

Discourse 2

*“Eeta b’Sof Menachot... -
It states at the end of Tractate Menachot...”*

Delivered on the 6th of Tishrei, 5730¹⁶⁹

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

1.

It states at the end of Tractate Menachot,¹⁷⁰ “Come and see what is written in the portion of the sacrificial offerings, in that [in these verses] the [names] *E”l-l”א* and *Elohi”m-ם* are not used, except for [the name] *HaShem-ה*, so as to not give an opening for the litigant to argue.” The explanation is that these names, *E”l-l”א*, *Elohi”m-ם* and *HaShem-ה* are the first three of the seven names that are not to be erased¹⁷¹ by which the world was created (which why this matter relates to Rosh HaShanah). This is as the verse states,¹⁷² “*E”l Elohi”m HaShem-ה* יְהוָה spoke and called to the earth.” That is, with these three names the Holy One, blessed is He, created the world.¹⁷³

¹⁶⁹ This discourse is a continuation to the discourse that precedes it entitled “*uVaChodesh HaShevi’i* – In the seventh month” of the 2nd day of Rosh HaShanah of this year, 5730, Discourse 1 (Sefer HaMaamarim 5730 p. 3 and on).

¹⁷⁰ Talmud Bavli, Menachot 110a

¹⁷¹ Talmud Bavli, Shevuot 35a; Mishneh Torah, Hilchot Yesodei HaTorah 6:2

¹⁷² Psalms 50:1

¹⁷³ Midrash Tehillim to Psalms 50:1; Yalkut Shimoni, Mishlei Remez 935

Now, as explained at length in the writings of the Tzemach Tzeddek,¹⁷⁴ these three names include the entire order of the chaining down of the worlds (*Seder Hishtalshelut*), beginning from the root of novel existence when it arose in His will, this being the aspect of Kindness-*Chessed*, [which is the name] *E"l-l"א*, this being the revelation of the limitless light of the Unlimited One before the constriction of the *Tzimtzum*. It then was necessary for the constriction-*Tzimtzum* of the light to be etc., this being the matter of the name *Elohi"m-אלהי"ם*. Then there was the drawing down of the Line and Thread (*Kav v'Chut*) that illuminated after the constriction-*Tzimtzum*, this being the matter of the Name *HaShem-יהו"ה*. However, in the Torah portion of the sacrificial offerings it does not mention the name *E"l-l"א* nor the name *Elohi"m-אלהי"ם*, but only the Name *HaShem-יהו"ה*.

The explanation is that in the Name *HaShem-יהו"ה* there are two matters¹⁷⁵ The first matter is as it comes together with the other [two] names, as in the verse "*E"l Elohi"m HaShem-יהו"ה ל"א אלהי"ם יהו"ה*" (in which not only is the Name *HaShem-יהו"ה* not first, but it is third).

The second matter is as the Name *HaShem-יהו"ה* is unto itself, such as in the Torah portion of the sacrificial offerings, in which neither the name *E"l-l"א* nor the name *Elohi"m-אלהי"ם* are mentioned, but only the Name *HaShem-יהו"ה*, this being the Name of His Essential Self (*Shem HaEtzem*),¹⁷⁶ [called] the

¹⁷⁴ Ohr HaTorah to Tehillim (Yahel Ohr) ibid. (p. 189 and on); Korach p. 721 and on; Drushim L'Rosh HaShanah, p. 1,288.

¹⁷⁵ See Sefer HaMaamarim 5656 p. 364 and on.

¹⁷⁶ Kesef Mishneh to Mishneh Torah, Hilchot Avodah Zarah 2:7; Pardes Rimmonim, Shaar 19 (Shaar Shem Ben Dalet); Moreh Nevuchim 1:61 and on; Ikkarim,

Singular Name (*Shem HaMeyuchad*)¹⁷⁷ and the Explicit Name (*Shem HaMeforash*).¹⁷⁸

Now, about this it is explained that as the Name *HaShem*-יהו"ה comes together with the other names, it is in the aspect of lights (*Orot*) and vessels (*Keilim*). For, as known,¹⁷⁹ when it comes to all the other names, their inner aspect (*Pnimiyyut*) (the lights – *Orot*) is the Name *HaShem*-יהו"ה, and only their outer aspect (*Chitzoniyyut*) (the vessels – *Keilim*) are *E"l-l"l* or *Elohi"m*-אלהי"ם etc. In contrast, this is not so of the Name *HaShem*-יהו"ה, in which even the vessel (*Kli*) is called by the Name *HaShem*-יהו"ה.

About this our sages, of blessed memory, stated,¹⁸⁰ “In the coming future as I am written is as I will be read, unlike how it presently is, that I am written with *Yod-Hey*-יה"ה but read with *Aleph-Dalet*-א"ד (אדני).” In other words,¹⁸¹ presently we know that the inner aspect (*Pnimiyyut*) is the Name *HaShem*-יהו"ה (“written with *Yod-Hey*-יה"ה”) whereas that which is drawn into revelation is the name Lord-*Adona"y*-אדני"י (and this similarly is so of the Name *HaShem*-יהו"ה as it is with the vowels of *Elohi"m*-אלהי"ם [and is read as *Elohi"m*-אלהי"ם], which we find in various places in Tanach.)¹⁸²

Maamar 2, Ch. 28; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

¹⁷⁷ Talmud Bavli, Sotah 38a; Sanhedrin 60a; Ginat Egoz ibid.

¹⁷⁸ Sotah & Sanhedrin ibid.; Mishneh Torah, Hilchot Yesodei HaTorah 6:2; Ginat Egoz ibid.

¹⁷⁹ See Torah Ohr, Noach 10b and on; Also see Ginat Egoz, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) ibid.

¹⁸⁰ Talmud Bavli, Pesachim 50a

¹⁸¹ Also see Ohr HaTorah, Vayikra Vol. 1, p. 246.

¹⁸² See Deuteronomy 3:24; Isaiah 61:21; Psalms 71:5; Zachariah 9:14; [Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as *Gates of Light*, Gate Eight (*Binah*).]

This is as it is with the names in general, that their inner aspect and light is the Name *HaShem*-יהו"ה, but their external aspect and vessel (which is what we see revealed) is either the name Lord-*Adona* "אדוני-י"ע or the name *Elohi* "אלהי-ם" etc. In contrast, in the coming future the Name *HaShem*-יהו"ה will also be revealed in the world ("I will be read [as I am written]").

However, the matter of the sacrifices is higher than this, in that the names *E*"ל-ל"א and *Elohi*"מ-אלהי"ם are not mentioned in regard to them, but only the Name *HaShem*-יהו"ה. This is because of the great elevation of the sacrifices. For, as known, the word "sacrifice-*Korban*-קרבן" is of the same root as "coming close-*Keeroov*-קירוב" etc., (as explained at length in Rabbeinu Bachaye¹⁸³ and in Sefer HaBahir).¹⁸⁴

This is to such an extent that "the mystery of sacrifice ascends to the mystery of the Unlimited One (*Ein Sof*),"¹⁸⁵ and the Unlimited One (*Ein Sof*) even transcends the uppermost end of the order of the chaining down of the worlds (*Seder Hishtalshelut*) which is called the Line-*Kav* because it has a lower end and an upper end. In contrast, the Unlimited One (*Ein Sof*) transcends the limitations of directions.

This is why in the Torah portion of the sacrificial offerings (*Korbanot*) only the Name *HaShem*-יהו"ה is mentioned.¹⁸⁶ This Name *HaShem*-יהו"ה is not as it is part of the order of the seven names, which is the quality of Splendor-*Tiferet* as it is in its place, but is rather as Splendor-*Tiferet* is in

¹⁸³ Rabbeinu Bachaye to Leviticus 1:9

¹⁸⁴ Sefer HaBahir, Siman 46 (109)

¹⁸⁵ See Zohar II 239a; Zohar III 26b

¹⁸⁶ See Ohr HaTorah, Pinchas p. 1,100; Sefer HaMaamarim 5627 p. 361; 5679 p. 538.

its inner aspect (*Pnimiyyut*), this being why the middle line (*Kav HaEmtza'ee*) ascends to the Crown-*Keter* and to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*.¹⁸⁷

Now, this also has an effect on the drawing down to below, such that even the effect of the sacrificial offerings below is in a way that transcends division. This is the meaning of their statement in Tractate Menachot,¹⁸⁸ “One who brings a substantial [offering] and one who brings a meager [offering, both have equal merit] provided that he directs his heart to Heaven.”

Now, in general, “Heaven-*Shamayim*-שמים” refers to the aspect of *Zeir Anpin*.¹⁸⁹ However, there also is the matter that “Heaven-*Shamayim*-שמים” is “fire-*Aish*-אש” and water-*Mayim*-מים” (as stated in Midrash).¹⁹⁰ It is in this regard that the aspect of Splendor-*Tiferet* includes both “fire-*Aish*-אש” and “water-*Mayim*-מים,” these being the right line and the left line, being that it transcends them both, up to and including the matter of the “Heavens-*Shamayim*-שמים” as they are in their root and source, this being the aspect of “the mystery of the Unlimited One (*Ein Sof*).”

¹⁸⁷ See Torat Chayim Noach 65b; *Hemshech* 5672 Vol. 1, Ch. 114; Sefer HaMaamarim 5700 p. 75; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21 and elsewhere.

¹⁸⁸ Talmud Bavli, Menachot 110a *ibid*.

¹⁸⁹ See Ohr HaTorah, Na”Ch Vol. 3, p. 1,333; Sefer HaMaamarim 5627 p. 171; 5629 p. 32

¹⁹⁰ Cited in Rashi to Genesis 1:8; Talmud Bavli, Chagigah 12a; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 33 and elsewhere.

Now, (as in the style of the Tzemach Tzeddek in various places)¹⁹¹ we can connect this to the matter of Rosh HaShanah. To preface, it is explained in the discourse of Rosh HaShanah of the year 5630,¹⁹² (the beginning of which, and some other small parts of which, were already explained in the discourse of Rosh HaShanah),¹⁹³ that the substance of Rosh HaShanah is the construction of Kingship-*Malchut*.¹⁹⁴

About this the verse states,¹⁹⁵ “According to two witnesses... shall a word be upheld (*Yakum Davar*-דבר יקום).” That is, a “word-*Davar*-דבר” refers to the aspect of Kingship-*Malchut*, as the verse states,¹⁹⁶ “By the word (*Dvar*-דבר) of *HaShem*-יהו"ה the heavens were made,” and¹⁹⁷ “Forever, *HaShem*-יהו"ה, your word (*Dvarcha*-דברך) stands in the heavens,” and¹⁹⁸ “The word (*Dvar*-דבר) of the King rules.”

The sustainment of Kingship-*Malchut* (“shall a word be upheld-*Yakum Davar*-דבר יקום,” that is, the “word-*Davar*-דבר” of Kingship-*Malchut*) is “According to two witnesses,” these being Kindness-*Chessed* and Might-*Gevurah*.

¹⁹¹ See Ohr HaTorah, Drushei Rosh HaShanah p. 1,289 and on.

¹⁹² See the discourse entitled “*uVaChodesh HaShevi'i*” 5630 (Sefer HaMaamarim 5629 p. 350 and on).

¹⁹³ In the discourse entitled “*uVaChodesh HaShevi'i* – In the seventh month” of the 2nd day of Rosh HaShanah of this year, 5730, Discourse 1, Ch. 7 (Sefer HaMaamarim 5730 p. 11 and on).

¹⁹⁴ See Biurei HaZohar of the Mittler Rebbe, Shoftim 121d and on, and with the glosses etc., in Biurei HaZohar of the Tzemach Tzeddek, Vol. 2, p. 1,029 and on.

¹⁹⁵ Deuteronomy 19:15

¹⁹⁶ Psalms 33:6

¹⁹⁷ Psalms 119:89

¹⁹⁸ Ecclesiastes 8:4

This is as we observe below, that the primary conduct of the kingdom is according to these two qualities, as the verse states,¹⁹⁹ “The throne will be established with kindness (*Chessed*-חסד),” and²⁰⁰ “Through justice (*Mishpat*-משפט – which refers to “justice-*Mishpat*-משפט that is merciful-*Rachamei*-רחמי)”²⁰¹ a king establishes a land.”

The same is so of the conduct of the world, that there are two modes of conduct, either Kindness-*Chessed* or Judgment-*Din*. This is as in the teaching of our sages, of blessed memory,²⁰² “At first it arose in His thought to create the world through the quality of judgment (*Din*)... and He then included the quality of mercy (*Rachamim*).”

He continues in the discourse²⁰³ [and explains] that there also is the matter of one witness, who is not in the same category as two witnesses. [That is, even though in regard to the general matter of testimony, there is the principle that wherever it states “witness-*Eid*-עד” (in the singular) it only refers to two,²⁰⁴ nonetheless, there also is the existence of a single witness.]

About this the verse states,²⁰⁵ “A single witness shall not stand up against any man for any iniquity or for any error.”

¹⁹⁹ Isaiah 16:5

²⁰⁰ Proverbs 29:4

²⁰¹ See introduction to Tikkunei Zohar 17b, cited at the end of the discourse *ibid.* (p. 357).

²⁰² Rashi to Genesis 1:1; Also see *Pesikta Rabbati*, Parsha 40 (*BaChodesh HaShevi'i*), 2; Also see Tanya, Shaar HaYichud VeHaEmunah translated as The Gate of Unity and Faith, Ch. 5.

²⁰³ P. 355; Also see *Ohr HaTorah*, *Shoftim* p. 849 and on.

²⁰⁴ Talmud Bavli, *Sotah* 2b

²⁰⁵ Deuteronomy 19:15

About this our sages, of blessed memory, stated,²⁰⁶ “He does not stand [to make one liable] monetarily, but he does stand for an oath” (as will be explained). He explains that the single witness is the matter of oneness (*Achdut*) that transcends the division of two witnesses, these being the two ways of conduct, that of Kindness-*Chessed* and Might-*Gevurah* mentioned above.

Now, as this relates to the matter of serving *HaShem*-יהו"ה, blessed is He, with understanding and comprehension, this is the meaning of the verse,²⁰⁷ “*HaShem*-יהו"ה is a God of knowledges (*De'ot*)” [in the plural]. That is, even though there is the Lower Knowledge (*Da'at Tachton*) and the Upper Knowledge (*Da'at Elyon*), nevertheless, about this the verse states, “*HaShem*-יהו"ה is a God of knowledges (*De'ot*),” in that He includes and unifies them both (such that both are included within a single word). This is because He transcends both the Upper Knowledge (*Da'at Elyon*) and the Lower Knowledge (*Da'at Tachton*).

The same is so of the creation of the world. That is, there is the matter of creation as it stems from His light that fills all worlds (*Memaleh Kol Almin*) and there is the matter of creation as it stems from His light that surrounds and transcends all worlds (*Sovev Kol Almin*). However, there also is that which transcends both His inner manifest light (*Memaleh*) and His surrounding light (*Sovev*). This also is the meaning of the matter of the Name *HaShem*-יהו"ה as He transcends relation to the other names which divide to the right line and the left line.

²⁰⁶ Sifri to Deuteronomy 19:15 *ibid*.

²⁰⁷ Samuel I 2:3

3.

About this the verse states, “A single witness shall not stand,” about which our sages, of blessed memory, stated, “He does not stand [to make one liable] monetarily, but he does stand for an oath.” [For, even though the oath is effective even regarding monetary laws, so that if he takes an oath, he is exempt from monetary payment, but if he does not take the oath he must pay,²⁰⁸ nevertheless, all that is revealed here is just the matter of the oath.]

The explanation is that the matter of the oath²⁰⁹ transcends understanding and comprehension. This is because in a matter that the intellect necessitates that it must be done, an oath is unnecessary. However, the matter of the oath (“In Myself I swear”)²¹⁰ is that even if according to the intellect there are questions etc., and there is a litigant who opposes etc., nevertheless, the matter of the oath, which transcends the intellect, is effective, so that without taking any arguments into account etc., the matter is upheld, since he has bound himself through the oath. This is to such an extent that even when in matters of Torah and *mitzvot*, there is the matter of a person taking an oath to fulfill the *mitzvot*,²¹¹ (“It is a *mitzvah* for a person to take an oath to fulfill the *mitzvah*”),²¹² as the verse states,²¹³ “I have sworn, and I shall fulfill it.”

²⁰⁸ See Talmud Bavli, Bava Batra 34a

²⁰⁹ Also see Ohr HaTorah, Shoftim p. 849 and on; Kitzurim v’Ha’arot L’Tanya, p. 178 and on.

²¹⁰ Genesis 22:16

²¹¹ Talmud Bavli, Nedarim 8a

²¹² Rashi to Talmud Bavli, Chagigah 10a

²¹³ Psalms 119:106; See Talmud Bavli, Chagigah 10a *ibid*.

However, at first glance, it is not understood why taking an oath to fulfill a *mitzvah* is necessary, for is it not so that he already is under oath from Mount Sinai?²¹⁴ At first glance, shouldn't the matter of the command itself be enough?

However, the explanation is that when the command is in the form of an oath, that he is under oath from Mount Sinai, the command is then with much greater strength and there also is the matter of taking an oath to fulfill the *mitzvot*. This is because the matter of the oath, that he is under oath from Mount Sinai, is concealed, and all that is revealed is the commandment. This is as in the coinage of the blessings of the *mitzvot*, “Who has sanctified us with His commandments and commanded us,” (and it does not state, “who has commanded us with an oath”). This is because what is revealed is only the matter of the speech (“speak to the children of Israel”) and the command (“command the children of Israel”).

That is, even though we know it is by way of an oath, as the verse states,²¹⁵ “For you to pass into the covenant of *HaShem*-יהוה your God and **into His oath**,” nonetheless, what is revealed, is only the command and not the oath. Thus, an oath to fulfill the *mitzvot* is effective in this regard, being that the oath is then revealed.

This then, is the meaning of a solitary witness standing for an oath. As this matter is in one's service of *HaShem*-יהוה, blessed is He, is that there is a recognition within him, in a revealed way, of the essential powers [of his soul] which become revealed through the oath. In other words, all his

²¹⁴ Talmud Bavli, Nedarim 8a ibid.

²¹⁵ Deuteronomy 29:11

matters, stem from the matter of “I have sworn, and I shall fulfill it,” this being the general matter of service of *HaShem*-יהו"ה, blessed is He, stemming from the singular-*Yechidah* [essence] of the soul, as it is drawn down and even activated in one's inner manifest powers.

This likewise is the meaning of the matter that [before birth] “An oath is administered to him, ‘Be righteous (*Tzaddik*).”²¹⁶ This is the matter of the oath (as in the simple meaning of the Talmud) that reveals one's essential powers. Beyond this, the word “An oath is administered-*Mashbee'een*-משביעין” is of the same root as “satiety-*Sova*-שובע.” That is, even one's inner manifest powers come to be in a way of “satiety-*Sova*-שובע” as a result of the revelation of the essential powers brought about through the oath.

4.

This is also the meaning of the verse,²¹⁷ “In the seventh month, on the first of the month, there shall be a holy convocation to you; you shall do no laborious work, it shall be a day of sounding the Shofar for you.” About this it states in Midrash,²¹⁸ that “the seventh month-*Chodesh HaShevi'i*-חודש השביעי” is “the month of the oath-*Yarcha d'Shevua'ta*-ירחא דשבועתא, during which the Holy One, blessed is He, took an oath to our forefathers, as the verse states,²¹⁹ ‘As You swore to our

²¹⁶ Talmud Bavli, Niddah 30b; Tanya, Likkutei Amarim, Ch. 1

²¹⁷ Numbers 29:1

²¹⁸ Midrash Vayikra Rabba 29:9

²¹⁹ Micah 7:20

forefathers in days of old (*Yemei Kedem*-ימי קדם),’ and²²⁰ ‘In Myself (*Bi*-בי) I swear – the word of *HaShem*-ה'יהוה.” In other words,²²¹ during the month of Tishrei there is a drawing down and revelation of the matters of our forefathers as they are bound to the oath, “as You swore to our forefathers in days of old (*Yemei Kedem*-ימי קדם).”

This is also the meaning of what our sages, of blessed memory, taught²²² on the verse,²²³ “Seek *HaShem*-ה'יהוה when He can be found, call upon Him when He is near,” that this refers to “a solitary individual-*Yachid*-יחיד,” and “when is this so for a solitary individual (*Yachid*)? During the ten days between Rosh HaShanah and Yom HaKippurim,” being that during those days there is the revelation of the aspect of the Singular One-*Yachid*, this being the aspect of the singular-*Yechidah* [essence] of the soul.²²⁴

(In contrast, throughout the rest of the year the service stems from the revealed powers, and it only is that they too are drawn from the aspect of the singular-*Yechidah* [essence of the soul]. This is like the difference between being under oath from Mount Sinai and the matter of “I have sworn, and I shall fulfill it.”)

²²⁰ Genesis 22:16

²²¹ See the preceding discourse entitled “*uVaChodesh HaShevi'i* – In the seventh month” of the 2nd day of Rosh HaShanah of this year, 5730, Discourse 1, Ch. 5 (Sefer HaMaamarim 5730 p. 9).

²²² Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a

²²³ Isaiah 55:6

²²⁴ See Likkutei Torah, Tavo 43d; Chanah Ariel (of the Rav and Chassid, Rabbi Yitzchak Isaac of Homil), Parshat Ha'azinu (44b) in the name of the Alter Rebbe.

Now, this matter begins from Rosh HaShanah, “In the seventh month, on the first (*b'Echad*-באחד) of the month,”²²⁵ and is drawn forth throughout the entire month of Tishrei. Moreover, the month of Tishrei is a general month,²²⁶ from which there is a drawing forth to the entire year. This is similar to what we also find in Midrash²²⁷ that there is an additional explanation to “the seventh month-*Chodesh HaShevi'i*-חודש השביעי,” in that it is of the same root as “satiety-*Sova*-שובע” since it is [a month] that is sated with everything, in that there are blessings in it etc., (as in the particulars enumerated in the Midrash relating to Rosh HaShanah, Yom HaKippurim, Sukkot, up to and including Shemini Atzeret). It therefore also grants satiety to the entire year.²²⁸

That is, throughout the course of the entire year every Jew should serve *HaShem*-יהוה, blessed is He, in a way that stems from the essential powers [of his soul] as they are drawn in the inner manifest powers that manifest within the body. Then his service in all matters is not merely as it should be,²²⁹ but is with greater strength and fortitude.

²²⁵ This being the aspect of the “solitary witness-*Eid Echad*-עד אחד,” the aspect of the singular-*Yechidah* [essence of the soul]. (See Ohr HaTorah, Drushei Rosh HaShanah p. 1,313.)

²²⁶ See Maamarei Admor HaZaken 5566 Vol. 2, p. 748; 5569 p. 286; Ohr HaTorah, Sukkot p. 1,756; Zot HaBrachah p. 1,866; Sefer HaMaamarim 5654 p. 36; Sefer HaMaamarim 5656 p. 278; Sefer HaMaamarim 5702 p. 49.

²²⁷ Midrash Vayikra Rabba 29:8; See Kitzurim v'Ha'arot L'Tanya, p. 45 and on ibid.; Sefer HaMaamarim 5698 p. 235 and on ibid.

²²⁸ See Igrot Kodesh of the Rebbe Rayatz Vol. 3, p. 431, copied in HaYom Yom for the 25th of Elul.

²²⁹ See Talmud Bavli, Ketubot 67a

This is also why the matter of “In the seventh month-*Bachodesh HaShevi'i*-בחודש השביעי” (which is the matter of the “oath-*Shevu'ah*-שבועה,” which is the matter of service of *HaShem*-יהו"ה, blessed is He, stemming from the essence of the soul) is in a way that it is “for you-*Lachem*-לכם,” meaning [that it is] “yours.” In other words, there is a drawing down in one’s service throughout the entire year by his own strength, this being brought about through the empowerment of the oath (*Shevu'ah*-שבועה) as it comes into revelation, which is why it is with great force of strength etc.

Through this, there also is a drawing down throughout the entire year of the matter of “satiety-*Sova*-שובע” in the literal sense, so that the year is “sated” with all blessings, as in the known language, “A year of light (*Orah*-אורה) and a year of blessing (*Brachah*-ברכה),” according to all the blessings that emerge from the permutations of the letters of the *Aleph-Beit*, up to and including “a year of redemption (*Ge'ulah*-גאולה)” – with the true and complete redemption through our righteous Moshiach, up to and including a year of the resurrection of the dead (*Techiyat HaMeitim*) [as the verse states],²³⁰ “Awake and shout for joy, you who dwell in the dust.” May we merit this soon with the coming of our righteous Moshiach. May he come and redeem us and lead us upright to our Land!

²³⁰ Isaiah 26:19