

Discourse 11

*“Amar Rabbi Oshiya... -
Rabbi Oshiya said...”*

Delivered on the 19th of Kislev, 5729
By the grace of *HaShem*, blessed is He,

1.

Rabbi Oshiya said:⁵⁸⁹ “What is the meaning of the verse,⁵⁹⁰ ‘The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel’? The Holy One, blessed is He, did a charitable deed toward Israel, in that He scattered them (*Peezran*-פזרן) amongst the nations.” Rashi explains that “they [thereby] are incapable of destroying them all at once.” In his discourse said forty years ago,⁵⁹¹ (now published in the pamphlet of wedding discourses (*Drushei Chatunah*)),⁵⁹² our Rebbe and leader explained that when the Jewish people are scattered amongst the nations, even though in one country they may be in travail and captivity, as a result of which there are matters of Torah and *mitzvot* that to fulfill them requires self-sacrifice, to the point that even if a person wants to fulfill them with self-sacrifice, it may be impossible for him to [actually] fulfill them (and as the

⁵⁸⁹ Talmud Bavli, Pesachim 87b

⁵⁹⁰ Judges 5:11

⁵⁹¹ Of the 19th of Kislev 5689 – at the meal.

⁵⁹² Kuntres 2 – Sefer HaMaamarim Kuntreisim Vol. 1, p. 32b and on; Sefer HaMaamarim 5689 p. 160 and on.

Halachic authorities rule,⁵⁹³ in such a case he is exempt), however, by the fact that Jews are also found amongst the other nations, where they stand steadfastly with greater strength and greater fortitude in studying the Torah and fulfilling its *mitzvot*, they thereby strengthen and fortify those Jews living in a place of travail and captivity, thus enabling them to withstand all the tests. Moreover, they thereby affect and bring about the advent of the possibility that, in the end of it all, they will quickly depart from suffering and imprisonment to freedom, meaning, to a state and standing in which they can study Torah and fulfill the *mitzvot* out of prosperity and expansiveness, (as explained at length in the discourse about the particulars of the matter).

2.

Now, it can be said that the same is so of all countries. For, even in those countries that do not have openly revealed decrees, concealments, and hiddenness, there nonetheless are difficulties in respect to studying Torah and fulfilling its *mitzvot*. Furthermore, as a result of the differences between each country, as in the teaching of our sages, of blessed memory,⁵⁹⁴ “There is a country that raises wise men, and there is a country that raises mighty men etc.,” every country has particular difficulties that relate and are unique to it. That is, just as there are differences in the times, in that each era has its unique challenges, the same is so of space, in that there are

⁵⁹³ See Shaalot u'Teshuvot HaRivash, Section 387

⁵⁹⁴ See Zohar I 125a (Midrash HaNe'elam)

challenges in each country in relation to matters that are specific to it, whereas in another country the same matters are easier.

This is like what we find about the land of Egypt, as the verse states about Avraham,⁵⁹⁵ “And it was, when he was about to enter Egypt, that he said to his wife Sarai, ‘See now I know that you are a woman of beautiful appearance.’” That is, being that Egypt is the “nakedness of the earth,”⁵⁹⁶ thus, in a very refined way, it also had an effect on Avraham.

The same is so in our days. There is a country in which they eagerly pursue ego, sense of self, and arrogance, in order to acquire a name for oneself, and the greatest battle a person must battle [against] is in this matter. This is because the atmosphere of this country relates to publicizing oneself and acquiring a name, which is the matter of “I will make your name great”⁵⁹⁷ as it is on the side opposite holiness. The same is so of every country, that there is a dominance of the external husks (*Kelipah*) regarding a particular matter in which it is necessary to wage the most difficult battle.

This then, is the charitable deed that the Holy One, blessed is He, did toward Israel, in scattering them amongst the nations. For, when the Jewish people are found in a different country in which one does not face any challenge whatsoever regarding this particular matter, or that the challenge is easy and they thus withstand it, and conduct themselves in this matter not only in accordance to Torah law (to do the deed that must be done and not do the deed that must not be done), but even in a

⁵⁹⁵ Genesis 12:11

⁵⁹⁶ Genesis 42:9; 42:12; Also see the end of Midrash Kohelet Rabba 1:4

⁵⁹⁷ Genesis 12:2

way of beautifying [the *mitzvah*] by doing it in the most scrupulous manner, then because of the fact that all Jewish people are one stature, “individuals who are as one,”⁵⁹⁸ this then also has an effect on the Jewish people who are in the other countries, even in the country where the unique challenge is in this particular matter, so that it is easier for them to withstand the test and conduct themselves according to Torah and *mitzvot*, not only according the [basic] Torah law, but also beyond the letter of the law, to the point of beautifying the *mitzvah*.

Now, we can add and explain the commentary of Rashi, that “they [thereby] are incapable of **destroying** all of them at once.” This matter (the negation of their destruction) is applicable (not only in a circumstance of constraint and captivity, in which they do not allow them to engage in Torah and *mitzvot*, but) even in regard to difficulties and challenges in serving *HaShem*-יהו"ה, blessed is He, with Torah and *mitzvot*, present in each country according to its [particular] matter.

This may be better understood with a preface of the explanation in the writings of the Arizal,⁵⁹⁹ that every individual has a unique *mitzvah* that is his primary responsibility and function for the sake of which his soul descended below. That is, he has a special relationship to that [particular] *mitzvah* because of the root of his soul. As stated by the Alter Rebbe in Iggeret HaKodesh,⁶⁰⁰ this literally is the aspect of his “lot” (*Goral*). and thus one must fulfill this particular *mitzvah* with additional care. (As in the words of our

⁵⁹⁸ See Likkutei Torah, beginning of Nitzavim.

⁵⁹⁹ See Shaar HaGilgulim, Hakdamah 16; Sefer HaMaamarim 5708 p. 240, note 6; Sefer HaSichot, Kayitz 5700 p. 22, and note 15*.

⁶⁰⁰ Iggeret HaKodesh, Epistle 7 (112a)

sages, of blessed memory,⁶⁰¹ “In which [*mitzvah*] was your father the most careful?”) [This is because] this *mitzvah* is the gateway⁶⁰² through which all matters of his service of *HaShem*-יהוה, blessed is He, pass through.⁶⁰³

Now, as known,⁶⁰⁴ the sign (by which to know the special *mitzvah* that he must be extra cautious in) is when he sees that he has greater difficulty in fulfilling this *mitzvah* [than other *mitzvot*], such that there is no comparison between them. The reason is because, since he has a special relationship to this particular *mitzvah*, and it is his primary responsibility and function, therefore, the side opposite holiness stands in opposition to this, opposing it with greater strength and force.

From this, we can also understand this as it relates to the difficulties and challenges unique to each country. For, since that country is smitten with this particular problem, and it thus is difficult to withstand, even for those who, in regard to other matters, are in a good state and standing according to the Torah of Truth and the Torah of Life, therefore, it is of even greater importance to break [the opposition] (breaking through it and breaking over it) and achieving victory specifically in this [particular] matter.

This is like the words of our sages, of blessed memory,⁶⁰⁵ “He found an unguarded valley and fenced it in.” That is, since he saw that there specifically was difficulty in this particular matter because of the opposition of the side opposite

⁶⁰¹ Talmud Bavli, Shabbat 118b; Iggeret HaKodesh ibid.

⁶⁰² See Zohar I 8a

⁶⁰³ See Sefer HaSichot ibid.

⁶⁰⁴ See at length at the beginning of Likkutei Sichot, Vol. 3

⁶⁰⁵ Talmud Bavli, Eruvin 6a; 100b; 110a

holiness, he therefore did not suffice with just rectifying the matter, but added additional fences and safeguards to it.

With the above in mind, it is understood that even in regard to the matter [we are discussing], it applies to say that the benefit of being scattered amongst the nations is that “they [thereby] are incapable of **destroying** all of them together,” (that is, this negates the destruction of his whole being), being that this particularly important matter (of which there is the difficulty and test of this particular country) is his primary vitality.

3.

In the discourse⁶⁰⁶ he continues [and explains] that according to the explanation of the verse, “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel,” meaning that “the Holy One, blessed is He, did a charitable deed toward Israel in that He scattered them (*Peezran*-פזרן) amongst the nations,” we must understand why the verse uses the term “His open cities-*Peerzono*-פרזונו.” For, according to the explanation that it is of the root “scattering-*Peezoor*-פיזור,” it should have used the word “His scattering-*Peezrono*-פזרונו” (with the *Zayin*-ז preceding the *Reish*-ר), rather than “His open cities-*Peerzono*-פרזונו.”

It should be added that according to the statement in Maharsha,⁶⁰⁷ the simple meaning is that it is of the root “open

⁶⁰⁶ At the end of Ch. 3

⁶⁰⁷ See Chiddushei Aggadot of the Maharsha to Talmud Bavli, Pesachim 87b

[unwalled] cities-*Peerzon*-פרזון” (as in the verse,⁶⁰⁸ “Yerushalayim will be settled beyond its walls-*Prazot*-פרזות,” and,⁶⁰⁹ “open [unwalled] cities-*Arei HaPrazee*-ערי הפרזי”). This is because before this it is written,⁶¹⁰ “They stopped living in unwalled cities-*Phrazon*-פרזון in Israel etc.,” whereas now (“until I Devorah, arose”)⁶¹¹ “There they will recount... righteous deeds for His open cities-*Peerzono*-פרזונו etc.”

That is, in exchange for the fact that at first “they stopped living in unwalled cities-*Phrazon*-פרזון,” being that they feared living in the unwalled cities-*Arei HaPrazee*-ערי הפרזי – they will recount the “righteous deeds for His open cities-*Peerzono*-פרזונו in Israel,” in that they returned to live in unwalled cities on account of not being fearful of any enemy or adversary, which is why there is no need of any protective walls.

Based on this, the question is made more difficult. For, the explanation of our sages, of blessed memory, that “the Holy One, blessed is He, did a charitable deed toward Israel, in that He scattered them (*Peezran*-פזרן) amongst the nations,” does not fit (not only with the language of the verse, “The righteous deeds for His open cities (*Peerzono*-פרזונו) in Israel,” but even) with the simple meaning that it is a word meaning “open cities-*Peerzon*-פרזון,” rather than meaning “scattering-*Peezron*-פיזור.”

We also must understand their statement, “the Holy One, blessed is He, did a charitable deed toward Israel etc.,” in which they specified, “a charitable deed” (*Tzedakah*-צדקה)

⁶⁰⁸ Zachariah 2:8

⁶⁰⁹ Deuteronomy 3:5

⁶¹⁰ Judges 5:7

⁶¹¹ Judges 5:7 *ibid*.

rather than “a goodness” (*Tovah*-טובה) or the like, (as in other terms that are usually used by our sages, of blessed memory, in statements such as this). For, at first glance, what relation does this have to the matter of charity (*Tzeddakah*)?

4.

This may be understood by prefacing with the statement at the beginning of the verse,⁶¹² “Rather than the sound of archers-*Mechatzetzim*-מִחְצְצִים amongst the drawing wells-*Mashabim*-מִשְׁאָבִים,⁶¹³ there they will recount the righteous deeds of *HaShem*-יהו"ה, the righteous deeds for His open cities in Israel.” In addition to the simple meaning, that “Rather than the sound” (“*MeeKol*-מִקוֹל,” in which the prefix letter *Mem*-מ is the “*Mem*-מ *HaTemurah*” meaning “rather than”) “of the archers” who would shoot at those going to draw water (“amongst the drawing wells”) you now will hear the sound of those relating the righteousness of *HaShem*-יהו"ה, the voice of Torah being studied through tranquility. [This is like what we explained before about the simple meaning of “the righteous deeds for His open cities in Israel,” which is instead of “They stopped living in unwalled cities.”]

[In addition], in the [above-mentioned] discourse,⁶¹⁴ our Rebbe and leader also brings the explanation of Tanna d’Bei

⁶¹² Judges 5:11

⁶¹³ The word *Mechatzetzim*-מִחְצְצִים means archers (see Sefer HaSharashim of Radak under the root חצץ and the word *Mashabim*-מִשְׁאָבִים means drawing wells (see Sefer HaSharashim of Radak under the root שאב).

⁶¹⁴ Ch. 3

Eliyahu,⁶¹⁵ that [the words], “Rather than the sound of archers (*Mechatzetzim*-מַחֲצִיטִּים)” refers to “those who say about the impure that it is impure and about the pure that it is pure etc., the laws of Shabbat etc., the laws of the Chagigah [offering], the laws regarding the trespass of that which is consecrated (*Me'ilot*), and the laws of barriers to immersion (*Chatzitzah*-חֲצִיצָה).” [The words], “amongst the drawing wells,” refers to “those who study and draw the words of Torah forth.”

In other words, he explains that the “sound of archers” refers to the voice of those who are engaged in Torah study. This is as stated in Zohar,⁶¹⁶ “[The words] ‘the sound-*Kol*-קוֹל of archers’ refers to the ‘voice-*Kol*-קוֹל of Yaakov” (as it states,⁶¹⁷ “The voice (*Kol*-קוֹל) is the voice (*Kol*-קוֹל) of Yaakov,” referring to the voice (*Kol*-קוֹל) of Torah study.)⁶¹⁸

Furthermore, the study is about the matter of barriers (*Mechitzot*-מַחֲצִיטוֹת), in that the word “archers-*Mechatzetzim*-מַחֲצִיטִּים” is of the same root as “barriers-*Mechitzot*-מַחֲצִיטוֹת.” This is brought about by them stating about the impure that it is impure and about the pure that it is pure, as the verse states,⁶¹⁹ “to distinguish between the holy and the profane, and between the impure and the pure.”

This likewise is the substance of the laws of Shabbat, the laws of the Chagigah [offering], the laws regarding the trespass of that which is consecrated (*Me'ilah*), and the laws of

⁶¹⁵ Tanna d'Bei Eliyahu Rabba, Ch. 10

⁶¹⁶ Zohar I 32a

⁶¹⁷ Genesis 27:22

⁶¹⁸ See Pirkei d'Rabbi Eliezer, end of Ch. 32; Midrash Bereishit Rabba 65:19

⁶¹⁹ Leviticus 10:10

barriers to immersion. That is, they all are connected to the matter of barriers (*Mechitzot*-מחיצות).

For, when it comes to the laws of Shabbat, in addition to the fact that the general matter of Shabbat is holiness within time, and it is about this that it states in the words of the Havdalah, “Who separates between the holy and the profane... between the seventh day and the six days of work,” there also is order in the laws of Shabbat [and the order of Torah is also part of Torah].⁶²⁰ That is, the beginning of Tractate Shabbat is [the Mishnah],⁶²¹ “The carrying out on Shabbat etc.,” which deals with the matter of the private domain and the public domain etc., the difference between them being a matter of barriers (*Mechitzot*-מחיצות).

This likewise is so of the laws of the Chagigah [offering] and the laws regarding the trespass of that which is consecrated (*Me'ilah*). For, when it comes to the matter of the sacrificial offerings (*Korbanot*), in addition to the difference between consecrated sacrificial offerings and non-consecrated things (*Chullin*), in the sacrificial offerings themselves there is a differentiation between sacrifices that are brought specifically from non-consecrated animals, and sacrifices that are consecrated upon birth, such as the firstborn, who is consecrated from the womb.

Likewise, there is a difference between offerings of lesser sanctity (*Kodshim Kalim*) and offerings of the most sacred order (*Kodshei Kodoshim*). Therefore, there must be the

⁶²⁰ See Talmud Bavli, Pesachim 6b; Shnei Luchot HaBrit, Chelek Torah SheBaal Peh, beginning of Klall Leshonot (402b); Likkutei Dibburim, Vol. 1, p. 8a; Sefer HaSichot 5691 p. 262.

⁶²¹ Mishnah Shabbat 1:1; Talmud Bavli, Shabbat 2a

matter of a barrier (*Mechitzah*-מחיצה) to distinguish between the holy and the mundane, and likewise, to distinguish between the holy and the holy. [This is like what we even find amongst the Jewish people themselves, that there is a separation between the priests (*Kohanim*) and the rest of the Jewish people, as the verse states,⁶²² “Aharon was set apart, to sanctify him as the holy of holies.”]

Then, even after there is this barrier and separation, there is need for caution that there will not come to be a matter of trespass of that which is consecrated (*Me'ilah*) through the comingling of the holy and the profane. As in the language of the Torah,⁶²³ “I may not cross over to you... nor may you cross over to me etc.” That is, the consecrated should not be taken out to the mundane, and likewise, the mundane should not be brought into the holy, such as non-consecrated *Chullin* in the courtyard (*Azarah*) of the Temple (all of which is explained in the discourse).

The teaching concludes with the laws of barriers to immersion, in which “archers-*Mechatzetzim*-מחצצים” is of the same root as “barrier to immersion-*Chatzitzah*-חציצה.” For, when there is something on a person that is a barrier to immersion, his immersion is then not considered to be valid.⁶²⁴ The explanation is that about the matter of ritual immersion, Rambam writes at the end of *Hilchot Mikva'ot* (the laws of ritual baths) that it is within the category of Scriptural decrees

⁶²² Chronicles I 23:13

⁶²³ Genesis 31:52

⁶²⁴ See *Mishneh Torah*, *Hilchot Mikva'ot* 1:12

(*Chukim*) (as in,⁶²⁵ “I have issued an edict⁶²⁶ and decreed a decree and you have no right to question it”), but that “even so, there is allusion to it... and [he has] immersed his soul in the waters of the pure knowledge.”

Now, immersion must be with one’s entire body, even including that which is secondary to his flesh, these being the hairs.⁶²⁷ (This is as Rambam states,⁶²⁸ since it is considered to be [part of his body and thus] can render his immersion to be unfit according to Torah.) That is, his entire body must ascend in the water, “in the waters of pure knowledge,” the knowledge of Torah, the knowledge of the Holy One, blessed is He, being that one nullifies his own knowledge in them. This is as stated in Holy books,⁶²⁹ that the word “immersion-*Tevilah*-טבילה” shares the same letters as “the nullification-*HaBittul*-הביטול.”

However, when something is a barrier that separates between the person and the waters of Torah, meaning that there remains a part of him that the waters of Torah do not reach, the immersion has then not affected his entire body, and he thus remains in his existence. Because of this it is possible for there to be a confusion and comingling in the general matter of the barriers and separations between the impure and the pure. For, since he senses his own existence, and especially since the bribery of self-love can be involved in this, in that “love covers

⁶²⁵ Rashi to Numbers 19:2, citing Talmud Bavli, Yoma 67b

⁶²⁶ Midrash Bamidbar Rabba, beginning of Parshat Chukat; Midrash Tanchuma Chukat 3 & 8.

⁶²⁷ Talmud Bavli, Eruvin 4b

⁶²⁸ Mishneh Torah, Hilchot Mikva’ot 1:7

⁶²⁹ Siddur Im Da”Ch 159d

all offenses,”⁶³⁰ about which the verse states,⁶³¹ “a bribe blinds the eyes of the wise,” meaning that even though the Torah calls him “wise,” and there is none wise except for the wisdom of the Torah, nonetheless, “a bribe blinds etc.,” and it therefore cannot be known with certainty that he will say about the impure that it is impure and about the pure that it is pure.

This is because from the angle of his intellect (which did not immerse in the waters of pure knowledge) it can be that he will say about the pure that it is impure, until this can lead him to say about the impure that it is pure. [This is as known about the commandment,⁶³² “You shall not add to it and you shall not subtract from it.” That is, adding is connected to the matter of subtracting, such that the addition can bring to a subtraction.]⁶³³

From this it is understood that for the matter of the barriers and separations between the impure and the pure to be as they should be, one must be cautious in regard to the laws of the barriers to immersion (*Chatzatzim*-חֲצִיצִים), so that there will not be anything that causes a barrier when he immerses in “the waters of the pure knowledge.” His study of Torah will then be as it should be, without any bribery stemming from his own existence. This is the matter of “amongst the drawing wells-*Bein Mashabim*-בֵּין מִשְׁאָבִּים,” in which the word “amongst-*Bein*-בֵּין” is of the same root as “Understanding-*Binah*-בִּינָה.” That is, the study and drawing of the waters of Torah is such that one

⁶³⁰ Proverbs 10:12

⁶³¹ Deuteronomy 16:19

⁶³² See Deuteronomy 13:1

⁶³³ See Kli Yakar to Deuteronomy 4:2; Rashi to Genesis 3:3; Likkutei Sichot Vol. 22 p. 288 and elsewhere.

contemplates and understands that Torah is the wisdom and will of *HaShem*-יהו"ה, blessed is He.

This then, is the meaning of [the verse], “Rather than the sound of archers amongst the drawing wells... the righteous deeds for His open cities in Israel.” That is, this verse hints at the general theme of the service of *HaShem*-יהו"ה, blessed is He, of the Jewish people, in fulfilling Torah and *mitzvot*, for which purpose the world was created. This is as the verse states,⁶³⁴ “In the beginning (*Bereishit*-בראשית) God created the heavens and the earth,” that is,⁶³⁵ “‘In the beginning-*Bereishit*-בראשית’ – for the sake of the Torah which is called ‘the beginning-*Reishit*-ראשית,’ and for the sake of Israel who are called ‘the beginning-*Reishit*-ראשית.’” It is to this end that the soul descended below.

This is as stated by the Alter Rebbe in Tanya⁶³⁶ (whose redemption we are celebrating) that the soul itself does not require repair at all, and it did not need to descent below except to repair the body, the animalistic soul, and his portion in the world at large. In other words, to repair and elevate the world, it first is necessary to erect an edifice that is a barrier (*Mechitzah*-מחיצה) between oneself and the entire world.

This is like what we find about Avraham ([about whom the verse states],⁶³⁷ “Avraham was one (*Echad*-אחד)”) who is called,⁶³⁸ “Avram the Hebrew-*Eevree*-עברי,” in that⁶³⁹ “The

⁶³⁴ Genesis 1:1

⁶³⁵ Rashi and Ramban to Genesis 1:1

⁶³⁶ Tanya, Likkutei Amarim, Ch. 37 (48b)

⁶³⁷ Ezekiel 33:24

⁶³⁸ Genesis 14:13

⁶³⁹ Midrash Bereishit Rabba, end of Ch. 42

entire world was on one side (*Eiver*-עבר)” – (as it states,⁶⁴⁰ “The whole earth was of one language and of common purpose”) – “whereas he was on the other side (*Eiver*-עבר).” That is, one knows that he is [of the] “one nation (*Goy Echad*-גוי אחד) in the earth,” [about which it states],⁶⁴¹ “It is a nation that dwells alone,” and he makes no consideration of the world whatsoever.

Now, in addition to the erection of a barrier (*Mechitzah*-מחיצה) between himself and the entire world, he studies the Torah and draws forth the living waters of the Torah in a way that through it he thereby erects the barriers to separate between the holy and the profane, this being the matter of the laws of Shabbat, the laws of the Chagigah [offering], and the laws regarding the trespass of that which is consecrated (*Me'ilot*) etc., as explained before at length. This thereby brings about “the righteous deeds for His open cities in Israel.”

That is, instead of a state which is the opposite of expansiveness, such that “they stopped living in unwalled cities in Israel” out to fear of the enemy, this being to such an extent that they would hear the sound of the arrows that they would shoot at the Jewish people when they would come and draw water, (as in the simple meaning of the words, “Rather than the sound of archers amongst the drawing wells”) – there [instead] is caused to be a state and standing of expansiveness, this being the matter of “the righteous deeds for His open cities in Israel,” as in the verse, “Yerushalayim will be settled beyond its walls.”

⁶⁴⁰ Genesis 11:1 and see Rashi there

⁶⁴¹ Numbers 23:9

All this is brought about through the study of Torah and the fulfillment of its *mitzvot*, as the verse states,⁶⁴² “If you will follow My decrees and observe My commandments...” then, “I will lead you erect,”⁶⁴³ including all the blessings enumerated before this, along with [the blessing],⁶⁴⁴ “I will provide peace in the land.” It then follows automatically that there is no room for the matter of fear and dread, and therefore there is the nullification of the state and standing in which “they stopped living in unwallled cities in Israel,” and [instead] caused “the righteous deeds for His open cities in Israel” to be,

5.

However, for it to be possible for the matter of “the righteous deeds for His open cities in Israel” to be as it was in the times of Devorah, up to its complete perfection which will take place in the time of the redemption, at which point “Yerushalayim will be settled beyond its walls,” there must be the matter of “the righteous deeds for His open cities-*Peerzono*-פרזונו in Israel” according to the explanation of our sages, of blessed memory, that “the Holy One, blessed is He, did a charitable deed toward Israel, in that **He scattered them** (*Peezran*-פזרן) amongst the nations.”

The explanation of this, since, at first glance, it is not understood how it is possible for the Jewish people to refine the whole world, including the sparks of holiness found in the most

⁶⁴² Leviticus 26:3

⁶⁴³ Leviticus 23:13

⁶⁴⁴ Leviticus 23:6

distant places, is that just as to illuminate to a physically distant place, the light of a candle in his own place does not suffice, but it is necessary for there to be many candles (*Neirot*), until there is a torch, [and beyond that], until there is a bonfire, specifically through this the light reaches and illuminates the darkness found in a more distant place.

The same is so of the verse, “a *mitzvah* is a flame and Torah is light,”⁶⁴⁵ that in order to refine the spark of holiness found in a more distant place, there necessarily must be a much greater light, similar to a torch and a large bonfire, which even gather those sparks found in a place distant to them.

This is like what took place in the times of Shlomo, about whom the verse states,⁶⁴⁶ “Shlomo sat upon the throne of *HaShem*-יהוה,” [and he is called],⁶⁴⁷ “A man of tranquility... peace and quiet... in his days.” In his time “the moon was in its state of wholeness,”⁶⁴⁸ in that there was the revelation of Godliness in the world (and how much more so in the soul). Thus, because of the abundance of light that illuminated in his own place, the queen of Sheba came with all the nations, and they brought all the sparks of holiness to Shlomo that they had in their matters etc.⁶⁴⁹

In contrast, when “because of our sins we were exiled from our land,”⁶⁵⁰ and the hearts were diminished etc., such that the revelation of Godliness that took place in the time of

⁶⁴⁵ Proverbs 6:23

⁶⁴⁶ Chronicles I 29:23

⁶⁴⁷ Chronicles I 22:9

⁶⁴⁸ See Zohar I 150a; 225b; Midrash Shemot Rabba 15:26

⁶⁴⁹ See Torah Ohr, Bereishit 6a; Likkutei Torah, Bamidbar 4a; *Hemshech* 5672 Vol. 2 p. 769.

⁶⁵⁰ See the Musaf liturgy of the holidays.

Shlomo is absent from the soul and from the world, nor is it even like the generations that followed, but Godliness is rather in a state of concealment and hiddenness in the world, and the toil of the Jew is with great difficulty and labor, this being so, the question is asked, how it is possible for the whole world to be refined?

However, the explanation is that “the Holy One, blessed is He, did a charitable deed toward Israel, in that He scattered them (*Peezran*-פִּזְרָן) amongst the nations,” such that “one of you was exiled to Barbary, and one of you was exiled to Sarmatia.”⁶⁵¹

That is, the Holy One, blessed is He, brings the Jew close to the place in which the spark of holiness that he must refine is found. Through this, he has the ability to fulfill the purpose and mission of his soul in this world, even commensurate the measure of his service, as he is unable to attain lofty matters in the service of *HaShem*-יהו"ה, blessed is He, since not all minds can withstand this.

Rather, even as he is garbed in mundane garments in the spiritual sense, living his daily life, he fulfills the mission of his soul through eating and drinking permissible things, pushing away forbidden things, conducting himself according to Torah and *mitzvot*, and withstanding the unique tests of that time and place. Then “I considered it for you etc.,” meaning that even in a state and standing in which the generations are diminished, nonetheless, through his small candle (*Ner*), ([as in the verse],

⁶⁵¹ See Midrash Shir HaShirim Rabba 2:8:2 – as per the version of the Radal there (cited in Etz Yosef there).

“the soul of man is the flame of *HaShem*-יהו"ה-),⁶⁵² the sparks are caused to be refined and elevated to the point that they come to be included in holiness.

6.

Now, in addition to the explanation of the words, “(the righteous deeds) for His open cities-*Peerzono*-פרזונו (in Israel),” that it is a term of “scattering-*Peezoor*-פיזור,” in that “He scattered them (*Peezran*-פזרן) amongst the nations,” such that He brings them to the place where the sparks are present, until they even can refine them through a small candle, there is another matter of “scattering-*Peezoor*-פיזור,” this being the matter of scattering and squandering the treasuries etc., as will be explained.

The explanation of this, for at first glance, it is not yet understood how the toil and service of *HaShem*-יהו"ה, blessed is He, is actualized in these generations, after the hearts have been diminished and everything comes with great difficulty etc., how is it applicable that specifically “when the feet come into the feet, that Moshiach will then come,”⁶⁵³ meaning that in the final generation, the generation of “the heels of Moshiach,” in which all the signs stated at the end of Tractate Sotah are be fulfilled, in that “is the generation considered to be fit?” as a question, it specifically is this generation that will be the generation that will bring Moshiach.

⁶⁵² Proverbs 20:27

⁶⁵³ Zohar II 258a and Ramaz there.

However, this is as explained by the Alter Rebbe whose redemption we are celebrating, in the discourse entitled “*Tzidkat Peerzono*” of the year 5569,⁶⁵⁴ and similarly, in the discourse entitled “*Tzidkat Peerzono*” of the Mittler Rebbe,⁶⁵⁵ and in the discourse entitled “*Tzidkat Peerzono*” of the Tzemach Tzedek (printed in Ohr HaTorah Beshalach),⁶⁵⁶ that when there is a matter of war, then at the time when the war is most critical, the king scatters and expends all the treasuries.

That is, even though in a time of peace he does not touch the treasuries, nor does he even display them, since they are the most precious treasures amassed by his fathers and ancestors, nonetheless, for the sake of victory in the war, the king opens all the treasuries, and not only does he display them and give of them etc., but beyond this, he does so in a way of scattering and squandering them, using them to procure weapons of war and the like, meaning things that are lowly, not only relative to the precious treasures themselves, but even relative to other matters. All this is done to achieve victory in the war.

We should add in explanation of the matter of “scattering-*Peezoor*-פיזור,” that in a certain matter it is the opposite of “open cities-*Prazon*-פרזון” (meaning, “unwalled cities”). For, both “scattering-*Peezoor*-פיזור” as well as “open cities-*Prazon*-פרזון” indicate the absence of limitation. This is because open cities (*Arei HaPrazot*-ערי הפרזות) that are not

⁶⁵⁴ Printed in Torat Chayim, Beshalach 349b and on (Vol. 1, p. 239d and on in the new edition), and with the glosses etc., in Ohr HaTorah, Beshalach p. 685 and on.

⁶⁵⁵ Torat Chayim Beshalach 322a and on (Vol. 1, p. 221d and on in the new edition); Also see Maamarei Admor HaZaken 5565 Vol. 2 p. 989 and on; Shaarei Teshuvah of the Mittler Rebbe Vol. 2, p. 80d and on.

⁶⁵⁶ Ohr HaTorah, Beshalach p. 670 and on.

surrounded by a wall are not limited by the wall, and similarly, “scattering-*Peezoor*-פיזור” is a kind of giving that is the opposite of measure and limitation that accords to intellect.

Nevertheless, there also is a difference between them. For, the matter of “open cities” (*Prazon*-פרזון) is not just the removal of the city wall, in which the city remains in its place. Rather, it is the opposite, in that the city remains standing in its place in a way that also is founded and sure, in a state of tranquility, since there is no need for protection from an enemy.

In contrast, the matter of “scattering” (*Peezoor*-פיזור) and “squandering” is such that matters that heretofore were in their place are taken to another place. In other words, instead of those places remaining in his dominion and place, and especially when considering that we are discussing the matter of the treasures of the king that no eye has beheld except for the king himself – and they are squandered and scattered even to the most distant place.

This is as explained before at length in the above-mentioned discourses, that in the latter generations special powers are granted, particularly the power of self-sacrifice (*Mesirat Nefesh*), by which it is possible to stand steadfastly against all decrees and attempted conversions, may the Merciful One save us from such things, and to continue studying Torah and fulfilling the *mitzvot*.

The general totality of this way of serving *HaShem*-יהו"ה, blessed is He, stems from the quality of victory (*Nitzachon*). That is, even when there are questions, concealments, and hiddenness, he does not enter into debate and dialogue according to intellect, understanding, and explanation,

but rather says that this is what is written in the Torah, and he therefore conducts himself according to the desire and command of the Torah, not caring about anything else, not even his own desire, understanding, and grasp.

Rather, his service is like a servant who fulfills the will of the master. [This is to the point that his service of *HaShem*-יהו"ה, blessed is He, is like what we find in Talmud Yerushalmi⁶⁵⁷ about Rabbi Mattaniah, that [in his prayers] when he would arrive at the word "*Modim* – We submit before You" he would automatically prostrate, even though he was preoccupied with thinking about some other [Torah] matter.]⁶⁵⁸

This conduct stems from the quality of victory (*Nitzachon*-נצחון), as the verse states,⁶⁵⁹ "The Eternal Victor of Israel (*Netzach Yisroel*-נצח ישראל) does not lie and does not relent." That is, the general matter of victory (*Nitzahon*) is not according to intellect, understanding, and reasoning. He therefore squanders all his powers for the sake of victory in the war, without making any intellectual calculations and estimations as to whether it is worthwhile.

The same is so Above. [For, since "you are called man-*Adam*-אדם,"⁶⁶⁰ and are named thus because "I am likened-*Adameh*-אדמה to the Supernal One,"⁶⁶¹ it is understood that this matter also is present Above.] To explain, it is written,⁶⁶² "Who

⁶⁵⁷ Talmud Yerushalmi, Brachot 2:4

⁶⁵⁸ Pnei Moshe to Yerushalmi, Brachot 2:4 ibid.

⁶⁵⁹ Samuel I 15:29

⁶⁶⁰ Ezekiel 34:31; Talmud Bavli, Yevamot 61a

⁶⁶¹ See Isaiah 14:14; Also see Sefer Asarah Maamarot, Maamar Eim Kol Chai, Vol. 2, Ch. 33; Shnei Luchot HaBrit 3a; 20b, and elsewhere.

⁶⁶² Isaiah 63:1; See the discourse entitled "*u'Le'achoto HaBetulah*" 5627 (Sefer HaMaamarim 5627 p. 278 and on); 5629 (Sefer HaMaamarim 5629 p. 190

is this coming from Edom, with sullied garments from Botzrah etc.,” this being the matter of the war that the Holy One, blessed is He, wages against Edom.

However, at first glance, it is not understood how Edom is of any consequence at all for it be necessary for the Holy One, blessed is He, to wage war against them, to the point that for the sake of the war, a matter of “I soiled all My garments,” is necessary.⁶⁶³ For, even though “your God is a priest,”⁶⁶⁴ nevertheless that which is the opposite of purity, so to speak, is caused to be (“I soiled all My garments”), which is why it is necessary for there to be a matter of “He immersed in fire.”⁶⁶⁵

However, the explanation is that the war with Edom is due to the matter of “The Eternal Victor of Israel (Above) does not lie and does not relent.” It is because of this that the Holy One, blessed is He, cannot leave even a single Jew [behind], as it states,⁶⁶⁶ “If your dispersed (*Nidachim*) will be at the ends of heaven, from there *HaShem*-יהוה your God will gather you in, and from there He will take you,” meaning that the Holy One, blessed is He, Himself comes to the place where the Jew is in a state and standing of dispersion, [as in the verse],⁶⁶⁷ “Those cast away (*Nidachim*)... and those lost (*Ovdeem*) etc.,” and He Himself must literally take hold of the hand of that Jew in his place, like the verse,⁶⁶⁸ “You will be gathered up one by one,

and on); 5658 (Sefer HaMaamarim 5658 p. 172 and on); 5724 (translated in The Teachings of The Rebbe 5724, Discourse 31).

⁶⁶³ Isaiah 63:3

⁶⁶⁴ Talmud Bavli, Sanhedrin 39a

⁶⁶⁵ Talmud Bavli, Sanhedrin 39a ibid.

⁶⁶⁶ Deuteronomy 30:4

⁶⁶⁷ Isaiah 27:13

⁶⁶⁸ Isaiah 27:12

O' children of Israel,"⁶⁶⁹ to take them out of the exile, this being the matter of the "scattering-*Peezoor*-פיזור" as it is Above, so that there will be the matter of "I and my children are redeemed from amongst the nations of the world."⁶⁷⁰

7.

About this it states, "The Holy One, blessed is He, did a charitable deed toward Israel, in that He scattered them (*Peezran*-פזרן) amongst the nations," specifying "a charitable deed" (*Tzeddakah*). To explain, charity (*Tzeddakah*) is not a matter of repaying a loan, nor is it a payment of reward for doing a favor or the like. Rather, it is in a way that the giver has no obligation, and thus the giving is solely in the form of charity.

It is in this regard that the verse states,⁶⁷¹ "Yours, *HaShem*-יהוה, is the charity (*Tzeddakah*)."⁶⁷¹ This is because the true matter of charity specifically applies in one who is perfect with the utmost perfection, such that he does not require anyone in any way whatsoever, which only applies to the Holy One, blessed is He, Himself.

This then, is the meaning of [the teaching], "The Holy One, blessed is He, did a charitable deed toward Israel, in that He scattered them (*Peezran*-פזרן) amongst the nations." This

⁶⁶⁹ Rashi to Deuteronomy 30:3

⁶⁷⁰ See Talmud Bavli, Brachot 8a

⁶⁷¹ Daniel 9:7

matter, that the Holy One, blessed is He, scattered the Jewish people amongst the nations, bringing them to distant places, is so that they will be able to refine the sparks that are there and elevate them to holiness (as explained in chapter five).

Moreover, He scatters and squanders the treasures in giving them the required empowerment to be capable of withstand all the tests. [This is in addition to the assistance brought about from the very fact that He scattered them amongst the nations, so that they cannot destroy them all together, both in regard to the Jewish people found in countries that do not allow them to engage in Torah and *mitzvot* at all, as well as in regard to all the Jewish people in other countries who must contend with the challenges and tests [unique to] each of those countries (as explained in chapter two).

Moreover, this also is in addition to the general matter of “the Holy One, blessed is He, assists him,”⁶⁷² as in the teaching of our sages, of blessed memory,⁶⁷³ “Whosoever sanctifies himself a little from below, they sanctify him a lot from Above.”] However, this is not merely a favor but is a matter of **charity** (*Tzeddakah*), in that the Holy One, blessed is He, gives of his full, open, holy, and expansive hand to each and every Jew in every generation until the final generation [about which it states] “are they worthy?” in the form of a question, so that they will be capable of fulfilling their role and mission.

It is due to this that the mode of serving *HaShem*-יהו"ה of a Jew, is likewise in such a way as this, that he scatters his

⁶⁷² See Talmud Bavli, Sukkah 52b; Tanya, beginning of Ch. 13

⁶⁷³ Talmud Bavli, Yoma 39a

powers etc., and performs his work in a way of charity (*Tzeddakah*) as well. That is, he does not do so because it is auspicious to do so, or because of the goodness that will come to him because of it, but he serves *HaShem*-יהו"ה, blessed is He, like a servant, who because of his nature fulfills the will of the master. Moreover, he does so with pleasure, since the Master's pleasure is his own pleasure.⁶⁷⁴

8.

Now, when the Jewish people fulfill their role and mission in all the places they were scattered amongst the nations through the charity of the Holy One, blessed is He, this thereby brings about "the righteous deeds for His open cities," as a term meaning "open cities-*Peerzon*-פרזון," this being the matter of [the verse], "Yerushalayim will be settled beyond its walls-*Prazot*-פרזות."

This is as explained in the discourse said forty years ago,⁶⁷⁵ citing what Tosefot states⁶⁷⁶ in the name of the Midrash,⁶⁷⁷ that the name "Yerushalayim-ירושלם" is called thus because "[*HaShem*-יהו"ה] will be seen-*Yeira'eh*-יראה" (as Avraham called it),⁶⁷⁸ and because of "perfection-Shaleim-שלם" (as Malki Tzeddek,⁶⁷⁹ who is Shem the son of Noach, called it).⁶⁸⁰ This is why "Yerushalayim-ירושלם" is written

⁶⁷⁴ See *Hemshech* 5666 p. 310 and on.

⁶⁷⁵ The aforementioned discourse entitled "*Amar Rabbi Oshiya*," Ch. 6.

⁶⁷⁶ Tosefot entitled "*Har*" to Talmud Bavli, Taanit 16a

⁶⁷⁷ Midrash Bereishit Rabba 56:10

⁶⁷⁸ Genesis 22:14

⁶⁷⁹ Genesis 14:18

⁶⁸⁰ Midrash Bereishit Rabba 56:10 *ibid*.

without the *Yod*-י between the *Lamed*-ל and the *Mem*-ם, on account of the name “Shaleim-שלם.” In other words, the meaning of “Yerushalayim-ירושלם” is “perfect fear-*Yirah Shaleim*-שלם-יראה,” in that it is the wholeness and perfection (*Shleimut*-שלימות) of fear (*Yirah*-יראה) of *HaShem*-יהו"ה, blessed is He.

This is as brought in Tosefot⁶⁸¹ about the matter of the second tithe (*Ma'aser Sheni*), that “when one would come to be in Yerushalayim and remain there until he [finished] eating all his second tithe (*Ma'aser Sheni*) and would see everyone involved in the service of Heaven and [the Holy Temple, (“the Priests performing their service, the Levites [in their song] on the platform and the Israelites in their [*Maamad*] attendance”)⁶⁸² then he too would direct his heart to the fear of Heaven etc.” That is, Yerushalayim causes nullification and prostration before *HaShem*-יהו"ה, blessed is He, this being the matter of the perfection of the fear (*Shleimut HaYirah*-שלימות-היראה).

Now, there is a time when Yerushlayim is surrounded by a wall. This is because the world surrounds and oppresses against Yerushalayim, which why protection is necessary by means of the wall. This then, is the novelty of [the verse], “Yerushalayim will be settled beyond its walls,” since there will not be a matter of an enemy to guard against. Nevertheless, there then will be the matter of the wall of fire, as the verse

⁶⁸¹ Tosefot entitled “*Ki MiTziyon*” to Talmud Bavli, Bava Batra 21a

⁶⁸² See the *Korbanot* section of the morning prayers.

states,⁶⁸³ “I will be for it – the word of *HaShem*-יהוה – a wall of fire around [it].”

This is as explained in the discourses,⁶⁸⁴ that the matter of the wall as it is spiritually (from which the matter of the wall chains down physically) is to protect against the enticements and temptations of the inclination. This is through Torah, as our sages, of blessed memory, stated,⁶⁸⁵ “[The words],⁶⁸⁶ ‘I am a wall’ refer to the Torah,” [and as it states],⁶⁸⁷ “I created an evil inclination, and I created Torah as its antidote.”

That is, through encompassing and surrounding oneself with Torah, he thereby is protected from the inclination etc. Therefore, in the coming future, when there will be the fulfillment of the prophecy,⁶⁸⁸ “I will remove the spirit of impurity from the earth,” it automatically will no longer be necessary to protect against the inclination etc., and then “Yerushalayim will be settled beyond its walls.”

Nevertheless, even in the coming future there will be the matter of “‘I am a wall refers to the Torah,” only that this will be in a way of a “wall of fire” rather than a wall of stones, which refers to the letters of the Torah, in that the letters (*Otiyot*) are called “stones,” as Sefer Yetzirah states,⁶⁸⁹ “Two stones build two houses etc.,” but will be a wall of fire instead.

⁶⁸³ Zachariah 2:9

⁶⁸⁴ Maamarei Admor HaZaken 5565 *ibid.* (p. 1,001 and on); Torat Chayim *ibid.* p. 343a (Vol. 1, p. 235c in the new edition); Ohr HaTorah *ibid.* p. 682 and on; Sefer HaMaamarim 5678 p. 46 and on; 5699 p. 72 and on, and elsewhere.

⁶⁸⁵ Talmud Bavli, Pesachim 87a

⁶⁸⁶ Song of Songs 8:10

⁶⁸⁷ Talmud Bavli, Kiddushin 30b

⁶⁸⁸ Zachariah 13:2

⁶⁸⁹ Sefer Yetzirah 4:12 (4:16 in some editions)

The explanation⁶⁹⁰ is that our sages, of blessed memory, stated,⁶⁹¹ “The words of Torah do not contract ritual impurity, as the verse states,⁶⁹² ‘Is not my word like fire, says *HaShem*-יהוה.’ Just as fire does not become ritually impure, so too the words of Torah do not become ritually impure.” Now, since we are discussing the negation of the matter of impurity, it is understood that this refers to our times, in which the matter of impurity is [still] relevant, and it therefore is necessary to negate and state that the words of Torah are like fire, which does not contract ritual impurity.

However, presently we only know that this is the legal ruling and that this is the actual reality, but we do not see it in open revelation. However, in the coming future when “the glory of *HaShem*-יהוה will be revealed,”⁶⁹³ the true matter of Torah (in that “Torah and the Holy One, blessed is He, are entirely one”)⁶⁹⁴ will then be revealed, as it is in the aspect of fire.

For, as our sages, of blessed memory, stated,⁶⁹⁵ “The Torah was given with black fire upon white fire,” and “white

⁶⁹⁰ Some of the details regarding what is said in the coming section are gleaned from the Sichah talk that was said after the discourse. (Note from original publisher.)

⁶⁹¹ Talmud Bavli, Brachot 22a

⁶⁹² Jeremiah 23:29

⁶⁹³ Isaiah 40:5

⁶⁹⁴ Tanya, Ch. 4 & beginning of Ch. 23 citing Zohar; See Zohar I 24a; Zohar II 60a; Tikkunei Zohar, beginning of Tikkun 6; Likkutei Torah, Nitzavim 46a, and elsewhere. [Also see Adir BaMarom of the Ramchal citing Zohar.]

⁶⁹⁵ Midrash Tanchuma, beginning of Bereishit; Midrash Devarim Rabba 3:12; Shir HaShirim Rabba 5:9:6; Midrash Tehillim 90:12; Talmud Yerushalmi Shekalim 6:1; Sotah 8:3; Zohar II 84a; Zohar III 132a; Rashi to Deuteronomy 33:2; Rashi to Song of Songs 5:16.

fire upon black fire,”⁶⁹⁶ (as in the two versions of the language in the Midrashic teachings of our sages, of blessed memory).

The “black fire upon white fire” refers to Torah as it is below, like letters that are written in black ink upon white parchment. In contrast, “white fire (upon black fire)” refers to Torah as it is Above, this being the essence of the light (*Etzem HaOhr*), which transcends the letters (*Otiyot*) etc.⁶⁹⁷

There then will also be the matter of the wall (“a wall of fire”) in a loftier way, meaning not for the sake of guarding against the evil inclination etc., but that the ascent from level to level in holiness itself is in a way that there is a wall that separates from the preceding level of holiness, similar to the wall of Yerushalayim that separates between levels within holiness itself. This is because there are ten grades of holiness,⁶⁹⁸ and Yerushalayim is not the first or second level, but is higher. We thus find that the wall of Yerushalayim separates between the holy and the holy.

Now, based on what the Alter Rebbe wrote in Tanya,⁶⁹⁹ that the ultimate perfection of the days of Moshiach depends on our deeds and service of *HaShem*-יהוה, blessed is He, throughout the duration of the exile, it is understood that even in our times, it is necessary to endeavor that the study of Torah should not only be in a way of “I am a wall refers to the Torah,” which is like a wall of stones, in which the matter of the stones is that one does not see the vitality in them, but rather in a way

⁶⁹⁶ See Zohar II 226b; Talmud Yerushalmi Shekalim ibid., and Korban HaEidah there.

⁶⁹⁷ Sefer HaMaamarim 5678 p. 51

⁶⁹⁸ Mishnah Keilim 1:6

⁶⁹⁹ Tanya, Likkutei Amarim, beginning of Ch. 37

of “I will be for it – the word of *HaShem*-יהו"ה – a wall of fire around [it].”

That is, the giver of the Torah will be recognized in the study of Torah, “**I-*Ani*-אני** [will be for it]... a wall of fire.” It is for this reason that Torah is separate and apart from all other wisdoms, since, in and of itself, it is not a matter of wisdom, but is a matter of fire, and it only is that the matter of fire is drawn down and descends through the wisdom. This is as stated in Tanya,⁷⁰⁰ that “the Torah journeyed in descent through hidden levels, level after level etc.”

Thereby there then is also added to the effect of Torah in the matter of immersion. [For, as stated by Rambam,⁷⁰¹ the matter of the immersion bath (Mikvah) hints at immersion in “the waters of pure knowledge,” and “immersion-*Tevilah*-טבילה” shares the same letters as “the nullification-*HaBittul*-הביטל,”⁷⁰² through which there is caused to be the matter of “Yerushalayim-ירושלם,” meaning, “the perfection of the fear” (*Shleimut HaYirah*) of *HaShem*-יהו"ה.]

That is, the immersion is not only in water, but the immersion is primarily in fire.⁷⁰³ That is, through fire we destroy all undesirable matters. This is as explained by the Halachic authorities (*Poskim*)⁷⁰⁴ regarding the laws of [making vessels kosher through] immersion in boiling water (*Hagalah*)

⁷⁰⁰ Tanya, Likkutei Amarim, Ch. 4 (8b)

⁷⁰¹ Mishneh Torah, end of Hilchot Mikva'ot

⁷⁰² Siddur Im Da"Ch 159d

⁷⁰³ Talmud Bavli, Sanhedrin 39a

⁷⁰⁴ See Mishneh Torah, Hilchot Ma'achalot Asurot 13:3; Tur and Shulchan Aruch and Shulchan Aruch of the Alter Rebbe, Orach Chayim 541:4 (7); Encyclopedia Talmudit, section on “*Hagalah*”; [Also see “Going Kosher,” An easy, user friendly guide to keeping kosher, p. 99 and on].

and [the other] methods of koshering vessels, that the ultimate form of koshering vessels is by purging them with fire (*Leeboon Aish*), such that the fire burns and destroys any prohibited substance that was absorbed [in the vessel]. It is then that the matter of purity is brought about in a complete way, as it is from the aspect of “the soul that You have given within me, she is pure,”⁷⁰⁵ which is higher than the aspect of “You have created her etc.,” as explained in the discourses of the Alter Rebbe⁷⁰⁶ regarding the particulars of this.

9.

This then, is the meaning of [the verse], “Rather than the sound of archers amongst the drawing wells, there they will recount the righteous deeds of *HaShem*-יהוה, the righteous deeds for His open cities in Israel,” according to what was explained before (in chapter four) in respect to the simple meaning, that instead of the sound of the arrows that they would shoot amongst those going to draw water, meaning, those Jews who are found in a state of constraint and captivity, this being the general state and standing of the world, and especially during the time of the exile, that they “shoot arrows” at those who engage in the study of Torah, saying “what have you to do with that Torah,” and all other similar arguments – instead of this, it shall be that “there they will recount the righteous deeds of *HaShem*-יהוה,” that the revelation of Torah will be in the

⁷⁰⁵ See the “*Elo”hai Neshamah*” blessing in the morning blessings.

⁷⁰⁶ See Likkutei Torah, Devarim 1a and elsewhere.

entire world, as it states,⁷⁰⁷ “For the earth will be filled with the knowledge of *HaShem*-יהו"ה as the waters cover the ocean floor,” and as Rambam writes,⁷⁰⁸ “For these reasons, all of Israel, their prophets and sages, yearned for the time of Moshiach, since in that era knowledge, wisdom, and truth will be abundant, as it states, ‘The earth will be filled with the knowledge of *HaShem*-יהו"ה,’” until there will be “the righteous deeds for His open cities in Israel,” that the Torah will be in a way of “(Yerushalayim will be settled) beyond its walls-*Prazot*-פרזות,” without a wall, except in a way of a “wall of fire,” in that in an openly revealed way they will see the black fire upon the white fire and the white fire upon the black fire, (as explained before).

All this is brought about because “the Holy One, blessed is He, did a charitable deed toward Israel, in that He scattered them (*Peezran*-פזרן) amongst the nations.” That is, the Holy One, blessed is He, scatters and squanders all his treasures in order to empower the Jewish people to withstand and pass the time of the exile in general, and the doubled and quadrupled darkness of the final time [of exile] in particular, in a way that they are victorious against all who rise up against them, against *HaShem*-יהו"ה and against His anointed one. Through this we will merit the fulfillment of the prophecy, “Yerushalayim will be settled beyond its walls,” speedily and in the literal sense, with the coming of our righteous Moshiach!

⁷⁰⁷ Isaiah 11:9

⁷⁰⁸ Mishneh Torah, Hilchot Teshuvah 9:2