

Discourse 12

*“Eileh Toldot Yaakov Yosef... -
These are the progeny of Yaakov, Yosef...”*

Delivered on Shabbat Parshat Vayeishev,

21st of Kislev, 5728

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

1.

The verse states,⁸⁴³ “These are the progeny of Yaakov, Yosef etc.” It states in Midrash Tanchuma, and cited in Rashi Yashan, that “when Yaakov saw all the chieftains mentioned (at the end of the Torah portion of Vayishlach) he was bewildered and said, ‘Who can conquer them all?’ What is written after this? ‘These are the progeny of Yaakov, Yosef,’ and the verse states,⁸⁴⁴ ‘The house of Yaakov will be fire, the house of Yosef will be a flame, and the house of Esav will be straw, and a spark will go out from Yosef and consume and burn them all.’”

Now, this must be better understood. For, at first glance, since Yaakov is the quality of Truth (*Emet*-אמת),⁸⁴⁵ the fact that he was fearful of the chieftains of Esav demonstrates that their abundance and strength was indeed a true matter. For,

⁸⁴³ Genesis 37:2

⁸⁴⁴ Obadiah 1:18

⁸⁴⁵ Micah 7:20; See Tanya, Likkutei Amarim, end of Ch. 13; Iggeret HaKodesh, Epistle 6; Likkutei Torah, Matot 83c; Masei 93c; Also see Biurei HaZohar Vayeichi of the Mittler Rebbe 29d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1, p. 168 and on; Ohr HaTorah, Vayeichi p. 385b and on; 395a and on; 404b and on, and elsewhere.

if not, he would not have been in fear of them. This being so, why does it state that “the house of Esav is” only “straw,” which is why just a single spark consumes and burns them all?

We also must understand why the verse distinguishes between “the house of Yaakov” and “the house of Yosef,” in that, “The house of Yaakov will be fire and the house of Yosef will be a flame,” indicating that they are two matters, and that both are needed to nullify Esav. At first glance, this does not fit with the conclusion, that a spark will go forth from Yosef and consume and burn them all - just a single spark. This being so, what are these two matters of “the fire of Yaakov” and “the flame of Yosef”?

2.

Now, to understand this, we must preface with what was explained previously⁸⁴⁶ about [the discourse in] Iggeret HaKodesh entitled “*Katonti*,”⁸⁴⁷ that the Alter Rebbe wrote after arriving from [his imprisonment in] Petersburg. In it, he explains the difference between kindness-*Chessed* of the side of holiness and kindness-*Chessed* of the side opposite holiness, these being the Kindness-*Chessed* of Avraham and the Kindness-*Chessed* of Yishmael.

⁸⁴⁶ In the discourse entitled “*Katonti* – I have been diminished by all the kindnesses” of Shabbat Parshat Vayishlach, the 14th of Kislev of this year, 5728, Discourse 10, Ch. 2 and on (Sefer HaMaamarim 5728 p. 71 and on) and in the discourse entitled “*Padah b’Shalom* – He redeemed my soul in peace” of the 19th of Kislev of this year, 5728, Discourse 11, Ch. 5 and on (Sefer HaMaamarim 5728 p. 84 and on).

⁸⁴⁷ Tanya, Iggeret HaKodesh, Epistle 2

That is, Kindness-*Chessed* of the side of holiness brings about the matter of nullification (*Bittul*), like Avraham who said,⁸⁴⁸ “I am but dust and ashes.” Likewise, the acts of Avraham in his bestowal of kindness, stemmed from his nullification (*Bittul*). In contrast, this is not so of the Kindness-*Chessed* of the side opposite holiness, which is the Kindness-*Chessed* of Yishmael, in that the more his kindness, the more he grows in exultation, arrogance, and self-satisfaction. This is also because the cause of his bestowal of Kindness-*Chessed* stems from the dominance and spirit of arrogance etc.

In other words, just as in holiness, Kindness-*Chessed* brings about a matter of nullification (*Bittul*), since the cause of the drawing down is due to one’s self-nullification (*Bittul*), so likewise, on the side opposite holiness, the matter of Kindness-*Chessed* brings about a matter of dominance etc., since the cause of it being drawn down is also in a way of dominance.

Now, the drawing down from Above of the aspect of Kindness-*Chessed* of *Zeir Anpin*, [which is] the external Kindness-*Chessed*,⁸⁴⁹ is because of its nullification (*Bittul*) (which is why it is called Kindness-*Chessed* of *Ma’’H-ה"מ*). In other words, it relates to the created beings, in that they are of consequence to it, and it is grasped in them, which is why it bestows to them etc.

This is as we observe below in people who act kindly, that in most cases they are not domineering by nature, and because of their natural softness and nullification, they are

⁸⁴⁸ Genesis 18:27

⁸⁴⁹ Zohar III 133b

touched by the pain of others, and thus are roused to bestow kindness upon them.

In contrast, the nature of one who is domineering does not allow him to be moved by the pain of others. From this, we can also understand it as it is Above, that the bestowal of the Kindness-*Chessed* of *Zeir Anpin* specifically stems from nullification (*Bittul*).

Furthermore, the general coming into being of the Kindness-*Chessed* of *Zeir Anpin* itself, is due to the matter of humility and lowliness. This is because the general coming into being of the worlds (beginning with the world of Emanation (*Atzilut*)) comes through the restraint of the *Tzimtzum*. For, as stated in Etz Chayim,⁸⁵⁰ “At first the limitless light of the Unlimited One filled all of existence,” and for there to be “room” for the existence of worlds, the restraint of the *Tzimtzum* was necessary, in that He withdrew His great light to the side.

Now, the matter of the withdrawal of the light is the nullification (*Bittul*) of the desire, so to speak. We thus find that the coming into being of Kindness-*Chessed* of *Zeir Anpin*, (and similarly the whole of the world of Emanation (*Atzilut*)), is through the matter of humility and nullification (*Bittul*).

This is why nullification (*Bittul*) is caused in Kindness-*Chessed* of *Zeir Anpin* itself, such that the service of *HaShem*-יהוה, blessed is He, of the creatures, is of relevance to Him, to bestow to them according to their service etc. Because of this there also is caused to be nullification (*Bittul*) in the recipients

⁸⁵⁰ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2

of the bestowal of the kindness, as Yaakov said,⁸⁵¹ “I have become small by all the kindnesses etc.”

In contrast, this is not so of the Kindness-*Chessed* of Yishmael, which causes the recipient to have the matter of domination and arrogance, since the cause of the drawing down also stems from dominance etc. This is because it is rooted in the world of Chaos-*Tohu*, which is the aspect of the dominance of the light (*Ohr*), similar to the Greatness (*Gedulah*) of the inner Kindness-*Chessed*, as previously explained at length.

3.

However, we still must better understand this.⁸⁵² For, the drawing down to Yishmael is from Avraham. Thus, since Avraham is the aspect of Kindness-*Chessed* of the side of holiness, how is it possible for there be a drawing down of Kindness-*Chessed* of the side opposite holiness from him?

Even though our sages, of blessed memory, stated,⁸⁵³ “Yishmael came out (*Yatza*-יצא) of Avraham,” meaning that it was a matter of leaving (*Yetziah*-יציאה), it nonetheless is from him (from Avraham). Now, this makes sense in regard to Yitzchak, that Esav came out from him. This is because the matter of Yitzchak is the powers of Might-*Gevurot*, and because of the abundance of the powers of Might-*Gevurot* and constriction, it is possible for the side opposite holiness to derive vitality. However, in regard to Avraham, whose matter

⁸⁵¹ Genesis 32:11

⁸⁵² In regard to the coming section see the discourse entitled “*Katonti*” 5679 (Sefer HaMaamarim 5679 p. 124).

⁸⁵³ Talmud Bavli, Pesachim 56a; Midrash Vayikra Rabba 36:5

is Kindness-*Chessed*, [this being] bestowal, light, and revelation, how then is it possible that from this there will be a drawing down to the opposite holiness?

However, the explanation is that the birth of Yishmael was before Avraham was circumcised, when he still was on the level of Kindness-*Chessed* of the world of Chaos-*Tohu*. This is why it was possible for Yishmael to come out of him, this being Kindness-*Chessed* of the side opposite holiness. This is because when the vessels (*Keilim*) of the world of Chaos-*Tohu* shattered and fell below, because of the dominance of the light of Kindness-*Chessed* of the world of Chaos-*Tohu* the Kindness-*Chessed* of Yishmael was caused below, this being the Kindness-*Chessed* of the external husks (*Kelipah*), with the ultimate arrogance and sense of self etc.

This may be better understood⁸⁵⁴ based on what Ohr HaChayim wrote⁸⁵⁵ about the matter of the lion, which is an impure animal, whereas the ox is a pure animal. For, at first glance, it is not understood why “the face of the lion is to the right and the face of the ox is to the left,”⁸⁵⁶ given that the right is higher than the left (the left being the weak hand, indicating weakness etc.)⁸⁵⁷ However, we find that the face of the lion is higher than the face of the ox. This being so, why is it that upon their descent to below, the lion becomes an impure animal, whereas the ox is a pure animal?

He answers that this itself is the reason. That is, since the face of the lion is higher, therefore when it comes to be in a

⁸⁵⁴ See Sefer HaMaamarim 5679 *ibid.* (p. 123)

⁸⁵⁵ Ohr HaChayim to Leviticus 17:14

⁸⁵⁶ Ezekiel 1:10

⁸⁵⁷ See Talmud Bavli, Menachot 37a

fallen and shattered state, it falls further down, to the side opposite holiness.

This is because of the well-known general principle that whatever is higher, falls further down. In other words, the possibility for a drawing down to below from a place that is very high, and that even so, the lower (creation) remains in its existence, is only when it is drawn to the furthest degree below, to the aspect of the side opposite holiness.

This is because in that state the concealment and hiddenness is extremely great and dominant, and it therefore is in its power to conceal the light drawn down from the highest place. This is because if the concealment would not be with such great dominance, the light would then nullify the concealment.

This then, is why about the lion, which is drawn from a higher aspect, this being “the face of the lion to the right,” nonetheless, through the shattering of the vessels (*Shevirat HaKeilim*), it fell further below, to the side opposite holiness, and became an impure animal. In contrast, this is not so of the ox which is drawn from “the face of the ox,” and is not as high in level. Therefore, even when it fell below it remained a pure animal.

This is similarly explained in the writings of the Arizal about why man is sustained by the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*). This is because there are sparks in them from the dominant lights of the world of Chaos-*Tohu*. In contrast, this is not so of man, for although he also has something of the lights of the world of Chaos-*Tohu* in him, nonetheless, this is not to such a great degree of

dominance as it is in the inanimate (*Domem*), the vegetative (*Tzome'ach*) and the animal (*Chai*).

4.

Now, it was previously explained⁸⁵⁸ that even though the world of Chaos-*Tohu* precedes the world of Repair-*Tikkun*, the world of Repair-*Tikkun* nevertheless refines the world of Chaos-*Tohu*. [It was explained that] this is because the **root** of the world of Repair-*Tikkun* transcends the world of Chaos-*Tohu*.

This is as known⁸⁵⁹ in regard to the matter of Yaakov and Esav (which in their roots are the world of Repair-*Tikkun* and the world of Chaos-*Tohu*) that from the perspective of the innerness (*Pnimiyut*) of the encompassing light (*Makif*) “I love Yaakov”⁸⁶⁰ specifically, even though externally (*b'Chitzoniyut*) [the verse states],⁸⁶¹ “Is not Esav the brother of Yaakov.” This is because the root of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*. This is why it is in the power of the world of Repair-*Tikkun* to refine the world of Chaos-*Tohu*, since at its root it is higher than it.

Moreover, after the refinement of the world of Chaos-*Tohu* by the world of Repair-*Tikkun*, a greater elevation is caused, as known, that when *HaShem*'s יהו"ה Name of *Ma" H-*מ"ה-45 [י"ד ה"א וא"ו ה"א] of the world of Repair-*Tikkun* refines

⁸⁵⁸ In the aforementioned discourse entitled “*Padah b'Shalom* – He redeemed my soul in peace,” of this year, 5728, Discourse 11, Ch. 9.

⁸⁵⁹ See *Hemshech* 5672 Vol. 3 p. 1,415

⁸⁶⁰ Malachi 1:2

⁸⁶¹ Malachi 1:2 *ibid*.

His Name of *Ba" N-ב"ן-52* [י"ד ה"ה ו"ו ה"ה] of the world of Chaos-*Tohu*, the Name of *Ba" N-ב"ן-52* then ascends even higher to the Name of *Sa" G-ס"ג-63* [י"ד ה"י וא"ו ה"י] and there then is a drawing down of the aspect of the inner Kindness-*Chessed* itself.

This is as explained before, that there are two ways by which the inner Kindness-*Chessed* is drawn down. The first way is that the inner Kindness-*Chessed* is drawn down through the external Kindness-*Chessed*. That is, all that is revealed is the external Kindness-*Chessed*.

The second way is a drawing down of the inner Kindness-*Chessed* as it is, in and of itself, similar to how it will be in the coming future, as the verse states,⁸⁶² “The light of the moon will be like the light of the sun,” and,⁸⁶³ “the female will surround the male.” There then will also be “the voice of the bride,” and in a way that “He makes the groom rejoice with the bride,”⁸⁶⁴ in that through the bride he causes the groom to rejoice.⁸⁶⁵

The same is presently so in the matter of miracles. That is, when the inner Kindness-*Chessed* is drawn down through the external Kindness-*Chessed*, then the miracles manifest within the natural order. However, when the inner Kindness-*Chessed* is drawn down as it is, then openly revealed miracles that transcend the natural order are caused, such as the miracle of the 19th of Kislev.

⁸⁶² Isaiah 30:26

⁸⁶³ Jeremiah 31:21

⁸⁶⁴ See the liturgy of the seven wedding blessings; Talmud Bavli, Ketubot 8a

⁸⁶⁵ See Torah Ohr, end of Vayigash.

However, even when there is a drawing down of the aspect of the inner Kindness-*Chessed*, the receptacle for this is the matter of nullification (*Bittul*) and humility. This is as the verse states,⁸⁶⁶ “I abide in exaltedness and holiness (meaning, the aspect of His Essential Greatness (*Gedulah*), which is the inner Kindness-*Chessed*) but I am with the despondent and lowly of spirit,” specifically. Therefore, this brings man to be in a greater state of humility far below, as explained before.

5.

Based on this we can also understand the matter of the chieftains of Esav, as the verse states,⁸⁶⁷ “Now, these are the kings who reigned in the land of Edom before a king reigned over the children of Israel.” In the writings of the Arizal⁸⁶⁸ on this verse, it explains that this refers to the matter of the seven kings of the world of Chaos-*Tohu* that preceded the world of Repair-*Tikkun* (as in the teaching,⁸⁶⁹ “His argument comes first”). This is why it states, “before a king reigned over the children of Israel.”

That is, the precedence in time is due to the precedence in [the order] of time as it is Above, meaning, in the order of the chaining down of the worlds (*Seder Hishtalshelut*), and the reason for the precedence in the order of the chaining down of the worlds (*Seder Hishtalshelut*) is because of the precedence

⁸⁶⁶ Isaiah 57:15

⁸⁶⁷ Genesis 36:31

⁸⁶⁸ Etz Chayim, Shaar HaKlallim Ch. 1; Likkutei Torah of the Arizal, Vayishlach there.

⁸⁶⁹ See Zohar I 179a and on

in level. That is, it is because the lights of the world of Chaos-*Tohu* are abundant, and not just in quantity, but also and primarily in quality.⁸⁷⁰ Therefore, when Yaakov saw all the chieftains, he was bewildered and said, “Who can conquer them all?” This is because, on account of their root, they have the strength of the world of Chaos-*Tohu*.

However, about this the verse states, “These are the progeny of Yaakov, Yosef,” in that through this, the refinement of the world of Chaos-*Tohu* is caused. The explanation is that, as known,⁸⁷¹ even though the primary matter of Yaakov is Yosef, (“These are the progeny of Yaakov, Yosef”) such that they are entirely one, nonetheless, there also the special uniqueness of the matter of Yosef, this being the matter of drawing down into the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*).

In other words, Yaakov, who is one of the forefathers [about whom it states],⁸⁷² “The forefathers are the Supernal chariot (*Merkavah*),” is in the world of Emanation (*Atzilut*), which is a repaired world, as the verse states,⁸⁷³ “Evil shall not dwell with you.”

In contrast, the matter of Yosef, [who] “was the provider to all the people of the land,”⁸⁷⁴ is to lower and draw down the aspect of the world of Repair-*Tikkun* into the worlds of

⁸⁷⁰ See Sefer HaMaamarim 5626 p. 96; 5697 p. 240 and on, and elsewhere.

⁸⁷¹ See Biurei HaZohar of the Mittler Rebbe, Vayechi 29d and on; Biurei HaZohar of the Tzemach Tzedek, Vol. 1, p. 168 and on; Ohr HaTorah, Vayechi 385b and on; 395a and on; 404b and on, and elsewhere.

⁸⁷² Midrash Bereishit Rabba 47:6; 82:6

⁸⁷³ Psalms 5:5; Likkutei Torah, Bamidbar 3c and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 54.

⁸⁷⁴ Genesis 42:6

Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), up to and including lowering it into Egypt, “the nakedness of the land,”⁸⁷⁵ in order to affect refinements (*Birurim*) etc.

This is also the reason for the descent of the soul to below. For, as known,⁸⁷⁶ the soul itself does not require any repair altogether, and it did not need to manifest in this world etc., except to draw down light to affect repair etc., this being the general matter of the toil of affecting refinements (*Birurim*). It is specifically through its descent to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to affect refinements (*Birurim*), that there is a drawing down in the world of Emanation (*Atzilut*), which is the world of Repair-*Tikkun*, of the aspect of the inner Kindness-*Chessed*.

This is like what we explained before (in chapter three), that man, who is in the category of the speaker (*Medaber*), is specifically sustained through the refinement of the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*). The same is so of the worlds. For, as known,⁸⁷⁷ [the aspects of] the inanimate (*Domem*), the vegetative (*Tzome'ach*), and the animal (*Chai*) correspond to the three worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*), whereas the class of the speaker (*Medaber*) corresponds to the world of Emanation (*Atzilut*). It thus is specifically through the refinements (*Birurim*) of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) that there is a drawing

⁸⁷⁵ Genesis 42:9; 42:12; Midrash Kohelet Rabba 1:4 (toward the end).

⁸⁷⁶ Tanya, Likkutei Amarim, Ch. 37 (48b), citing Etz Chayim, Shaar 26 (Shaar HaTzelem) Ch. 1.

⁸⁷⁷ See Etz Chayim, Shaar 50 (Shaar Kitzur ABY”A) Ch. 1-2

down of the inner Kindness-*Chessed* in the world of Emanation (*Atzilut*).

However, for the refinements of the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) to be possible through Yosef, this specifically is by the power of Yaakov. About this the verse states, “These are the progeny of **Yaakov**, Yosef.” That is, the empowerment for this is from the aspect of the world of Repair-*Tikkun* (the aspect of Yaakov), which already is in a state of repair.

This also explains the specific wording, “**The descent** of the soul to below,” rather than “the creation of the soul.” For, although, in truth, the soul is the aspect of a creation (*Briyah*), as we recite,⁸⁷⁸ “You created her,” the above language emphasizes the place from which the soul descended, and that it is by this power that it can affect refinements below.

In other words, without this, who knows etc. Rather, the power to affect refinements is only because the soul senses where it descended from, this being the superiority of the souls over and above other creations. That is, even though the soul is also in the aspect of a creation, nonetheless, it is Godliness that has been made into a creation.⁸⁷⁹ In other words, it senses where it descended from, this being the aspect of the world of Emanation (*Atzilut*) [which is] the world of Repair-*Tikkun*, which is rooted even higher than the world of Chaos-*Tohu*, and empowerment is therefore drawn from there to refine the world of Chaos-*Tohu*.

⁸⁷⁸ In the morning blessings (Talmud Bavli, Brachot 60b)

⁸⁷⁹ See Biurei HaZohar of the Mittler Rebbe, Pinchas 114d and on; Biurei HaZohar of the Tzemach Tzedek Vol. 1 p. 546 and on.

This then, is the meaning of [the verse], “These are the progeny of Yaakov, Yosef.” That is, this was Yaakov’s response when he was fearful of the chieftains of Esav, and said, “Who can conquer them all?” This is because the strength of the chieftains of Esav is only in the externality (*Chitzoniyyut*) of matters, from the perspective of the chaining down of the worlds (*Seder Hishtalshelut*), in which the world of Chaos-*Tohu* precedes the world of Repair-*Tikkun*.

However, when there is the matter of “the progeny of Yaakov, [is] Yosef,” meaning that from the aspect of Yaakov, which is the world of Repair-*Tikkun*, there is a drawing down to the worlds of Creation, Formation, and Action (*Briyah, Yetzirah, Asiyah*) through Yosef, then “a spark goes forth from Yosef that consumes and burns them all.”

In other words, the nullification (*Bittul*) of the externality (*Chitzoniyyut*) of Esav is brought about, by which there is the revelation of Esav’s innerness (*Pnimiyyut*), which is that he is a Godly spark from the world of Chaos-*Tohu*, and Yosef refines, purifies, repairs, and elevates him to his root and source. For, in the innerness (*Pnimiyyut*) of matters, the root of the world of Repair-*Tikkun* is higher than the world of Chaos-*Tohu*, which is why “I love Yaakov,” specifically.

6.

Now, we can further point out and add that the matter of “I love Yaakov” is also connected to the 19th of Kislev, which is the Rosh HaShanah of [the teachings of Chassidus, which are

called] “the words of the Living God.”⁸⁸⁰ To explain, we find that our Rebbes, our leaders, mention the matter of “I love Yaakov,” in the discourses of Rosh HaShanah,⁸⁸¹ (not only of the Rosh HaShanah of the teachings of Chassidus, but of all matters, and primary in regard to the worlds etc.)

This is because on Rosh HaShanah there must be the matter [indicated by the verse],⁸⁸² “He will **choose** our heritage for us, the pride of Yaakov [that He loves] etc.” Now, the matter of free choice only applies when two matters are equal,⁸⁸³ and there nevertheless is a choice in one of them, not out of any compelling reason (for it then would not be choice) but out of free choice. This is the meaning of the verse, “Is not Esav the brother of Yaakov,” but nonetheless, “I love Yaakov.” That is, this is *HaShem’s* יהו"ה choice in the Jewish people, in that in them the innerness (*Pnimiyyut*) of His Supernal intent is manifest.

From the above it is understood that the matter of “I love Yaakov” also relates to the Rosh HaShanah of “the words of the Living God,” that is, the teachings of Chassidus, which are the innerness (*Pnimiyyut*) of the Torah, through which the innerness (*Pnimiyyut*) of the soul is revealed, [as the verse states],⁸⁸⁴ “Seek My innerness (*Panai*-פני); Your innerness (*Panecha*-פניך) do I seek, *HaShem* יהו"ה.” Through this, there is also a revelation of the innerness (*Pnimiyyut*) of the world, this being the spark of

⁸⁸⁰ See the letter of the Rebbe Rashab, whose soul is in Eden, from the 16th of Kislev 5662 – Kuntres UMaayon, p. 17; Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 259, copied in the beginning of HaYom Yom.

⁸⁸¹ Sefer HaMaamarim 5654 p. 10, p. 12; 5660 p. 12; 5665 p. 8.

⁸⁸² Psalms 47:5; See the end of the discourse entitled “*Yivchar Lanu*” 5703.

⁸⁸³ See Likkutei Sichot, Vol. 23 p. 219 and on, and elsewhere.

⁸⁸⁴ Psalms 27:8

holiness from the world of Chaos-*Tohu* that was refined, purified, and elevated to its source and root etc.⁸⁸⁵

We thus merit a good year in the study of Chassidus and the ways of Chassidus, with the spreading of the wellsprings of the teachings of Chassidus to the outside,⁸⁸⁶ as began primarily after [the Alter Rebbe's release from imprisonment in] Petersburg.⁸⁸⁷ Through this we will come to the true and complete redemption through our righteous Moshiach, Dovid, King Moshiach, [who is called], "the son of giants (*Bar Naflei*),"⁸⁸⁸ who will come and redeem us and take us upright to our land, in the near future and in the most literal sense!

⁸⁸⁵ There is a small portion of the discourse missing here.

⁸⁸⁶ See the famous letter of the Baal Shem Tov, printed at the beginning of Keter Shem Tov, and translated in the beginning of The Way of the Baal Shem Tov, a translation of Tzava'at HaRivash, and elsewhere.

⁸⁸⁷ Sefer HaSichot, Torat Shalom p. 112 and on.

⁸⁸⁸ Talmud Bavli, Sanhedrin 96b (see the various commentators there).