than “I see and behold, there is a menorah [made] entirely of gold”] also applies to the Haftorah of the Shabbat of the Torah portion of Beha’alotcha, [read] adjacent to the time when our Torah was given, the giving of the Torah being a matter of freedom.⁷¹² Nevertheless, the Haftorah of the Torah portion of Baha’alotcha also begins with [the verse], “Rejoice and be glad, O’ **daughter** of Tziyon (*Bat Tziyon*-בַּת צִיּוֹן).”

2.

Now, in Torah Ohr there, in the first discourse entitled Rani v’Simchi,⁷¹³ he connects the verse, “Rejoice and be glad,

⁷¹² As in the teaching of our sages, of blessed memory (Eruvin 54a; Shemot Rabba 41:7 (toward the beginning); Vayikra Rabba 18:3 (toward the end), and elsewhere) on the verse (Exodus 32:16) “engraved (*Charut*-חרות) on the Tablets,” [about which they stated] – “Do not read it ‘engraved-*Charut*-חרות’ but rather ‘freedom-*Cheirut*-חירות,” meaning “freedom (*Cheirut*-חירות) from the exiles” (Shemot Rabba *ibid.*), and “freedom (*Cheirut*-חירות) from the kingdoms” (Vayikra Rabba *ibid.* Also see Zohar II 113b), and “no nation or tongue rules over them” (Eruvin *ibid.* Also see Midrash Shemot Rabba *ibid.*)

⁷¹³ [Torah Ohr *ibid.*] 36a and on; Also see the beginning of the discourse by this title of the year 5627* (Sefer HaMaamarim 5627 p. 297). [* As is understood from the fact that it is written in between the discourse of Parshat Naso and Parshat Shlach. In one of the manuscripts (cited in Reshimat Maamarei Da’ch d’Admor

O' daughter of Tziyon" to the teaching of the Midrash⁷¹⁴ (on the verse,⁷¹⁵ "O' daughters of Tziyon, go out and see the king Shlomo, wearing the crown that His mother crowned Him with). "This is like the analogy of a king... He could not stop expressing His love for her until He called her 'My daughter' etc. He could not stop expressing His love for her until He called her 'My sister' etc. He could not stop expressing His love for her until He called her 'My mother.'" There he explains⁷¹⁶ that these three matters ("My daughter-*Beetee*-בתי," "My sister-*Achotee*-אחותי," and "My mother-*Eemee*-אמי") as they are in our service of *HaShem*-יהו"ה, blessed is He, are the matters of fulfilling the *mitzvot*,⁷¹⁷ engaging in Torah [study], and serving Him with self-sacrifice (*Mesirat Nefesh*).

[To explain], in fulfilling the *mitzvot*, the one who fulfills the *mitzvot* is in the aspect of a recipient ("daughter-*Bat*-בת") in that he receives that which is drawn down through fulfilling the *mitzvot*. Through engaging in Torah [study], the Jewish people come to be in the aspect of "brothers" and "friends" of the Holy One, blessed is He ("My sister-*Achotee*-אחותי"). Through serving Him with self-sacrifice (*Mesirat Nefesh*), which is called, "My mother-*Eemee*-אמי," they come to be bestowers (*Mashpi'im*) to the Holy One, blessed is He, so to speak.

Maharash, p. 3 in the glosses) it is written on the discourse by this title "Shabbat Chanukah 5627." Now, seemingly the intention is that it was **said** on Shabbat Chanukah, since it is printed in the Torah portion of Bahalotcha.

⁷¹⁴ Midrash Shemot Rabba, end of Pekudei; Shir HaShirim Rabba, end of Ch.

3.

⁷¹⁵ Song of Songs 3:11

⁷¹⁶ Also see the above-mentioned discourse of the year 5627, Ch. 5 and on (Sefer HaMaamarim 5627 p. 302 and on).

⁷¹⁷ As explicitly stated in Torah Ohr *ibid.* (36d)

This can be connected to the explanation in various places⁷¹⁸ about “the crown that His mother crowned Him with.” That is, the crown that the Congregation of Israel (*Knesset Yisroel*) – (“His mother”) – crowned the Holy One, blessed is He, with, was by giving precedence to “we will do” (*Na’aseh*) over “we will listen” (*Nishma*). This is because the nullification of self (*Bittul*) in according precedence to “we will do” (*Na’aseh*) over “we will listen” (*Nishma*) is similar to the nullification of self (*Bittul*) in self-sacrifice (*Mesirat Nefesh*).⁷¹⁹

It can be said that one of the reasons that the Torah portion of Be’ha’alotcha – “When you kindle the flames”⁷²⁰ – is read after the holiday of Shavuot,⁷²¹ is because the “flames” (*Neirot*) refers to the souls of the Jewish people, as the verse states,⁷²² “The soul of man is the flame of *HaShem*-יהו"ה.”⁷²³ The meaning of “flame of *HaShem*-*Ner HaShem*-יהו"ה-*Ner*,” is that the soul illuminates (and bestows) to *HaShem*-יהו"ה, so to

⁷¹⁸ See the end of the discourse entitled “*Tze’edah u’Re’edah*” 5677 (Sefer HaMaamarim 5677 p. 225).

⁷¹⁹ Also see Sefer HaMaamarim 5629 p. 184 and on, that the self-nullification (*Bittul*) of “we will do” (*Na’aseh*) is the matter of giving up one’s soul for “[*HaShem* is] One-*Echad*-אחד.” This is further elucidated by Likkutei Torah Emor 35a and on, that the two crowns that He placed upon the heads of Israel are through the *mitzvot* and the Torah (“My daughter” and “My sister”), whereas the crown that He took for Himself, which is “the crown that **His mother** crowned Him with,” is through self-sacrifice (*Mesirat Nefesh*) for “[*HaShem* is] One-*Echad*-אחד.”

⁷²⁰ [Numbers 8:2]

⁷²¹ It is only that some years the Torah portion of Naso is also read after the holiday of Shavuot. This is similar to the fact that the Torah portion of Bamidbar is always read on the Shabbat before the holiday of Shavuot, and sometimes also the Torah portion of Naso.

⁷²² Proverbs 20:27

⁷²³ [See] Likkutei Torah on this week’s Torah portion (Beha’alotcha), beginning of the discourse entitled “*Beha’alotcha et HaNeirot*” (29c); Also see the beginning of the discourse entitled “*Ra’eetee v’Hinei Menorat Zahav* etc.” (33b); Also see the discourse by this title of the year 5627 (Sefer HaMaamarim 5627 p. 297) and elsewhere.

speak.⁷²⁴ This is like the statement in Midrash⁷²⁵ on the verse, “When you kindle the flames,” that, “Israel illuminates for the One who illuminates the whole world.” This matter relates to the holiday of Shavuot, “the crown that His mother crowned Him with.”

With the above in mind, we must better understand why the Haftorah of Shabbat of the Torah portion of Beha’alotcha – “When you kindle the flames” – begins with, “Rejoice and be glad, O’ **daughter** of Tziyon (*Bat Tziyon*-בת צִיּוֹן).”

3.

The explanation is that the drawing down brought about through fulfilling the *mitzvot*, “My daughter-*Beetee*-בתי,” is higher than the drawings down brought about through serving Him with [the aspects of] “My sister” and “My mother.” This is because in serving Him with self-sacrifice (*Mesirat Nefesh*) (“My mother”) and similarly in engaging in Torah study (“My sister”) since these are spiritual modes of service, they relate to what is drawn down through them. Thus, since the drawings down brought about through the modes of service [indicated by] “My sister” and “My mother” are like the arousal from Above that is awakened and drawn down through the arousal from

⁷²⁴ Sefer HaMaamarim 5627 *ibid*. Also see Torah Ohr *ibid*. (36a).

⁷²⁵ Bamidbar Rabba, Beha’alotcha 15:5; Tanchuma, Beha’alotcha 4; Also see Shemot Rabba 36:2 – cited in Sefer HaMaamarim 5627 *ibid*.* [* In Sefer HaMaamarim there it states: “As **Rashi** explained on the verse ‘When you kindle,’” but it appears to be a typographical error and should state, “As it states in Midbar Rabba to the verse ‘When you kindle.’”

below, therefore the drawing down is only from the level where the arousal from below reaches.

In contrast, the drawing down brought through the actual deed of fulfilling the *mitzvot* - in that the actual deed of the *mitzvot* is a physical action that is utterly of no comparison⁷²⁶ is like an arousal from Above that comes in and of itself, and thus the drawing down is from the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He.⁷²⁷

This then, is the meaning of [the verse], “Rejoice and be glad, O’ daughter of Tziyon, for I am coming, and I will dwell within you.” The words “I am coming-*Hineni Ba*-הנני בא” include two matters. The word “I am-*Hineni*-הנני” means that in and of Myself, I am prepared (“*Hineni Muchan*-מוכן”), that is, not by way of arousal from below,⁷²⁸ [and] “coming-*Ba*-בא,” means that it is literally I Myself, as it were, the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, [who comes.]⁷²⁹

It should be added that the superiority in serving Him in [the aspect of] “My daughter,” over and above serving Him in [the aspect of] “My sister” and “My mother” also relates to the one who is serving. That is, in the service [indicated by] “My sister” and “My mother,” the one who serves has a refined sense of existing, in the great elevation of **his** service, [and the

⁷²⁶ See *Hemshech* 5666 p. 55.

⁷²⁷ See Torah Ohr *ibid.* (37c) regarding the superiority of the matter of “the daughter (*Bat*-בת) of Tziyon” that “there is an arousal from Above which is lofty upon lofty, [from] a place to which the arousal from below does not reach at all.”

⁷²⁸ Shaarei Orah [of the Mittler Rebbe], Shaar HaChanukah, discourse entitled “*Rani v’Simchi*” Ch. 21 (33b).

⁷²⁹ [As per] the language of Torah Ohr *ibid.*

greatness of the service itself (in his study of Torah and certainly in his self-sacrifice) as well as the elevation brought about through his service, in that he comes to be the “brother” of the Holy One, blessed is He, and beyond this, that he bestows to the Holy One, blessed is He, so to speak].

In contrast, in serving Him [as indicated by] “My daughter” (that is, fulfilling the *mitzvot*,) what is sensed is his nullification of self (*Bittul*),⁷³⁰ both in the service itself, in that his service is entirely to fulfill the command of the Holy One, blessed is He, as well as in that which is drawn down through his service, in that the fact that through fulfilling the *mitzvot* the Essential Self of the limitless light of the Unlimited One is drawn down, is not because of the one who fulfills the *mitzvot*, but because the *mitzvot* are the will and command of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, Himself, blessed is He.

It can be said that through the nullification of self (*Bittul*) he becomes a receptacle for the light drawn down through the *mitzvot*. This then, is the meaning of, “Rejoice and be glad, O’ daughter of Tziyon, for I am coming, and I will dwell within you.” That is, the drawing down of “I am coming-*Hineni Ba*-הנני בא,” [that is], “I Myself,” so to speak, am “**within you**-*b’Tocheich*-בתוכך,” meaning inwardly (*b’Pnimityut*).

⁷³⁰ Also see the discourse entitled “*HaChodesh*” 5735, Ch. 4 (Torat Menachem, Sefer HaMaamarim Adar p. 98 and on) and the citations there, that the superior quality of [the aspect indicated by] “My daughter” is the matter of self-nullification (*Bittul*).

Now, this must be better understood, for since “My mother” is the matter serving Him with self-sacrifice (*Mesirat Nefesh*) and self-sacrifice (*Mesirat Nefesh*) is the matter of self-nullification (*Bittul*), especially considering what was cited before (in chapter two) that the crown that the Congregation of Israel (“His mother”) crowned the Holy One, blessed is He, with, was by giving precedence to “we will do” (*Na’aseh*) over “we will listen” (*Nishma*), in that according precedence to “we will do” (*Na’aseh*) over “we will listen” (*Nishma*) is the matter of nullifying (*Bittul*) oneself to the One who desires (*Baal HaRatzon*),⁷³¹ this being so, what superiority is there in the self-nullification (*Bittul*) of “My daughter” over and above the self-nullification (*Bittul*) of “My mother”?

About this, it can be said that the nullification (*Bittul*) in according precedence to “we will do” (*Na’aseh*) over “we will listen” (*Nishmah*), is that **the Jewish people** accepted the yoke of the Kingdom of Heaven upon themselves. Thus, even though the self-nullification (*Bittul*) in accepting the yoke of the Kingdom of Heaven is (not just in regard to one’s power of

⁷³¹ In various places (see the discourse entitled “*Bachodesh HaShlishi*” 5729 Ch. 7 (Torat Menachem, Sefer HaMaamarim Sivan p. 302 and on); Also see Likkutei Torah, Bamidbar 14a, and elsewhere) [it states] that “we will listen” (*Nishma*) is the self-nullification (*Bittul*) to the desire (*Ratzon*), whereas “we will do” (*Na’aseh*) is the self-nullification (*Bittul*) to the One who desires (*Baal HaRatzon*). In the discourse entitled “*b’Sha’ah SheHeekdeemoo*” 5709 Ch. 2 (Sefer HaMaamarim 5709 p. 148) it states that even the acceptance of the yoke indicated by “we will do” (*Na’aseh*) is included within the self-nullification (*Bittul*) to the desire (*Ratzon*), whereas the self-nullification (*Bittul*) to the One who desires (*Baal HaRatzon*) is in **giving precedence** to “we will do” (*Na’aseh*) over “we will hear” (*Nishma*).

action, that he will do whatever he is commanded to do, but also) is with the essence of his being,⁷³² in that his being is entirely that he is the servant of the King, King of kings, the Holy One, blessed is He.

Nevertheless, since the acceptance of the yoke of the Kingdom of Heaven stems from man, in that **it is he** who accepts being the servant of the King upon himself, therefore there is a co-mingling of his own existence in this self-nullification (*Bittul*). [This is similarly so of the self-sacrifice (*Mesirat Nefesh*) in the aspect of “My mother,” in that the self-sacrifice (*Mesirat Nefesh*) stems from the nature of the soul.]⁷³³ However, true nullification (*Bittul*) is when the nullification (*Bittul*) is because of the Master.

It can be said that this is the meaning of the verse,⁷³⁴ “For the children of Israel are servants to Me, they are My servants, whom I have taken out of the land of Egypt.” That is, the fact that Israel are the servants of the Holy One, blessed is He, is (not only because **they** accepted the yoke of His Kingship, blessed is He, but also) because **the Holy One, blessed is He** took them out of the land of Egypt, by which they

⁷³² See at length in the discourse entitled “*Bachodesh HaShlishi*” *ibid.* Ch. 8 (Torat Menachem, Sefer HaMaamarim Sivan p. 303 and on).

⁷³³ See at length in Torat Menachem, Sefer HaMaamarim Av p. 192, that the *Mesirat Nefesh* that stems from the soul, since it is due to its nature, it the aspect of a [sense of] existence.

⁷³⁴ Leviticus 25:55; Based on what is explained in the discourse we can possibly explain (and see what is **similarly** stated in the Ohr HaChayim to the verse) the repetitive language of the verse, “servants to Me, they are My servants (*Avadeem, Avadai Heim* עבדים עבדי הם).” Namely, through their accepting the yoke of His Kingdom upon themselves they became “servants-*Avadeem* עבדים,” (“servants” stated simply [without the possessive suffix]), but that through “I have taken them out of the land of Egypt” they are “**My** servants-*Avadai Heim* עבדי הם,” that it is the Holy One, blessed is He, who made them servants (*Avadeem* עבדים).

are **compelled** to be servants.⁷³⁵ This was primarily drawn forth at the time that the Torah was given.⁷³⁶

5.

With the above in mind, we can explain the superiority of the self-nullification (*Bittul*) of “My daughter” over the self-nullification (*Bittul*) of “My mother,” [even though the self-nullification of “My daughter” (the yoke of the *mitzvot*) relates to the power of action, to do that which is commanded, whereas the self-nullification of “My mother” (giving precedence to “we will do” (*Na’aseh*) over “we will hear” (*Nishma*), this being the yoke of the Kingdom of Heaven) is with the essence of one’s being (as explained in chapter four)]. This is because the yoke of the Jewish people in fulfilling the *mitzvot* that were given at the giving of the Torah, is because at the giving of the Torah **the Holy One, blessed is He** made them His servants, this being true nullification (*Bittul*).

⁷³⁵ To point out, the servitude of a slave who was sold by a court of law (*Beit Din*) is a much greater servitude than the servitude of one who sells himself, in that when it comes to one who is sold by the court, his master can provide him a Canaanite maidservant [to produce slave children for the Master (Rashi)] which is not so of one who sells himself, as well as various other differentiations (Kiddushin 14b). It can be suggested that the reason for this is that one who sells himself does so willfully, whereas when it is the court who sold him, it was by force.

⁷³⁶ To point out based on the teaching of our sages, of blessed memory (Talmud Bavli, Kiddushin 22b, cited in Rashi to Exodus 21:6; Talmud Yerushalmi, Kiddushin 1:2), “The ear that heard [My voice] at **Mount Sinai** [say], ‘The children of Israel are servants to Me, they are My servants.’” To further point out, the first Commandment at the giving of the Torah is [(Exodus 20:2)], “I am *HaShem*-יהוה your God, who took you out of the land of Egypt,” about which Rashi explains, “The act of bringing you out, is enough that you should be **in servitude** to Me.”

It can be said that in regard to the explanation in various places,⁷³⁷ that “daughter-*Bat*-בת” refers to the aspect of a recipient (*Mekabel*) who has nothing of his own, but only what is given to him from Above, what is meant is that even the nullification (*Bittul*) and acceptance of the yoke (*Kabbalat Ol*) is not his own. Rather, it only is that at the giving of the Torah, the Holy One, blessed is He, chose Israel to be His servants.

[Now, we can connect this with what was cited before (at the beginning of the discourse) from Torah Ohr, that “the daughter of Tziyon” refers to the Congregation of Israel (*Kneset Yisroel*) during the time of the exile. This is because the self-nullification (*Bittul*) of the “daughter” is primarily revealed in the mode of serving *HaShem*-יהו"ה, blessed is He, during the time of exile.

As explained elsewhere,⁷³⁸ during exile, particularly in the generation of “the heels of Moshiach,” at which time the concealment and hiddenness is extremely great, and moreover, there are concealments that (even when he accepts the yoke willingly) because he is limited, in and of himself he is incapable of overcoming them.

Nonetheless, the fact that the Jewish people even overcome such concealments is because of their self-nullification (*Bittul*) to *HaShem*-יהו"ה, and their acceptance of the yoke is (not because of their own existence, but) because of His Godliness, in that the Holy One, blessed is He, chose them

⁷³⁷ See at length in the discourse entitled “*HaChodesh*” *ibid.*, note 23.

⁷³⁸ See the aforementioned discourse, Ch. 5.

as His servants, and in His Godliness there are no limitations.]⁷³⁹

This then, is why the Haftorah of Shabbat of the Torah portion of Beha'alotcha, which follows the time that our Torah was given, is "Rejoice and be glad, O' **daughter** (**Bat-בת**) of Tziyon," even though the elevated level of "the day of His wedding,"⁷⁴⁰ which refers to the giving of the Torah,⁷⁴¹ is "(the crown that) His mother (crowned Him with)." This is because the ultimate intention of the nullification (*Bittul*) of "My mother" on the Holiday of Shavuot, is that through this they will then reach an even higher level of nullification (*Bittul*) to *HaShem*-יהו"ה, this being the nullification of "My daughter," "the daughter of Tziyon."

⁷³⁹ To explain based on the teaching of the Baal Shem Tov (Keter Shem Tov, Kehot edition, section 47 (7d)) that the reason that "He turned the mountain over them like a tub" (Shabbat 88a) even though they said "we will do and we will listen" of their own volition (as per the question of Tosefot entitled "*Kafah*-כפה there) is in order "to teach that even when one does not have a desire for Torah and service of *HaShem*-יהו"ה, blessed is He, he nonetheless is not free to neglect it, but must nevertheless do so by forcing himself, and let it appear to him that they are forcing him against his will." Seemingly, their saying "we will do and we will listen" is a commitment for all times, and this being so, what is the reason to think that through subsequently (after the commitment) coming to "not desire," he will be free to neglect it? It can be said that the explanation of this, is that when it comes to the commitment that "we will do and we will hear," since it stems from the person himself, who is limited, it is possible that he sometimes is not able to overcome the fact that "he does not desire Torah," and he thus is automatically "free to neglect it" since "the Merciful One absolves one who is forced against his will" (Bava Kamma 28b). However, though the Holy One, blessed is He, "turning the mountain over them like a tub," He granted empowerment to every Jew to be able to do so against his will, even when he does not desire it.

⁷⁴⁰ Song of Songs 3:11

⁷⁴¹ Talmud Bavli, Taanit 26b (in the Mishnah)

Now, the verse is precise in stating, “**Rejoice and be glad**, O’ daughter of Tziyon.” This is because fulfilling Torah and *mitzvot* (“צִיּוֹן-תִּצִּי”) ⁷⁴² must not only be done with self-nullification (*Bittul*), [indicated by the word] “daughter-Bat-בת,” but also with joy, “Rejoice and be glad.”

However, this must be understood. That is, when a person has no pleasure or vitality in learning *HaShem*’s-יהו"ה Torah and doing His *mitzvot*, and only does so because he accepts the yoke of His Kingdom upon himself, and moreover, even his acceptance of the yoke is not because he wants it, but only because [as a Jew] he [realizes that] he is **incapable** of casting off the yoke of Heaven from upon himself. This is because it is the Holy One, blessed is He, who chose the Jewish people as His servants, and he is His servant by force], how then could he affect himself to fulfill Torah and *mitzvot* with joy?

The explanation is that another interpretation of the words “daughter of Tziyon” is that “Tziyon” refers to the righteous Tzaddikim, and “the daughter of Tziyon” refers to one who is bound to the righteous Tzaddikim. ⁷⁴³ Through bonding to the righteous Tzaddikim, especially to the leaders of Israel, whose matter is to draw the revelation of *HaShem*’s-יהו"ה Godliness to all Jews, especially those who are connected and have a relation to them, empowerment is drawn to him, in that his fulfillment of Torah and *mitzvot* will be with joy, “Rejoice

⁷⁴² See Torah Ohr *ibid.* (37b and on); Shaarei Orah [of the Mittler Rebbe] Ch. 18 (32a).

⁷⁴³ Ohr HaTorah, Chanukah, discourse entitled “*Rani v’Simchi*” 312a

and be glad.” Moreover, he will not be distracted by physical matters,⁷⁴⁴ [and will] even “rejoice and be glad” in matters pertaining to his children, health, and abundant sustenance.

Through the bond with the righteous Tzaddikim and the leaders of every generation, and especially pertinent to us is the bond with his honorable holiness, my father-in-law, the Rebbe, all concealments will be nullified, as well as the (concealment of) the exile,⁷⁴⁵ and his honorable holiness, my father-in-law, the Rebbe, will lead us erect to our Land, with the true and complete redemption, in the near future and in the most literal sense!

⁷⁴⁴ Mishneh Torah, Hilchot Teshuvah 9:1

⁷⁴⁵ Which does not allow him to engage in Torah and *mitzvot* properly (Mishneh Torah, Hilchot Teshuvah ibid. 9:2)