

## Discourse 12

### *“Ranee v’Simchee Bat Tziyon... - Sing and be glad, O’ daughter of Tziyon...”*

Delivered on the 3<sup>rd</sup> day of the week of Parshat Mikeitz,  
The 5<sup>th</sup> light of Chanukah, 5730  
By the grace of *HaShem*, blessed is He,

#### 1.

The verse states,<sup>941</sup> “Sing and be glad, O’ daughter of Tziyon!” We previously explained<sup>942</sup> the question on this verse [from the discourses of the Alter Rebbe, whose redemption and joyous day we are celebrating, with additional explanations, notes, and summaries from Shaarei Orah of the Mittler Rebbe and Torah Ohr of the Tzemach Tzedek, as well as in the discourses of our Rebbes, our leaders, who succeeded them, up to and including his honorable holiness, my father-in-law, the Rebbe] that here the Jewish people are specifically called “daughter of Tziyon-*Bat Tziyon*”<sup>943</sup> *בת ציון-בַּת צִיּוֹן*.

We also pointed out the question about the beginning of the verse, “Sing and be glad,”<sup>944</sup> in which the two matters of “song-*Rinah*” *רִנָּה*” and “gladness-*Simchah*” *שִׂמְחָה*” are

---

<sup>941</sup> Zachariah 2:14 – the Haftorah of Shabbat Chanukah

<sup>942</sup> In the discourse entitled “*Ranee v’Simchee*” of Shabbat Parshat Vayeishev, Shabbat Chanukah, of this year, 5730, Discourse 11.

<sup>943</sup> Torah Ohr, Mikeitz 36a and on; Shaarei Orah of the Mittler Rebbe 24b and on; 32b and on; Ohr HaTorah, Chanukah p. 313b and on; p. 318b.

<sup>944</sup> Also see Torah Ohr *ibid.* 36d and on; Shaarei Orah of the Mittler Rebbe 29a.

juxtaposed to each other, though at the same time there is the principle brought in Zohar,<sup>945</sup> that “‘gladness-*Simchah*-שמחה’ is in the morning, and ‘song-*Renanah*-רננה’ is in the evening.” This is because they are two [different] modes in serving *HaShem*-יהו"ה, blessed is He, as also understood from the verse,<sup>946</sup> “Serve *HaShem*-יהו"ה with gladness (*Simchah*-שמחה), come before Him with song (*Renanah*-רננה).” In other words, they are in different places.

For, about “gladness” (*Simchah*-שמחה) the verse states “serve *HaShem*-יהו"ה” (simply) in all places, whereas about “song” (*Renanah*-רננה) it states, “come before Him,” specifying, “before Him-*Lefanav*-לפניו.” This is like the difference between them in time, for as mentioned before from the teaching of the Zohar, “‘gladness-*Simchah*-שמחה’ is in the morning and ‘song-*Renanah*-רננה’ is in the evening.”

Based on this, even though the verse wants to say that the “daughter of Tziyon” must have both above-mentioned modes of service, at first glance, it should have said it in a way that the difference between them is recognized, by making some separation between “Sing and be glad,” such as saying, “Sing, O’ daughter of Tziyon, and be glad.”

This being so, why does it state, “Sing and be glad” without anything separating between them? (Now, even though it says “Sing **and** be glad-*Ranee* ׀ *Simchee*-רני ושמח,” with the addition of the [prefix letter] *Vav*-ו which can either be a *Vav*-ו that adds or a *Vav*-ו that separates, and only indicates that they

---

<sup>945</sup> Zohar I 229b

<sup>946</sup> Psalms 100:2

are not one thing, but two things, nevertheless, they come together as one, without any separation between them.

## 2.

About this it is explained in the discourses of our Rebbes, our leaders (beginning with the discourses of the Alter Rebbe, whose redemption and joyous day we are celebrating)<sup>947</sup> that, in general, the Jewish people are only called “Tziyon” (and not “the daughter of Tziyon”), as the verse states,<sup>948</sup> “Say unto Tziyon, ‘You are My people.’”

However, this only is when they have the matter of studying Torah and fulfilling the *mitzvot*, this being the meaning of the words that come before the words, “Say unto Tziyon, ‘You are My people,’” which state, “[I have placed My words in your mouth]... to implant the heavens and to set a foundation for the earth.” (Only afterwards does the verse conclude, “Say unto Tziyon, ‘you are My people’”). This is because the sustainment of the heavens and earth, (“to implant the heavens and set a foundation for the earth”) is through the Jewish people engaging in Torah study.

This is as stated in Zohar,<sup>949</sup> “The Holy One, blessed is He, gazed into the Torah and created the world, and the Jewish people engage in the study of Torah and sustain the world.” This then, is the matter of “to implant the heavens and to set a foundation for the earth” as it is in the service of *HaShem*-יהו"ה,

---

<sup>947</sup> Torah Ohr *ibid.* 37b and on; Shaarei Orah of the Mittler Rebbe 31a and on.

<sup>948</sup> Isaiah 51:16; Talmud Yerushalmi, Taanit 4:2

<sup>949</sup> Zohar I 161a and on.

blessed is He, of the Jewish people, who are engaged in studying the Written Torah and the Oral Torah. This is as explained in the beginning of Torah Ohr,<sup>950</sup> on the verse,<sup>951</sup> “The heaven is My throne and the earth is My footstool.” That is, “heaven” and “earth” refer to the Written Torah and the Oral Torah.

Another explanation<sup>952</sup> is that “The heaven is My throne” (“to implant the heavens”) refers to the study of Torah, and “the earth is My footstool” (“and set a foundation for the earth”) refers to fulfilling the *mitzvot*. This is because the deeds of the *mitzvot* are connected to matters of the earth. In contrast, this is not so of Torah, about which the verse states,<sup>953</sup> “Behold, My word is like fire,” and “just as fire does not contract ritual impurity, so too the words of Torah etc.,”<sup>954</sup> and it also is called “the bread of Heaven.”<sup>955</sup> That is, even when it is on a level in which it is called “bread,” it nevertheless is “the bread of Heaven,” like the Manna in which there was no dross.<sup>956</sup>

This then, is the meaning of “To implant the heavens and to set a foundation for the earth, and to say unto Tziyon, ‘You are My people.’” That is, when the service of *HaShem*-יהוה of the Jewish people in studying Torah and fulfilling the *mitzvot* (“to implant the heavens and to set a foundation for the earth”) is in a state of wholeness, they then are called “Tziyon,”

---

<sup>950</sup> Torah Ohr, Bereishit 1c

<sup>951</sup> Isaiah 66:1

<sup>952</sup> Torah Ohr ibid.

<sup>953</sup> Jeremiah 23:29

<sup>954</sup> Talmud Bavli, Brachot 22a

<sup>955</sup> See Torat Chayim, Beshalach 211a and on; Maamarei Admor HaEtmza'ee, Ha'azinu p. 1,224.

<sup>956</sup> See Talmud Bavli, Yoma 75b

which is a word that means a “sign-*Tziyun*” (for Godliness),<sup>957</sup> in that “all who see them will recognize them etc.”<sup>958</sup>

In contrast, when “because of our sins we were exiled from our land,”<sup>959</sup> in which the word “sin-*Cheit*” is a word that means “lacking,”<sup>960</sup> meaning that there is lacking in the service of “to implant the heavens and to set a foundation for the earth,” then instead of being called “Tziyon,” the Jewish people are called “the **daughter** of Tziyon-*Bat Tziyon*.”

However, about this the verse states, “Sing and be glad, O’ daughter of Tziyon!” That is, it specifically is during the time of exile, when the Jewish people are called “the daughter of Tziyon,” that their service can be in a way of “Sing and be glad” simultaneously.

The explanation is that during the time when the Holy Temple was standing (at which time they are called “Tziyon”) all matters are in their proper order. In contrast, this is not so during the time of exile (when they are called “the daughter of Tziyon”) at which time order does not apply. This is because the general state and standing during the time of exile is in a way of the confusion of order. This is because, though every Jew must study Torah and fittingly fulfill the *mitzvot*, nonetheless, because of the great constraints, suffering, and imprisonment, his inclination overpowers him,<sup>961</sup> and as a result

---

<sup>957</sup> Also see Likkutei Torah, Devarim 1b.

<sup>958</sup> Isaiah 61:9

<sup>959</sup> See the Musaf liturgy of the holidays.

<sup>960</sup> See Kings I 1:21 and Rashi there; Likkutei Torah, Matot 82a; Nitzavim 51a; Sefer HaMaamarim 5691 p. 318 and on.

<sup>961</sup> See Mishneh Torah, Hilchot Geirushin, end of Ch. 2.

of this he is lacking etc., and a confusion of the order is caused for him.

Therefore, there also was caused to be confusion in the work of repairing this, [being that “God made] one opposite the other etc.”<sup>962</sup> That is, there no longer is the differentiation of time and space, such that there is a difference between “‘gladness-*Simchah*-שמחה’ in the day, and ‘song-*Renanah*-רננה’ in the night,” and the difference between “Serve *HaShem*-יהו"ה” with gladness (*Simchah*-שמחה) (in every place), come before Him (specifically) with song (*Renanah*-רננה).”

Rather, “song and gladness” are caused to be in one place and at one time, even at the very same time. This is why the verse states “Sing and be glad” without any separation between them (such that even the *Vav*-ו of “**and** be glad-*v'Simchee*-ושמחי,” is a *Vav*-ו that adds and connects, as we find in many places in Torah).

### 3.

Now, the general matter of the exile, (at which time, as mentioned above, the service of *HaShem*-יהו"ה of the Jewish people is in a way of “sing and be glad, O’ daughter of Tziyon,”) began with the exile in Egypt, which was the beginning of all the exiles.<sup>963</sup> [The same is so of the matter of redemption, that its beginning was with the exodus from Egypt. It only is that there is a difference between the redemption from

---

<sup>962</sup> Ecclesiastes 7:14; See Tanya, Likkutei Amarim Ch. 6

<sup>963</sup> See Likkutei Torah and Sefer HaLikkutim of the Arizal to the beginning of Parshat Teitzei; Sefer HaMaamarim 5709 p. 107.

all other exiles, which were redemptions followed by exile, and the redemption from **this** exile, that bears a similarity to the redemption from Egypt, which was a complete redemption in that all the sparks were refined etc. This is as stated,<sup>964</sup> “You shall empty out Egypt.”

[As explained in the writings of the Arizal<sup>965</sup> on the reason for the prohibition to return to Egypt, as in the verse,<sup>966</sup> “You shall not see them ever again,” this is because they already removed all the sparks of holiness from there, and a Jew should not waste his time and efforts in a place where there is no work of affecting refinements (*Birurim*), this being to the extent that it is a Torah prohibition]. From [the exodus from Egypt] they came to receiving the Torah, as the verse states,<sup>967</sup> “When you take the people out of Egypt, you will serve God on this mountain.”

Beyond this, the complete redemption from **this** exile is superior even in comparison to the redemption from Egypt. For, even though [the redemption from Egypt] was a complete redemption, as mentioned above, nonetheless, after the redemption from Egypt there were more exiles – the rest of the exiles, and they too are named after [the exile] in Egypt.<sup>968</sup> [Because of this, it also became permissible to return to Egypt to engage in commerce,<sup>969</sup> as explained by the Torah legal

---

<sup>964</sup> Exodus 3:22; See Torah Ohr, Va’era 56d

<sup>965</sup> Likkutei Torah and Sefer HaLikkutim ibid.

<sup>966</sup> Exodus 14:13; Mishneh Torah, Hilchot Melachim 5:7

<sup>967</sup> Exodus 3:12

<sup>968</sup> See Midrash Bereishit Rabbah 16:4; Sefer HaMaamarim 5709 ibid.

<sup>969</sup> Mishneh Torah, Hilchot Melachim 5:8

authorities,<sup>970</sup> which is why we find that there were great Jewish sages in Egypt.]

In contrast, the redemption from this exile will be a redemption about which a new song will be sung, since it will be an eternal and sustained redemption, after which there will be no further exile.<sup>971</sup> Therefore, even though the exodus from Egypt will be recalled in the days of Moshiach, it will only be in a secondary way,<sup>972</sup> whereas the coming redemption will be primary.

This is also the meaning of the verse,<sup>973</sup> “As in the days that you went out of the land of Egypt, I will show them wonders.” That is, in the redemption of the coming future there will be matters that are wonderous even in comparison to the wonders that took place in the exodus from Egypt.<sup>974</sup> Nevertheless, even the matter of “I will show them wonders” is compared to “the days that you went out of the land of Egypt.” In other words, the matters of the coming redemption are similar to the matters that there were in “the days that you went out of the land of Egypt.”]

From this it is understood that the statement before, that during the time of exile the service of *HaShem*-יהוה of the Jewish people is caused to be disorderly, meaning higher than measure and limitation (which is why it is possible for there to

---

<sup>970</sup> See Radbaz to Mishneh Torah, Hilchot Melachim ibid. 5:6; Mikra'ei Kodesh (Izmir 5489) to Mishneh Torah ibid.; Aruch HaShulchan HaAtid, Hilchot Melachim, Siman 74, Se'if 12-15 and elsewhere.

<sup>971</sup> See Mechilta to Exodus 15:1; Tosefot entitled “*Hachi Garsinan v'Nomar*” to Talmud Bavli, Pesachim 116b.

<sup>972</sup> Talmud Bavli, Brachot 12b

<sup>973</sup> Micah 7:15

<sup>974</sup> See Ohr HaTorah to Micah 7:15 ibid.

be the matter of “sing and be glad” simultaneously) already began in the exile in Egypt.

#### 4.

The explanation of this is as in the question asked in the discourses of the Tzemach Tzeddek.<sup>975</sup> That is, it is not understood why the Torah goes on at great length about the matter of “Yosef had been brought down to Egypt,”<sup>976</sup> as well as the story of the (doubled) dream of Pharaoh, up to and including the story of the Torah portion of this week (in the Torah portion relating to the third day of the week, the fifth light of Chanukah) about Yosef’s dominion over the entire land of Egypt, as the verse states,<sup>977</sup> “Without you, no man may lift up his hand or foot in all the land of Egypt,” as well as Yosef’s work throughout the seven years of plenty in gathering all the food etc.,<sup>978</sup> upon which the sustainment of the entire land of Egypt depended etc.

The Tzemach Tzeddek explains<sup>979</sup> that for the children of Israel to be capable of withstanding the exile in Egypt, which is called “the nakedness of the land,”<sup>980</sup> it first was necessary for there to be the matter of “Yosef had been brought down to Egypt.” More specifically, in this there are two matters. Firstly, the *Shechinah* had to descend even before the exile began. This

---

<sup>975</sup> Ohr HaTorah, Mikeitz 340a and on.

<sup>976</sup> Genesis 39:1

<sup>977</sup> Genesis 41:44

<sup>978</sup> Genesis 41:48

<sup>979</sup> Ohr HaTorah, Mikeitz ibid.

<sup>980</sup> Genesis 42:9; 42:12; Midrash Kohelet Rabba 1:4 (toward the end).

is because the exile began with the Yaakov's descent into Egypt, and the true exile only began after "Yosef died, and all his brothers and that entire generation."<sup>981</sup>

However, even before all this, the *Shechinah* had to descend, which already took place in the days of Yosef, when "Yosef had been brought down to Egypt." For as stated in Zohar,<sup>982</sup> Yosef is the aspect of the Upper Foundation-*Yesod Elyon*, which is why he is called Yosef the Righteous (*Yosef HaTzaddik*), because of his [spiritual] quality, as well as his mode of service etc. Therefore, the *Shechinah* was with him (and the same is so of every Jew, that through guarding the holy covenant, the *Shechinah* is with him) and descended with him into Egypt. This matter was preparatory to the fact that not only would the children of Israel not become sunken in exile of Egypt, Heaven forbid, but on the contrary, they could bring about the matter of "You shall empty out Egypt."

However, this matter is not yet sufficient, but there also must be the matter of physical redemption in the literal sense, and the refinement of all matters, including physically. Therefore, in addition to the descent of the *Shechinah*, it also was necessary for Yosef to have dominion over the land of Egypt, to the point that "Yosef gathered all the money that was found in the land of Egypt etc.,"<sup>983</sup> this being an incredible amount of silver and gold from the entire world.<sup>984</sup> This was preparatory to the fact that, through Yosef, this would reach

---

<sup>981</sup> Exodus 1:6

<sup>982</sup> See Zohar I 197a; Also see 59b; 93b there.

<sup>983</sup> Genesis 47:14

<sup>984</sup> See Talmud Bavli, Pesachim 119a

every Jew, all of whom are called by the name Yosef (as stated in Midrash).<sup>985</sup>

The Tzemach Tzedek<sup>986</sup> adds a wondrous matter to this. Namely, that in order to guarantee the general matter of the exile in Egypt, Yosef brought about that even while he was in Egypt under the rule of Pharaoh, [for, even though in a revealed way, Yosef was the viceroy of the king, and “without you, no man may lift up his hand or foot etc.,” nevertheless, “by the throne (of Pharaoh, the king of Egypt) I shall outrank you”],<sup>987</sup> nevertheless, the bestowal of beneficence was not through the seventy ministering angels, not even through the minister of Egypt, but was rather through the *Shechinah*, through the medium of Yosef, as the verse states,<sup>988</sup> “Yosef... was the provider to all the people of the land.”

It is understood that what is meant in this is not just the bestowal to Yaakov and his sons, which was through Yosef, but is rather was according to the literal meaning of the verses (in that “a verse never depart from its literal meaning”)<sup>989</sup> that the bestowal to all of Egypt was through “Yosef amassed grain etc.,”<sup>990</sup> such that when the Egyptians “cried out to Pharaoh etc.,”<sup>991</sup> Pharaoh told them,<sup>992</sup> “Go to Yosef etc.” In other words, even Pharaoh admitted that at that time, the bestowal of

---

<sup>985</sup> Midrash Bereishit Rabbah 71:2; Rashi and Metzudat Dovid to Psalms 80:2; Midrash cited in the notes to Midrash Tehillim to Psalms *ibid.*, Buber edition, note 16.

<sup>986</sup> In Ohr HaTorah Mikeitz *ibid.*

<sup>987</sup> Genesis 41:40 and Rashi there.

<sup>988</sup> Genesis 42:6

<sup>989</sup> Talmud Bavli, Shabbat 63a; Rashi to Genesis 37:17; Exodus 12:2

<sup>990</sup> Genesis 41:49

<sup>991</sup> Genesis 41:55

<sup>992</sup> Genesis 41:55 *ibid.*

all matters was through Yosef, such that without him “no man could lift up his hand or foot.”

We should add to this, based on the second explanation of the words, “by the throne I shall outrank you.” That is, even when all matters are drawn down through Yosef, nevertheless, “by the throne I shall outrank you,” referring to [the throne] of Pharaoh-**פַּרְעֹה** of the side of holiness, “from which there is the uncovering-*Itpera'oo*-**אתפרעו** of all lights” (as stated in Zohar),<sup>993</sup> this being a level in holiness that transcends all measure and limitation.

Now, since “there is the uncovering of all lights,” it thus is possible for this to also take place in Egypt without any concern etc. This is like what we find about the exodus from Egypt, that it was “not through an angel, and not through a *Seraph*, and not through an emissary, but rather by the Holy One, blessed is He, Himself, in His glory.”<sup>994</sup>

It is explained in the writings of the Arizal<sup>995</sup> that had an angel gone etc., not only would it not be in his ability to redeem Israel, but there would be the possibility that he himself would [also] become sunken there, because of the impurity in “the nakedness” of Egypt. It therefore was necessary for the exodus from Egypt to be by the Holy One, blessed is He, Himself, in His glory.

From this it is understood that it specifically is because of the aspect “from which there is the uncovering-*Itpera'oo*-**אתפרעו** of all the lights,” which transcends measure and

---

<sup>993</sup> Zohar I 210a

<sup>994</sup> Haggadah Shel Pesach, section beginning “*Vayotzee'einu*.”

<sup>995</sup> Siddur of the Arizal to Haggadah *ibid*. Also see Likkutei Torah, Tzav 12c; 16a; Siddur Im Da”Ch 299a and elsewhere.

limitation, that the breaking of Egypt was possible, and on the contrary, that “you shall empty out Egypt.”

## 5.

Now, “the deeds of our forefathers are a sign for the children,”<sup>996</sup> (as the Tzemach Tzeddek brings in the discourse),<sup>997</sup> such that this matter is also relevant to all subsequent exiles, up to and including our times, during this final exile, the redemption from which will specifically be “like the days that you went out of the land of Egypt,” (as discussed in chapter three).

The explanation is that similar to the state and standing mentioned above about Yosef the Righteous (as elucidated in the Written Torah) there likewise was the miracle of the 19<sup>th</sup> of Kislev (and this is so of the many miracles that happened for the righteous *Tzaddikim*, the leaders of the world).

As the Alter Rebbe wrote in his holy letter<sup>998</sup> about his emancipation from [imprisonment in] Petersburg, “*HaShem*-יהוה acted wondrously and has done greatly in the earth,” (and as we once explained at length,<sup>999</sup> the Alter Rebbe repeats this three times),<sup>1000</sup> “and especially in the eyes of the ministers and

---

<sup>996</sup> See Midrash Tanchuma, Lech Lecha 9; Midrash Bereishit Rabba 40:6; Ramban to Genesis 12:6 and elsewhere.

<sup>997</sup> Ohr HaTorah, Mikeitz 340b *ibid*.

<sup>998</sup> Igrot Kodesh of the Alter Rebbe p. 230; Also see Likkutei Sichot Vol. 15 p. 285 and on.

<sup>999</sup> Also see the Sichah talk of Shabbat Parshat Mikeitz 5724 (Torat Menachem Vol. 38 p. 326); Sichah of the 2<sup>nd</sup> day of Sukkot 5726 (Torat Menachem, Vol. 45 p. 82); Sichah of the 19<sup>th</sup> of Kislev 5729 (Torat Menachem, Vol. 55 p. 23); Also see “*Kivei Baichovski*” p. 115.

<sup>1000</sup> As per the version cited in Igrot Kodesh *ibid*. in the notes.

all the nations etc., such that even in their eyes it is a wondrous thing etc.” In other words, even the nations of the world saw this with their eyes of flesh.<sup>1001</sup>

Moreover, there then was caused to be the revelation of the innerness (*Pnimityut*) of Torah, in a way of understanding and comprehension,<sup>1002</sup> and at the very least in a way of a “taste” (*Te'imah*-טעימה) as in, “those who have tasted it (*To'amehah*-טועמיה) have merited life,”<sup>1003</sup> a foretaste and likeness of the revelation of the reasons (*Ta'amei*-טעמי) of the Torah that [will be revealed] in the Torah teachings of Moshiach.<sup>1004</sup>

The explanation is that even though it also is so that there were previous redemptions from the intermediate exiles, (those exiles between the exile in Egypt and this final exile), that of Greece, Media, and Persia, (which include the redemption of the time of Chanukah, from which time there are the Chanukah lights that will never be nullified),<sup>1005</sup> nevertheless, in those times there was not yet the revelation of the innerness (*Pnimityut*) of Torah, except only to singularly unique individuals (as stated in Iggeret HaKodesh),<sup>1006</sup> and how much more so, that this was not [available] in a way of understanding and comprehension.

However, it specifically is in this final bitter exile, that the innerness (*Pnimityut*) of the Torah was given to each and

---

<sup>1001</sup> Also see Likkutei Sichot Vol. 25 p. 186 and on.

<sup>1002</sup> See Sefer HaSichot, Torat Shalom p. 112 and on, and elsewhere.

<sup>1003</sup> See Likkutei Sichot Vol. 15 p. 282

<sup>1004</sup> See Rashi to Song of Songs 1:2

<sup>1005</sup> See Midrash Tanchuma (Beha'alotcha 5); Bamidbar Rabba (15:6); Ramban to beginning of the Torah portion of Beha'alotcha.

<sup>1006</sup> Tanya, Iggeret HaKodesh, Epistle 26 (142b)

every Jew, specifically in a way that from generation to generation and from year to year we are commanded to increase in this study, and in a way of “spreading the wellsprings [of these teachings] to the outside.”

That is, even though this is not yet the Torah teachings of Moshiach in a revealed way, but is only a foretaste, nonetheless, through the study being such that one fully invests himself into it, in this foretaste there also is [everything] all the way to high above etc.

On the contrary, since all the revelations that will take place in the coming future with the coming of our righteous Moshiach dependent on our deeds and service of *HaShem*-יהו"ה, blessed is He, throughout the time of exile,<sup>1007</sup> and moreover, those revelations are only called the “**reward**,” whereas our deeds and service of Him are **that which causes and brings this about**, we thus find that the matter that brings about the revelation of the Torah of Moshiach, is specifically the beginning, preparation, and likeness to this that took place while still in exile, in the doubled and quadrupled darkness, through studying in a way of giving up one’s desire, at which time the study is in a way of “you have toiled,”<sup>1008</sup> and it only is in the form of a reward for this that there subsequently will be the revelation of the [inner] reasons for the Torah with the coming of our righteous Moshiach who will teach Torah to the

---

<sup>1007</sup> Tanya, beginning of Ch. 37.

<sup>1008</sup> Talmud Bavli, Megillah 6b – “If a person says to you, ‘I have toiled and not found [success],’ do not believe him. [If he says], ‘I have not toiled, but have found [success], do not believe him. [If he says], ‘I have labored and I have found [success],’ believe him.”

entire nation,<sup>1009</sup> and out of expansiveness and plenty, as the Rambam states,<sup>1010</sup> “Delights will be freely available as dust.” So shall it be for us soon, “in its time I will hasten it,”<sup>1011</sup> below ten hands-breadths, with the true and complete redemption through our righteous Moshiach, speedily and in the most literal sense, in our times!

---

<sup>1009</sup> See Mishneh Torah, Hilchot Teshuvah 9:2

<sup>1010</sup> Mishneh Torah, Hilchot Melachim 12:5

<sup>1011</sup> Isaiah 60:22; Talmud Bavli, Sanhedrin 98a