

**An Excerpt From the Talks of Shabbos the Torah Portion of
Va'eira, the 28th of Teves, [In Which] We Bless the Month
Shevat, 5752**

– In Conjunction with the Passing of the Chassid, Rabbi Moshe
Yitzchak Hecht* on [Friday] Ushering in the Shabbos Day –

– *Translated from Hebrew* –

1. At the end of the Tractate Kesubos¹ we have learned “it is a good sign if one passes away on Friday ushering in the Shabbos day (Erev Shabbos)” (“since he will immediately enter [a state of] tranquility”²).

*) Of the first emissaries of the Rebbe Rayatz (and – may he be separated for good long life – the Rebbe Shlita) in America, director of Chabad institutions in New Haven, Connecticut (and see infra ch. 6). *The Publisher*.

1) 103b (see also Avos D'Rebbi Nosson 25:2). And see infra, end ch. 3.

2) Rashi's Comm. *a.l.* And in Shitah Mekubetzes *a.l.*: “dying at a time of tranquility and he immediately enters into [a state of] tranquility and he is saved from [suffering] the ‘beating of the grave,’ [the punishment a person receives upon burial, of Angels beating his body]. And see also Reishis Chachmah Shaar Hayirah, ch. 3 in ch. 12. And in Kisvei HaArizal (Shaar Hagilgulim intro. 23. And more) [it says] that “whoever is buried on Erev Shabbos... does not befall the ‘beating of the grave’ since the holiness of Shabbos removes from him the Kelipah (evil entity) without the pain of the ‘beating of the grave.’

See also Iyun Yaakov *a.l.*, [who writes] that Adam passed away on Erev Shabbos (for we find that Hashem said to Adam ‘upon the day which you eat from it [the tree of knowledge] you will die,’ and in truth he did not die that day, we must therefore say that Hashem completes the years of the Righteous to the day, [namely,] on Erev Shabbos he was born and on Erev Shabbos he passed away), and similarly Moshe, who fulfilled the whole entire Torah and died [not because of sin, rather] due to ‘the advice of the [primal] snake,’^[1] passed away on Erev Shabbos* (see Tosafos *s.v.* Mikan – Menachos , 30a (from Seder Olam) and more). And therefore one who passes away on [Friday] ushering in the Shabbos day is a good sign for him, that he did not pass away because of his own sin rather due to the sin of Adam.^[1]

And the begging of the passage: “When Rebbi [Yehudah Hanassi] became ill Rebbi Chiyah entered his room³ and found him crying, he said to him ‘Rebbi [Yehudah Hanassi] why are you crying, does the Braysa then not say ‘one who passes away while laughing it is a good sign for him, while crying it is a bad sign for him, his face facing up... his face facing the nation... when his face is bright... one who passes away on [Friday] ushering in the Shabbos day is a good sign for him... one who passes away with a stomach ailment is a good sign for him because most Righteous people pass away with a stomach ailment,’ he responded ‘I am crying over the Torah and Commandments.’”⁴

**) And according to the opinion that he passed away on Shabbos (Tosafos ibid – in the name of R. Sar Shalom Gaon. And more) – we may say that he passed away on the night of Shabbos [Fri. night] which is also considered Erev Shabbos, since regarding Sacrifices the night follows the day (Iyun Yaakov ibid).*

[¹] *[The snake advised them to eat from the Tree of Knowledge and subsequently the snake evil became intrinsically part of every person’s **body** (regardless of the fact that may have never committed any sins or have completely refined their animal Soul). Passing away and being buried refines the body from this evil. – See Sefer Hama’amorim Melukat vol. 2, pg. 277 ff. When the physicality of the world is refined, people do not need to pass away anymore (see the end of this Address, where it says that we have already reached this time).]*

3) And regarding what it says in the continuation of the Talmudic discussion “reverse it” (that R. Chiya was sick and Rebbi [Yehudah Hanassi] entered his room), nevertheless he adds after this “in truth you should not reverse it...”.

4) For certainly one who cries due to fear of passing away* is not a good sign for him, but I am crying due to the lack of Torah and Commandments which I will experience, as it says that the dead are ‘free’ from the Commandments (Chiddushei Aggodos Maharsha). And likewise we find regarding Moshe that tears streamed from his eyes at the time of his passing, as stated in Bava Basra page 15 regarding the eight verses in the Torah that Hashem uttered them and Moshe wrote them down with tears, since Moshe

Now, we must understand: Why was it necessary for Rabbi Chiya to quote the entire Braysa for no reason, since the beginning of the Braysa, ‘one who passes away while crying is a bad sign for him,’ is sufficient enough to negate the crying of Rabbi [Yehudah Hanasi]?⁵

And we may say,⁶ that Rabbi Chiya’s intention⁷ in quoting the entire Braysa (until its end) was in order to weaken (and

desired to fulfill the Commandments dependent on [entering the Holy] Land, as is stated at the end of the first ch. of Sotah (Iyun Yaakov).

And see also Avos DeRebbi Nasson ibid, 3 (and similarly in Sanhedrin 68a): “the day upon which Rabbi Eliezer became ill was Erev Shabbos... he said ‘woe upon me for these two hands of mine – two Torah scrolls – which are leaving this world, for if all the oceans were ink and all the reeds were quills and all people were scribes they would not be able to write all that I have read and studied... [notwithstanding this] I did not take in [other versions add the words: from the Torah] only like a person who dips his finger into the ocean...”, meaning to say, that he was pained (“woe upon me”) because he will not be able to continue to be occupied in Torah study (in addition to the students’ loss that they will not have the capability to study Torah from him), since the vast amount of Torah that he studied until then is only “like a person who dips his finger into the ocean.”

**) And the crying of Rabbi Yochanan Ben Zakkai is different (in addition to the fact that it was not literally at the time of his passing (see the note on the margin of note 8)) since it was not due to the death itself, rather “from the fear of the judgment” of the King of all kings, the Holy One blessed be He (Berachos 28b and in Rashi’s Comm.), and therefore his students did not ask him [why he was crying] from the statement that “one who passes away while crying [it is] a sign...”, which refers to crying out of fear of passing away itself.*

5) See Eitz Yosef ibid – in explaining the premise of the one who questioned, why then did it not enter his mind to answer this [challenge to the statement that Rabbi Chiyah passed away prior to the passing of Rabbi Yehudah Hanasi] as he answered in the beginning ‘reverse it [that in truth R. Chiya was sick and Rabbi Yehudah Hanasi entered his room],’ analyze the stated there.

6) See Eitz Yosef ibid.

nullify) the bad sign of Rebbi [Yehudah Hanasi]’s crying (for “he found him crying”),⁸ since he has the good sign *at the end* of the Braysa:⁹ “one who passes away with a stomach ailment is a good sign for him because most Righteous people pass away with a stomach ailment,”¹⁰ since Rebbi [Yehudah Hanasi] was ill and passed away due to a stomach ailment.¹¹

7) Also *prior* to the answer of Rebbi [Yehudah Hanasi] that “I am crying over the lack of Torah and Commandments.”

8) Since Rebbi Chiya *thought* that this was the time of his passing, which therefore he said to him “why are you crying, does the Braysa then not say ‘one who passes away while...’, although in truth it was not the time of his passing (about which is spoken in the beginning of the Talmudic discussion (103a): “at the time of the passing of Rebbi [Yehudah Hanasi] he said...”, and at that time he was not crying*).

*) See also *Hagahos Yaabetz on Berachos ibid* (“when Rebbi Yochanan Ben Zakkai became ill... he began to cry... at the time of his passing he said ‘remove the utensils... and prepare a chair...’) – which “then (at the time of his passing) **he was not crying.**” And regarding what is written in *Avos DeRebbi Nason (ibid, 1)* “**at the time of Rebbi Yochanan Ben Zakkai’s passing he raised his voice and cried**” – we may say that this was not literally at the time of his passing, rather **close** to his passing, as we see that **afterwards** “he said empty the house because of the impurity [that will be in the house due to his passing lest it make everything in the house impure] and prepare a chair for Chizkiyahu the King of Judah” (as is the conclusion also in *Avos DeRebbi Nason*), which the content of this instruction (is obviously) when he is actually about to pass away, and at that time he was not crying.

9) Not as in *Avos DeRebbi Nason (ibid, 2)* in which the conclusion is with “one who passes away on Motzei (the night following) Yom Kippur.”

10) “That they suffer afflictions and their sins are cleansed away” (Rashi’s Comm. on Shabbos 118a. And see Tractate Semochos, end ch. 3. Bereishis Rabbah 62:2*), “to cleanse out the food from the stomach so that they will be clean and pure like the Ministering Angels” (Rashi’s Comm. – Shabbos *ibid***).

*) *And there [it says]: “anyone about whom is written Geviah (one of the term for passing) passed away with a stomach ailment.”*

And we may add and explain also the connection of [Rebbi Yehudah Hanasi to] the statement “one who passes away on [Friday] ushering in the Shabbos day is a good sign for him” – since Rebbi [Yehudah Hanasi] himself passed away on [Friday] ushering in the Shabbos day,¹² thus, in addition to the good sign of passing away due to a stomach ailment, Rebbi [Yehudah Hanasi] also had the “good sign” of passing away on [Friday] ushering in the Shabbos day.”

And the reason for this (the necessity for two good signs) we may say – since also after the negating of the bad sign of “passing away while crying” due to the *intention* of Rebbi [Yehudah Hanasi] “I am crying over the Torah and

***)* And there [it says]: “He [Rashi] explains in the Kuntres ‘in order that their sins are cleansed away,’ and Ree says that there is a **Midrash** that says “to cleanse out...”, and in *Ein Mishpat* (on the margin) he cites *Bereishis Rabbah* ch. 62 (“the early Chassidim would suffer stomach ailments... since the ailment cleanses out” (and so is stated in *Tractate Semochos* *ibid*, and it concludes: so that they will come clean to the World to Come)), meaning to say, that “stomach ailments” is not in order “that **their sins** are cleansed away” rather to “cleanse the food from the stomach...” (and therefore it is understood that the cleansing is specifically through stomach ailments, whereas according to *Rashi’s Comm.* this is relevant to all types of ailments and afflictions). However, the addition “(so that they will be clean and pure) **like the Ministering Angels**” is not stated in *Bereishis Rabbah* *ibid*.

And we may say that the source is in *Yoma* (beg. 4b): “the verse is only in order to command him that the food and drink should be cleansed from his (Moshe) stomach (upon his ascent up the Mountain [of Sinai]) **so that he would be like a Ministering Angel**” (and regarding the words “that there is a *Midrash*...” – since in *Yoma* it is speaking about cleansing the food and drink through **the lack** of eating and drinking upon **Moshe’s ascent up the Mountain**, and in the *Midrash* it says this idea regarding the passing of the Righteous from stomach ailments).

11) See in the continuation of the Talmudic discussion – beg. 104a and *Tosafos s.v. Umanach*. Seder Hadoros under his name [Rabbi Yehudah Hanasi].

12) See *Yerushalmi Kelayim* 9:4. *Kesubos* 12:3. Seder Hadoros *ibid*.

Commandments,” it is necessary to negate the (presumption of) a “bad sign” in the crying of Rebbi [Yehudah Hanassi] as it seemed *from a bystander’s perspective* (for a person does not know what his friend is thinking¹³) – through adding *another* “good sign” (in addition to the good sign of [passing away due to] a stomach ailment, also the good sign of passing away on [Friday] ushering in the Shabbos day), *two* good signs to counteract the presumption of a “bad sign” in Rebbi [Yehudah Hanassi]’s crying.

2. And explanation is necessary in this itself:

The addition of the good sign of passing away on Erev Shabbos only negates the “bad *sign*” of “passing away while crying,” however (it seemingly) does not nullify (and correct) *the reason* for the crying of Rebbi [Yehudah Hanassi], “I am crying over the Torah and Commandments,” [namely,] *the lack of Torah and Commandments* after passing away,^[13] which regarding this there is (seemingly) no difference if the passing is on Erev Shabbos or on other days of the week?!

As emphasized also in the words of the Talmud¹⁴ regarding the passing of King Dovid who wanted to pass away *on Erev Shabbos* (and we may say that he desired also the advantage of “passing away on Erev Shabbos”¹⁵), and Hashem said to him “for

13) Pesachim beg. 54b.

[13] [See footnote 4.]

14) Shabbos, end 30a.

15) I.e. in addition to the main request *of avoiding* passing away on *Shabbos* (when “He (Hashem) said to him ‘you will pass away on Shabbos’”), included in the request was also the *positive** aspect regarding the desired day, like “I want to pass away on the first day of the week [Sun.],” “so that they will be able to be occupied with me [my burial] and my eulogy” (Rashi’s Comm.).

*) Note from Makkos end 10a (and in Chiddushei Aggados Maharsha): “David said before Hashem, ‘Master of the Universe, I heard people say

one day in your courtyard is better than a thousand,'¹⁶ [meaning] I would rather *one day* in which you are sitting and being occupied in Torah than a thousand burnt-offerings which Shlomo your son is destined to offer before Me upon the Altar," meaning, that the advantage of fulfilling Torah and Commandments even for only one day *supersedes* the advantage of "passing away on Erev Shabbos."

Moreover and mainly:

How is it possible to truly say (in the Torah of Truth) "one who passes away on [Friday] ushering in the Shabbos day is a good sign for him" (and similarly regarding the other manners of passing away about which it says, "it is a good sign for him") – a "*good sign*" in relation to a person *passing away*, the opposite of life, and the complete opposite of good in accordance with the Torah, the Torah of life, "*our life and the length of our days*,"¹⁷ and as the verse says¹⁸ "a person shall do them *and with them he shall live*," "and not that 'he should die with them,'" which therefore saving a life supersedes the entire Torah,¹⁹ since the ultimate state as per the will of Hashem in His Torah²⁰ is specifically the life of a soul in a body?!

'when will this elderly man pass away and Shlomo his son will come and build the Beis Hamikdosh... Hashem said to him 'for one day in your courtyard...' – which from this it seems that included in his request to **expedite** his passing to be [on] Erev Shabbos was the positive aspect of **expediting the building of the Beis Hamikdosh**.

16) Tehillim 84, 11.

17) Wording of the Evening Prayer – based on the wording of the verse at the end of Parshas Nitzavim.

18) Acharei 18, 5.

19) Yoma 85b. *ref. a.l.*

20) As emphasized also in the Command of the Torah "and you shall extremely guard your souls [life]" (Va'eschanon 4, 15. And see Berachos end 32b, and in Chiddushei Aggados Maharsha), and since "what He does He tells

And we may say the point of the explanation of this – that the “good sign” of “passing away on [Friday] ushering in the Shabbos day” expresses and emphasizes *the correction* of the undesirable aspect in death in general, and automatically the reason for Rebbi [Yehudah Hanassi]’s crying due to the lack of Torah and Commandments is *dissolved* (and corrected), as we shall explain.

3. And we will understand this by way of preface the explanation of *the source* of the concept of “one who passes away on Erev Shabbos is a good sign for him” – as it was on *the first* Erev Shabbos:

On the first Erev Shabbos, the sixth day of the creation of the world, the day upon which Adam was created, there was something similar to the concept of *passing away*²¹ – “and Hashem enveloped *a deep sleep* upon Adam *and he slept*,”²² which “sleep” is “one²³ sixtieth of death.”²⁴

Now, although sleep is seemingly something undesirable, *a deficiency in life* (“one sixtieth of death”), nevertheless it is “a sign (that causes²⁵ and brings about) good,” since through this *an*

the Jewish people to do” (Shemos Rabbah 30:9), Hashem is obligated, so-to-say, to guard the life of the body of every Jew/Jewess.

21) In addition to the fact that the punishment of death in the simple sense was decreed due to the sin of Adam on the first Erev Shabbos, and Adam himself passed away on Erev Shabbos (see supra note 2).

22) Bereishis 2, 21.

23) Berachos 57b. See also Bereishis Rabbah 17:5.

24) And note, that passing away is also referred to by the term ‘sleep’ (see Bereishis Rabbah cited in note 10, and in Chiddushei Radal *a.l.* And more).

25) Note that a “sign” is (seldom *only* an indicator, however, primarily it is) *the causing* factor (see at length Tzafnas Paneach on Rambam, beg. Hilchos Ma’acholos Asuros (the daily lesson in Rambam of this Erev Shabbos [in accordance with the division of three chapters a day])).

addition of life is brought about including an *immeasurably* greater addition²⁶ – as the verse continues²⁷ “and He took one of his sides... and He made... the side... into a woman,” “He created them male and female,”²⁸ “He created them male and female and He blessed them and He called their names Adam (people)...”²⁹, “and He blessed them... be fruitful and multiply and fill the earth...”³⁰, drawing forth and revealing *the infinite power* to give birth to children and children’s children for all generations³¹ – that in addition to the life of a person which *is*

[An example of a sign as an indicator is: the sign of chewing the cud to show that an animal is Kosher is because this shows that it is not vicious and therefore it will not give the trait of viciousness to the one consuming it – see also *Likkutei Sichos* vol. 1, pg. 222 ff.]

26) As known that an addition which is relative to the previous level can come in continuation to the previous level, with no interruption [before it], whereas an incomparably greater addition necessitates an interruption (nullification) of the previous level, which through it an incomparably greater level is reached (see *Sefer Hama’amorim Melukat* vol. 2, pg. 36. *Ref. a.l.*).

27) *Ibid*, 21-22.

28) *Ibid*, 1, 27.

29) *Ibid* 5, 2.

30) *Ibid* 1, 28.

31) And similarly regarding the marriage of a groom and bride – as we say in the Marriage Blessings: “Who created man... and formed from him an eternal structure” (a structure that is everlasting – *Rashi’s Comm.*, *Kesubos* 8a), and the Blessing concludes (also regarding her) “Who forms man” (“for certainly she was also created so that humankind will endure for all generations” *Chidushei Aggados Maharsha a.l.*), “Who has created joy and happiness, bride and groom...” (“since creation is related to a groom and bride” it uses the term ‘creation’ for joy and happiness” – *Abudarham* under the title *Birchas Nisu’in Uperushan*).

*) *And we may say that this includes the new creation which is the ultimate objective of the marriage – the birth of a child.*

limited,³² *unlimited* life (an immeasurable addition of life) is gained through the continuation of life of his children and offspring of his children without end.

And similarly every Rosh Hashanah, which was set to be on the first of Tishrei, the sixth day of Creation (for on the 25th of Elul the world was created):³³

It is explained in Kabbalistic works³⁴ that every Rosh Hashanah there is an occurrence similar to that of “and He enveloped... a deep sleep... and he slept and He took one of his sides... and He made the side... into a woman” – for [on Rosh Hashanah the Revelations of Hashem referred to as] Za and Malchus (‘male’ and ‘female’^[34]) return to a state of ‘back-to-back,’^[34] as in the beginning of the Creation in “which they were created as two [joined] figures,”³⁵ “a male in the front and a

32) No more than a thousand years – “for so have You said to him ‘on the day you eat from it you shall die’... You gave him one day of Yours which is a thousand years” (Bereishis Rabbah beg. ch. 22. *Ref. a.l.*).

33) Vayikra Rabbah beg. ch. 29. And more.

34) See Shaar Hakavanos, Inyan Rosh Hashanah. Pri Eitz Chayim, Shaar Rosh Hashanah. And more.

[34] *[The Attributes of Hashem in general are divided into two groups: 1) Za – the first 6 Attributes which issue their qualities forward (likened to a man – who gives to the woman), 2) Malchus which receives from all the Attributes before it (likened to a woman who is a recipient from the man) and then really reveals them in a clearly open manner (through the creation of the world, see the following note).]*

[34*] *[The Attribute of Hashem called Malchus is the concept of Hashem ruling over the world. Now, in order to have whom to rule over, this Attribute is the source for the creation of the world. Every year when the creation of the world is renewed (on a higher level) prior to the actual renewal this Attribute also needs to be renewed, Malchus has to be ‘built’ (through us proclaiming Hashem “our king”). Before it is ‘built’ it is in state that necessitates renewal – it is not receiving from Za this new higher level that the world now needs, hence it is in a state of ‘back-to-back.’]*

35) Rashi’s Comm. Bereishis 1, 27. And see Berachos 61a. *ref. a.l.*

[35*] *[See translators note – 34*.]*

female at the back,³⁶ and in order for them to return to be face-to-face, there must be the concept of Nesirah (severing), similar to “and He took one of his sides...,” “they were first created as two [joined] figures and then *He divided them*,”³⁵ and prior to the Nesirah it is necessary for there to be Durmita (sleep), a deficiency in life, so that Malchus can be built,^{35]} that it may unite with Za face-to-face.

And in a minor way [this takes place] on the sixth day of every week³⁷ (which is similar to the sixth day of the Six days of Creation³⁸) – that the Durmita of Za takes place, the concept of Nesirah, which through this the uniting of Za and Malchus on Shabbos night is accomplished.³⁹

And likewise regarding the general time of ‘the six thousand years that the world exists,’ which correspond to the six days of the week – that in the sixth millennium, Erev Shabbos, the end of the time of exile, there is the concept of Durmita of Za, the concept of Nesirah,⁴⁰ which through this the ultimate perfection

36) Rashi’s Comm. Kesubos ibid.

37) See Sefer Hasichos Toras Shalom pg. 13 and in note 10 there. *Ref. a.l.*

38) As emphasized in the song of the day, [which begins] “Hashem reigns He has donned exaltedness,” “signifying the fact that He completed His work [the Creation] and ruled over them” (Rosh Hashanah 31a). And therefore it is called “the sixth day,” notwithstanding the fact that numerous days have passed since the Six days of Creation (see Likkutei Torah Shir Hashirim, end 25a. *e.p.*).

39) As should have taken place for Adam, if not for the sin of the Tree of Knowledge and preceding the marital relations to Erev Shabbos (see Shaar Hakavanos ibid Derush Aleph. Pri Eitz Chaim ibid ch. 4. And more).

40) See Kuntres Sefas Emes (at the end of [the work] Emes L’yaakov) letter 35: “the different types of Nesiros... on Rosh Hashanah transpires the General Nesirah for the entire year and it is very severe... and there needs to be the blowing of the Shofar and a great arousal. And the Nesirah that transpired on Purim in the time of Mordechai and Esther (see also Torah Ohr Megillas Esther, end 93a *ff.*) was a severe difficulty in which the Jewish people were losing their spirits, as known, for then there was a Nesirah of

of uniting Za and Malchus (The Holy One blessed be He and the 'Community of Israel'^[40]) is accomplished "in⁴¹ the day which is all Shabbos and rest for life everlasting."⁴²

And this attains greater appreciation since these words of our Sages ("one who passes away on [Friday] ushering in the Shabbos day is a good sign for him") is close to the end (the culmination) of Tractate Kesubos – for, a "Kesubah (marriage contract)" is necessary for *the union* of husband and wife⁴³ (and in a similar vein regarding the 'marriage' of The Holy One, blessed be He and the 'Community of Israel'), which the unison is the completion (culmination) of the concept of the "Kesubah", and therefore, close to the end of Tractate Kesubos (before and close to the unison) the concept of "passing away on Erev Shabbos" is discussed, which is the concept of Durmita of Za

seventy years of the Babylonian exile, and the Nesirah that is destined to be in the awaited time when our Righteous Moshiach will come is a general Nesirah... [for] all the six thousand years, therefore there are all those birth pains of Moshiach..."

[40] *[The 'Community of Israel' is the source from which the individual souls of the Jewish people descend and are sustained.]*

41) Tamid at the end.

42) And note from the relation to the Torah portion of Va'eira – that Hashem answered Moshe upon his complaint (at the end of the Torah portion Shemos) "why have You caused trouble to this nation," that the Egyptian bondage is a preparation for the revelation of the name Havay'e'h at the 'giving of the Torah,' for, "in order for this level to be revealed at the 'giving of the Torah' there must first be the concept of *the vitality ascending* Above... and therefore there was first the exile and oppression of Egypt (for 210 years) due to the vitality ascending Above" (Torah Ohr our Parshah, 56d), and similarly (and even greater) regarding this last exile, "also the Roman Exile is a lengthy exile... so that there will be... in the Days of the Moshiach... [the Revelation] with advanced vigor and greater strength more than at the 'giving of the Torah..." (Torah Ohr *ibid.* And see also Torah Ohr Shemos, end 50b *ff.*).

43) See Kesubos beg. 57a. Rambam Hilchos Ishus 10:10. Tur Shulchan Aruch, Even Ha'ezer end 66:3.

that is necessary for the Nesirah which through it there will be the unison (the culmination of the Kesubah) *in the Time to Come*, which then there will be the ultimate perfection of the concept of birth (the completion and end-result of the unison) in the world also in the organic specie, as the conclusion of Tractate Kesubos: “In the Future all barren trees in the Land of Israel will produce fruit.”

4. Based on the explanation of *the source* of the concept of “one who passes away on Erev Shabbos is a good sign for him,” we may also explain its content *in the Service of man*⁴⁴ – for in addition to the literal meaning,⁴⁵ there is also a lesson and instruction (as all aspects of the Torah an idiom of Hora’ah (instruction)⁴⁶) for the person learning these words of our Sages⁴⁷ in his Service as *a soul within a body* for good long days and years:

Since on Erev Shabbos (after noon) there is the concept of Durmita of Za, a time of sleep Above, indeed it is also a time of sleep in this world, as we find the custom among great Chassidim (the Chassid, Rabbi Hillel Paritcher and the like) to sleep at this time (being that it is a time of sleep Above).⁴⁸

44) In addition to the concept of Nesirah in the Service of man, which is explained in Chassidic Discourses (see Sefer Hama’amorim 5709 pg. 217 in the note. *The references are cited there*).

45) Which also in it [the literal meaning] there must be a lesson and instruction in the Service of man – “*the living* shall take to heart” (Koheles 7, 2. And see Rambam Hilchos Eivel, end ch. 13).

46) See Radak on Tehillim 19, 8. Gur Aryeh beg. of Parshas Bereishis. Zohar III, 53b.

47) See also Kesser Shem Tov sect. 157: “a strong lesson [is alluded to in the instruction] that one should pass away on Erev Shabbos, namely, to avert one’s attention from all worldly matters as if he passed away in order to make a preparation for Shabbos...”

48) And see Toras Shalom *ibid*, that the Alter Rebbe would *naturally fall asleep*, for, the Alter Rebbe was *human example of [what was taking place]*

And we may say that this is the concept of “*passing away* on Erev Shabbos” [in our G-dly Service] – *sleeping* (“one sixtieth of *death*”) on Erev Shabbos after noon.

And it “is a good sign for him” – since through sleep one’s *vitality is refreshed*, as known⁴⁹ that during one’s sleep the soul ascends Above and draws life from the Source of Life Above, and through this there is an addition – with advanced vigor and greater strength – *in Torah study*⁵⁰ (the revealed aspects of the Torah, and the deeper aspects of Torah in particular, and in a manner of comprehension as in the Chabad Chassidic teachings) along with tranquility of the body and peace of the Soul, and beginning immediately after the sleep, for the obligation to study Torah is every moment of the day, and especially on Erev Shabbos close to the commencing of Shabbos, since Shabbos is especially related to Torah, as the words of our Sages⁵¹ “everyone agrees that the Torah was given [to the Jewish people] on Shabbos.”⁵²

Above, and since Above it is a time for sleep similarly transpired also to him automatically, whereas Reb Hillel would *lie down to sleep* at this time.

49) Bereishis Rabbah 14:9. And see Pirkei D'Rebbi Eliezer ch. 34.

50) The ultimate good – “‘good’ refers to Torah” (Avos 6:3).

51) Shabbos 86b. And see Torah Ohr Yisro, 70c. Vayakhel, 88a ff. e.p.

52) And note, that the refreshed liveliness [enthusiasm] and addition in Torah study after and through the sleep transpires every night (see also Likkutei Sichos vol. 4, pg. 1026. *ref. a.l.*), however, on Erev Shabbos this transpires in a higher manner (in accordance with the lofty level of Torah study on Shabbos*), and as it pertains to the week in general [Shabbos is the ultimate Torah study of the week and therefore the ‘refreshment’ is on a much higher level].

*) *And therefore there is a greater emphasis also on the necessity “to avert one’s attention from all worldly matters as if he passed away...”, as supra note 47.*

[52] *[I.e. for the first explanation of “it is a good sign for him” the Sages could have merely said “it shows that it will be good for him” however this*

And we may add [an insight] in the precision of the wording “it is a good *sign* for him” – that the sleep on Erev Shabbos which through it there is an addition and refreshed liveliness [enthusiasm] in Torah study, is, “*a sign*” (that causes²⁵ and brings about) the addition and refreshed liveliness [enthusiasm] in Torah study at the height of perfection,^[52] in the revelation of “the new Torah secrets [that] will be revealed by Me”⁵³ in the Time to Come, “in the day which is all Shabbos and rest for life everlasting.”

5. Based on this we may explain the content of the passage “one who passes away on Erev Shabbos is a good sign for him” also according to its *literal meaning*:

Just as *sleep* (“one sixtieth of death”) for the first time (of Adam) on Erev Shabbos was in order for there to be an addition and renewal of life (as supra ch. 3), similarly *the death* on [Friday] ushering in the Shabbos day⁵⁴ is in order for there to be an addition and renewal of life.⁵⁵

And the explanation of this is comprised of two points:

1) Our Sages say⁵⁶ “our forefather Yaakov⁵⁷ did not die... just as his children are alive so too he is alive,” that through the

specific wording shows that the cause is apart from the affect (in the Time to Come).]

53) Yeshayah 51, 4. Vayikra Rabbah 13:3.

54) Beginning with the passing away of Adam – who perpetrated the concept of death on the first Erev Shabbos, and passed away on Erev Shabbos (as supra note 21).

55) And in an even greater manner: since the Dormita is so that there may be an addition and refreshment of life, hence, the greater the Dormita, the greater the addition and refreshment of life (see also Sefas Emes cited in note 40) – sixty times as much.

56) Taanis, 5b.

57) Note from the relation of “Rebbi [Yehudah Hanasi]” (who passed away on [Friday] ushering in the Shabbos day, as supra ch. 1) to our

continuation of life of “his children” (true life in accordance with the Torah, connected to Yaakov⁵⁸) indeed “so too he is alive,” moreover, the concept of “he is alive” *in its true sense*, in *an eternal* fashion (i.e. not as something which has an end, and depicts “falsehood”⁵⁹), is revealed in the continuation and eternity of “his children” *after his passing*, for specifically then the eternity (trueness) of “he is alive” is clearly manifested. Thus, through the passing an addition and renewal of life is brought about – the manifestation of the eternity and trueness of the life [of his].⁶⁰

2) *And mainly*: the departure of life upon passing away is in order for there to be an addition and renewal of life as *a soul within a body* – with the resurrection of the dead, which then there will be life of a soul within a body,⁶¹ eternal life.

forefather Yaakov – see Toras Menachem Tiferes Levi Yitzchok vol. 1, end of Parshas Vayechi (pg. 267). *Ref. a.l.*

58) As it says, “And He established a Testimony for Yaakov and He commanded Torah to Yisrael [the other name of Yaakov]” (Tehillim 78, 5). [The Jewish people in this verse (regarding Hashem giving them the Torah) are specifically referred to as (the children of) Yaakov.]

59) Like “deceiving rivers” [called so since they dry up at least once in seven years and do not flow without stopping] which are unfit for use with the ashes of the Red Heifer [used to purify the impurity of a corpse] since they are not “*living waters*” (Parah 8:9).

60) And note from the words of the Zohar (vol. 3, 71b) “a Righteous Person who passes away is found in all the worlds *more than during his life*,” “which even in this world of action... he is found more,” since after his passing away “all those that are close to him can receive a part of his spirit which is in Gan Eden since it [the Soul] is not in a vessel and not in the dimension of physical space” (Tanya Iggeres Hakodesh sect. 27 and its explanation) – an addition and refreshment of life also in “his children [that] are alive,” and through this also in [the phenomenon of] “he is alive.”

61) And in a manner that the soul receives nourishment from the body (Hemshech Vekachah 5637, ch. 88 *ff.* And see the anthology of the talks of the nights of the 3rd, 5th day of the week and of Shabbos Parshas Toldos, 5752, ch. 5. *Ref. a.l.*)

And this attains greater appreciation since at the end of Tractate Kesubos⁶² (after the preface of “one who passes away on Erev Shabbos...” near the end of the Tractate, as supra ch. 3) the *resurrection of the dead* is discussed⁶³ – “in the Future the Righteous will sprout up and be resurrected in Jerusalem... in the Future the Righteous will arise with their clothes⁶⁴ a fortiori from a wheat kernel...,” souls within physical bodies in this physical world, in which everything will be then at the height of perfection, such as “in the Future wheat will grow like a palm tree and escalate to the top of mountains... [the wheat kernel] will be [the size] of the two kidneys of a big ox” (as the continuation of the Talmudic discussion).

62) 110b.

63) Note that the time for the Resurrection of the dead is *on Erev Shabbos** – “at the Erev (night) time’ this refers to Friday, Erev Shabbos which is the time for the Resurrection of the dead... ‘at the time the [water] drawers go out [to draw water]’ these are the Torah scholars who draw from the waters of the Torah, this is the time to ‘go out’ [from the ground] and shake off the soil” (Zohar I, end 127b ff. (in Midrash Hane’elam)).

*) *And we may say, that a foretaste of this transpired to Rabbi [Yehudah Hanasi] – that “[after he passed away] he would come home every Bei Shimshi (Erev Shabbos)” (Kesubos 103a), “in precious clothing that he would wear on Shabbos and not in shrouds... and would make Kiddush for the public and exempt them from their obligation [to recite Kiddush], and not as the other people who pass away who are freed from [the obligation to fulfill] the Commandments...” (Sefer Chassidim sect. 1129) – a phenomenon related to Resurrection of the dead (and see the following margin [on the following note]).*

64) Note from the relation to Rabbi [Yehudah Hanasi] – since “Rabbi [Yehudah Hanasi] said to his children ‘be sparing with the shrouds since the Righteous are destined to arise in their clothes’”⁶⁵ (Yerushalmi cited in note 12 – brought in Tosafos here).

*) *And also when he would come to his home on Erev Shabbos “he would come in precious clothing that he would wear on Shabbos and not in shrouds.”*

And based on this we may say the explanation of “one who passes away on Erev Shabbos is a good sign for him”:

Since *on Erev Shabbos* is emphasized that the departure of life is so that there will be an addition and renewal of life, hence, death occurring on [Friday] ushering in the Shabbos day is “a good sign for him” that his passing is in a manner *that it is clearly emphasized* (only) the good aspect [in it], namely, an addition and renewal of life, both via the addition of eternity and truthfulness of life through the fact that “his children are alive,” as well as *and mainly* via *the resurrection of the dead* soon after the burial.⁶⁵

Hence, this “good sign” portrays and emphasizes *the correction* of the undesirable aspect of passing away, and automatically also *corrects* the reason for Rebbi [Yehudah Hanassi]’s crying due to the lack of Torah and Commandments [after his passing], for, when the Righteous are resurrected (in the beginning of the Days of Moshiach,⁶⁶ forty years before the era of the resurrection of all the Jewish people⁶⁷) there is the continuation of the fulfillment of Torah and Commandments (and on the contrary: with truly greater perfection – “[the

65) And especially that the concept of “*arise and sing* those who dwell in the dust” *is easier* for those that have recently become “dwellers of the dust,” since the spirit of the soul is still resting on the body (as known the details of the different [stages] of this in correlation with [number of days after the passing, namely,] three days, seven days, thirty days etc. (see Sefer Hama’amorim 5659 end of page 20)).

66) See Yoma 5b: “[how will Moses clothe Aharon the Cohen and his children in the Time to Come upon the erection of the Beis Hamikdosh...] in the Time to Come when Aharon and his children will come together with Moses [we will find out what to do]” which from this it is clear that the Righteous Ones are resurrected *immediately* [upon the erection of the Beis Hamikdosh].

67) See Zohar I, 140a.

fulfillment of] “the Commandments as You [truly] desire”⁶⁸), and especially according to the view that the Commandments will not be nullified in the Time to Come (also [in the era] after the Resurrection of the dead).⁶⁹

And we may say, *that the main intent* of the words of our Sages “one who passes away on [Friday] ushering in the Shabbos day is a good sign for him” *in the Torah*, a Torah of *life* and a Torah of *kindness*, is (not the simple meaning, Heaven forbid, rather) regarding the service of man alive as a soul within a body for good long days and years and clearly manifested good (as supra ch. 4); and especially after this occurred also in the literal sense (to special individuals⁷⁰), indeed it is sufficient (“enough and more than enough”) to exempt all the other Jewish people (from this incident in its literal sense, Heaven

68) See Toras Chaim beg. Parshas Vayechi. Hemshech Vekachah 5637 ch. 17 ff. And more.

69) See the tract on the topic “the Laws of the Oral Torah that will never be nullified,” ch. 2 ff. [Note, that the Rebbe King Moshiach Shlita explains in this tract that even according to the opinions that in the Time to Come the Commandments are nullified, this does not mean that we will not keep the Commandments, Heaven forbid, rather that we will do them automatically without needing to be commanded – see there at length.]

70) By whom their *spiritual* service of “passing away on Erev Shabbos” was expressed also in *the physical sense* (upon the completion of their Service during their life in this world) – similar to what we find regarding the completeness of the years of the Righteous, “just as they are complete, so too their years are complete” (Bereishis Rabbah, beg. ch 58), “Hashem meticulously completes the years of the Righteous to the day” (Rosh Hashanah 11a. ref. a.l.), which special individuals merited that their spiritual completeness expressed itself also in the physical sense, as transpired for Moshe Our Teacher, who “passed away on the seventh of Adar* and was born on the seventh of Adar” (Megillah, 13b. ref. a.l.), and similarly the Mittlerer Rebbe, whose birthday and day of passing was on the ninth of Kislev (“Hayom Yom” 9th of Kislev. e.p.).

*) On Erev Shabbos (as supra note 2).

forbid), and therefore this concept will be for them only in their spiritual Service, for good long days and years, including eternal life (without any interruption at all) of the Time to Come.

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6. The above spoken is especially related to the incident of “one passing away on [Friday] ushering in the Shabbos day” in the literal sense⁷¹ on this Erev Shabbos.

And by way of preface – although it was a private incident for an individual among the Jewish people, nevertheless [in addition to the fact that each and every Jew is a “whole world,”⁷² and each and every Jew is a part of the Jewish people,[who are] “one complete structure,”⁷³ [moreover,]] it is in regard to a Chassid and devotee of my revered father-in-law the Rebbe Leader of the generation, who sent him with the mission of establishing and directing institutes which spread Torah and Judaism and the wellsprings [of Chassidic teachings] outward, and he was occupied in fulfilling this mission throughout the days of his life until his last day – on [Friday] ushering in the Shabbos, [in which] we bless the Month Shevat, which the tenth day in it is the Yahrtzeit (the culmination of the Service) of the one who sent him, my revered father-in-law the Rebbe Leader of our generation [Rabbi Yosef Yitzchak] (as spoken earlier⁷⁴), most certainly this contains a lesson and instruction, “the living shall take to heart,”⁷⁵ and especially regarding the

71) The passing of the Chassid, Rabbi Moshe Yitzchak Hecht o.b.m. (*The Publisher*).

72) As the words of our Sages “it is for this reason man was created single... [to show that every person is a] whole world,” “since from one person the entire world was created” (Sanhedrin, end 37a and in Rashi’s Comm.).

73) Likkutei Torah, beg. Parshas Nitzavim. *e.p.*

74) In the talks spoken before this one – supra pg. 60 ff.

75) As supra note 45.

continuation of the Shlichus (mission) Service of my revered father-in-law the Rebbe Leader of our generation [given] to his whole generation in spreading Torah and Judaism and the wellsprings [of Chassidic teachings] outward.

In accordance with this, it is appropriate to dwell upon the lesson and instruction from the name of the one who passed away, also including his family name,⁷⁶ as we shall explain.

7. His 2 names – “Moshe Yitzchak” – first and foremost allude to the Hiskashrus (being bonded) to my revered father-in-law the Rebbe: “Moshe” – “[there is] an extension of Moshe in every generation,”⁷⁷ the Moshe of our generation, and “Yitzchak” – the second name of my revered father-in-law the Rebbe, a name denoting joy and laughter (“whoever hears this will laugh (Yitzchak) for me”⁷⁸), which the main and ultimate [joy is] in the Future Redemption through our Righteous Moshiach (“the first redeemer is [similar to] the last redeemer”⁷⁹), as the verse says⁸⁰ “then our mouths will be full of laughter,” when we will say to Yitzchak specifically “for you are our father.”⁸¹

76) For, although it is a name in a foreign tongue [not Jewish], nevertheless it is known the custom of Greats of the Jewish people, Polish Chassidic Leaders, that they would learn lessons in the Service of Hashem also from matters and names in the language of the country, and likewise we find by the Chabad Rebbes, that although their main field is studying and disseminating Chassidic teachings, through saying Chassidic Discourses, as well as the revealed aspects of the Torah, nevertheless from time to time they would explain a lesson from matters of the world etc.

77) Tikkunei Zohar Tikkun 69 (beg 112a. beg. 114a). And see Bereishis Rabbah 56:7.

78) Vayera 21, 6.

79) See Shemos Rabbah 2:4. Zohar I, 253a. Likkutei Sichos vol. 11 pg. 8 ff.

80) Tehillim 126, 2. And see Berachos, 31a.

81) Yeshayah 63, 16. And see Shabbos, 89b.

And we may add [an explanation] of the content of the two names – in relation to his Service in fulfilling the mission of my revered father-in-law the Rebbe:

Among the differences between Moshe and Yitzchak – that Moshe lived a hundred and twenty years, as the verse says⁸² “today I have reached the age of hundred and twenty years,” “today my days and years are complete,” *the completeness* of the years of man (“and his days are a hundred and twenty years”⁸³) and his Service upon earth; and Yitzchak lived a hundred and eighty years,⁸⁴ the ultimate perfection *of a long* life more than the other forefathers (Yaakov who lived for 147 years, and even Avraham who lived 175 years).⁸⁵

82) Vayelech 31, 2 and in Rashi's Comm.

83) Bereishis 6, 3.

84) Vayishlach 35, 28.

85) And even though also Avraham and Yaakov should have lived 180 years, and only because of a (seemingly) *side reason* their years were lessened [regarding Avraham – see Rashi's Comm. on Lech Lecha 15, 15. Toldos 25, 30. And regarding Yaakov – see the Midrash brought in Daas Zekeinim Mebaalei Hatosafos, Vayigash 47, 8], [and therefore this phenomenon is seemingly not unique to Yitzchak specifically], nevertheless, based on the known fact that “everything[, including] even [something] that is seemingly involuntary/forced all have an intention [behind them]...” (Tzafnas Pane'ach on the Torah, beg. of Parshas Masei), we may say, that they *actually* had complete and long days in their number of years (175 of Avraham* and 147 of Yaakov) [since for *them* this was deemed perfection (see the first asterisk) and it is not *considered* lessened years (however not the *ultimate* perfection of long days – 180 years)].**

*) *And exceedingly emphasized in the reason for the lessening of five years from his life so that he should have “good old age” – that in the reason for the lessening is emphasized the perfection of long days which is expressed in the “good old age.”*

***) *In addition to the fact that in these years they reached the perfection that Yitzchak reached in 180 years [and therefore in essence they were only suppose to live their smaller number of years](similar to what we find in the*

And the unison of both of them (in the one person's name) – denotes the additional [perfection] to the complete Service (120 years) through long life (180 years), moreover that also the addition is done in the same manner as the necessary Service (120 years):

There are those [who conduct themselves as such] that after they are occupied with their Service for a long time and merit to see good fruits of their labor, they think that the time has finally come for them to rest from their great efforts in their Service, and therefore they are eagerly waiting for the culmination of the service (including the perfection of this – in the Days of Moshiach).

And there are those [who conduct themselves in a manner] that even after the completion of the Service they desire to and place effort in, adding even more. However, it is not in the same manner as the necessary Service, rather as something extra.

And the true perfection is emphasized in the unison of the two names Moshe and Yitzchak – that also *the addition* (after the perfection of the Service) in the continuation of the Service for good long days and years (to the extent of 180 years, as the years of the life of Yitzchak), is, in the same manner as the *necessary* Service (prior to the completion of the Service) – as seen in the conduct of the one who passed away that he was not satisfied with the perfection attained so far, rather he continued to be occupied with all the aspects of Service *with the same enthusiasm, vitality and joy* (as emphasized also in the name

Jerusalem Talmud (Berachos 2:8) regarding Rebbi Bon), as emphasized by Yaakov – although he said to Pharaoh “the days of my life were little and bad, and they did not reach (the good of) the years of the life of my fathers” (Vayigash 47, 9 and in Rashi’s Comm.), nevertheless included in his last 17 ([the numerical value of] Tov (good)) years which through them “all his years were good” (Tanna D’vei Eliyahu Rabbah, ch. 5), was the perfection of 180 years, that “they reached the years of the life of my fathers’.”

“Yitzchak”, denoting joy) all the days of his life, until his last day (as seen from the questions in matters of directing the institutions which arrived here also in the recent days).

8. And we may add [to the above by offering an explanation of] the allusion in the name of the family (“Hecht”) – the name of a fish, which, although it is a predatory fish, it is innovative in the fact that it is a Kosher fish,⁸⁶ moreover, it is especially favored for the fulfillment of the obligation⁸⁷ to eat fish on Shabbos:

Fish – “water covers over them and no evil eye imposes threat upon them,”⁸⁸ and similarly regarding “the children of Yosef,” including and especially the children (disciples and emissaries) of the Yosef of our generation, my revered father-in-law the Rebbe Leader of our generation, about whom is written⁸⁹ “they will multiply like fish in the midst of the earth.”⁸⁸

And [more specifically,] a predatory fish – similar to what is written⁹⁰ “Benjamin⁹¹ is a wolf who seizes prey”⁹² ‘holy prey,’⁹³

86) And this can be greater appreciated based on the known nature of this fish, that its mouth is open, and the small fish enter its mouth (on their own),* thus it does not have the vicious nature of *predatory* creatures which are prohibited to be eaten.

*) *Note from Pirkei DeRebbi Eliezer (ch. 9) regarding the Leviathan: “it [the Leviathan] opens its mouth and the large serpent – who the time has come for it to be eaten – flees and runs off into the mouth of the Leviathan” (and see infra end of ch. 9).*

87) See Shulchan Aruch Admur Hazakein, Orach Chaim 242:2. Ibid, clause 7 and in Kuntres Acharon (4).

88) Berachos, end 20a.

89) Vayechi 48, 16.

90) Ibid 49, 27.

91) Note from the relation of Benjamin to Yosef* (my revered Father-in-law the Rebbe) – [for they are both called Tzaddik “one who unites (the above with the below),” Yosef –] Tzaddik Elyon [he brought down the Above

which refers to the general Service of refining and elevating Sparks of holiness^[93] which we seize from the matters of the world and elevate them to holiness, as alluded to in the numerical value of [the Hebrew word] “Teref (prey),” [namely,] 288 plus 1, which alludes to the 288 Sparks⁹⁴ which fell [down into this world] upon the ‘shattering of the vessels’ of Tohu, which are refined and elevated to holiness through drawing forth and revealing the Alef [‘plus 1’], [namely,] the Aluf (Master) of the world.

to below and Benyamin –] Tzaddik Tachton [he elevated the below to Above] (see Zohar I, 153b. Torah Ohr Terumah 80d. Likkutei Torah Re’ei 25d ff. Likkutei Sichos vol. 25, end pg. 281 ff. ref. a.l.).

*) *In addition to the fact that the blessing of Benyamin was said adjacent to [the verse] “each one in accordance with his blessing he blessed them” that “he included **all of them** in all the blessings” [therefore all the tribes are interconnected and Benyamin is the one that gives the power for this since he is connected to a Revelation that transcends differentiation (therefore especially Benyamin is connected to all the other tribes)] (Ibid, 28 and in Rashi’s Comm. And see Likkutei Sichos ibid note 68).*

92) Note from the words of our Sages (Chulin 127a) “everything that is on the dry land is in the ocean,” and in our case, predatory fish are similar to the wolf of the dry land. – And this receives greater appreciation since this fish (“hecht”) is also called by the name “wolf of the sea” (see Kitzur Shulchan Aruch 46:43).

93) See Ohr Hatorah Vayechi, 416a ff. Likkutei Sichos ibid, pg. 282. Ref. a.l.

[93] *[Sparks of G-dliness fell into every physical object. Through using the object for Torah and Commandments we elevate them.]*

94) And note, that 288 with the number [itself] is the numerical value of the word “Teref” (See Sefer Hama’amorim 5663 pg. 51. Ref. a.l.). *[It is inevitable for the sparks to be refined, since that is their purpose, and therefore the 288 sparks are already connected to the word Teref even before they are refined (the Alef is added to them)] – See also Kuntres 10th-14th of Kislev, 5752.]*

And we may add [to the above] by explaining the connection to *Erev Shabbos*, when the fish are prepared for Shabbos⁹⁵ (“whoever toils on Erev Shabbos shall eat on Shabbos”⁹⁶) – in accordance with the words of our Sages⁹⁷ “remember”^[97] before it [Shabbos] and ‘guard’ after it, from here they deduced that we add from the mundane [weekday] to the holiness [of Shabbos, i.e. we take on Shabbos before Friday night begins and we end the Shabbos after Saturday night begins], analogous to a *wolf* who *pounces* from before it and from behind it” – which this alludes to the finale (the completion and culmination) of the six days of work in refining and elevating the mundane entities of the world, that also they ascend and are incorporated in the holiness of the Shabbos day (adding from the mundane to holiness), and therefore, the preparation of the fish (the Service of ‘a pouncing wolf’) is on Erev Shabbos, and they are eaten on Shabbos (the time for rest after the Service of ‘a pouncing wolf’).

And based on this we may add [and additional point] in explaining the “good sign” of “passing away on Erev Shabbos” – that it denotes [that] the [person] completed the Service of refining the entities of the world (“a pouncing wolf”)⁹⁸ and therefore “he enters [a state of] tranquility immediately.”

95) Note from Shabbos 119a: “Rava would salt the Shivuta fish [for Shabbos]” (and according to what is stated in the books about nature – this fish [the ‘hecht’ fish] is part of the species of fish called “Shivuta”). – and note from the relation to (Shabbos in which we bless) the month *Shevat*.

96) Avodah Zarah, end 3a.

97) Mechilta Yisro 20, 8. And see Likkutei Sichos vol. 16, pg. 231 *ff. ref. a.l.*

[97] [*Remember the Shabbos’ mentioned in the first set of Tablets and ‘Guard the Shabbos’, mentioned in the second set of Tablets.*]

98) See Ohr Hatorah Yisro end of page 929 *ff.*: “Benjamin was completely Righteous and passed away only due to the ‘advice of the snake’* [who advised them to eat from the Tree of Knowledge bringing about death to the world – see trans. note on the margin of note 2], indeed, he refined his

9. And the lesson and instruction from the abovementioned incident [and as the verse says] – “the living shall take to heart”:

First and foremost – that also after his passing there must be the continuation and broadening of the institutions (that he was occupied with as an emissary of my revered father-in-law the Rebbe), and on the contrary, with advanced vigor and greater strength, in a manner of ‘an addition and renewal of vitality’ – “just as his children are alive so too he is alive” (as supra ch. 5), and especially through his household and family – may they live, “his children” literally, “his children are alive,” along with an addition in all matters of life, spiritually and physically, a healthy soul in a healthy body, for good long days and years, until a hundred and twenty years (as the years of the life of Moshe), moreover, until a hundred and eighty years (as the years of the life of Yitzchak).

And since the beginning of everything is with Torah,^[98] [and Torah should to be taught to others as it says] “Moshe received the Torah from Sinai and passed it on... and establish many students”⁹⁹ – it is appropriate to suggest and arouse (“public needs are discussed on Shabbos”¹⁰⁰) regarding the onset of adding in sustaining and broadening the abovementioned institutions through publishing (in honor of the “Shloshim (30

Animal Soul by removing from it all evil [that he was capable of], this is like a wolf which pounces...”

*) *Note from the relation to “one who passes away on Erev Shabbos” – Iyun Yaakov in note 2.*

[98] *[Since all matters begin from them first being found in the Torah, as the words of our Sages (Zohar vol. 2, beg. 161b) “Hashem looks into the Torah and creates the world, people study Torah and make the world endure.”]*

99) Avos, beg. ch. 1.

100) See Shabbos 150a.

days after the passing)”) an anthology of novel Torah insights¹⁰¹ (including – words of arousal regarding Torah and the Commandments, and also in the language of the country), a collaboration of the students of the abovementioned institutions, family members, relatives and friends etc., and in this anthology they will also publicize the names of the supporters and those who assist – who will most certainly support and assist even more in sustaining and broadening the abovementioned institutions, for “it is a Mitzvah to publicize those who do a Mitzvah”¹⁰² – which through this there will be an even greater addition in the concept of “just as his children are alive so too he is alive,” in a manner of an “eternal commemoration,” which through this we hasten all the more the ultimate perfection of “eternity” (without needing an “eternal commemoration”), with the eternal life following the Resurrection.

Moreover and mainly – that the incident of “passing away on Erev Shabbos” is a “good sign”¹⁰³ (if there is still a necessity for “signs”) that the Service of ‘the mission to refine the mundane matters’ in a manner of “a pouncing wolf” has already been

101) And especially since the main concept of “one who passes away on Erev Shabbos” in the Service of man is the concept of sleep, as such that the soul draws life necessary for the addition and refreshed vitality in Torah study, both the revealed part of the Torah as well as the deeper dimensions of the Torah, in accordance with Chabad Chassidic teachings, soon after and in conjunction with the incident of “one who passed away on Erev Shabbos,” and especially in explaining the details of these words of the Sages (“one who passes away on Erev Shabbos is a good sign for him”), as explained above at length.

102) Responsa of the Rashba vol. 1 sect. 581. And see Magein Avraham Orach Chaim, sect. 154, by-clause 23. Rama Yoreh De’ah 249:13.

103) As for what is written “it is a good sign for *him*” – this is not only as he is an individual, rather also as he is a part of the collective group of students and emissaries of my revered father-in-law the Rebbe leader of our generation.

finished and completed through the “children of Yosef” (my revered father-in-law the Rebbe Leader of our generation) who are compared to fish, and [now] everything is ready for the feast,¹⁰⁴ the feast of the Time to Come (“in the day which is all Shabbos and rest for life everlasting”), in which there will be the ultimate perfection of eating fish¹⁰⁵ (after the truly complete preparation on ‘Erev Shabbos’^[105]) – “from the flesh¹⁰⁶ of the *Leviathan*,”¹⁰⁷ as well as the Wild Ox¹⁰⁸ and the Guarded Wine.

104) Note from the words of the Sages (Sanhedrin 38a) “Adam was created on Erev Shabbos... in order that he will come in for a feast without delay” (“so that he will find that everything is ready and he will eat from what he desires” – Rashi’s commentary).

105) Note also from the relation of fish to the “signs” of the Days of Moshiach – as the words of our Sages (Sanhedrin 98a) “Moshiach will come when fish will be needed for an ill person and none will be found” (and in Chiddushei Agaddos Maharsha: “since all the fish have been exiled from the Land of Israel to the Diaspora as stated in the Midrashos (Pesichta D’eichah Rabbah, at the end), [and so] he said that in the time of the Redemption since Egypt will have a downfall they will need fish for an ill person and they will not find any there, for the fish will return to the Land of Israel”).

[105] [*I.e. the culmination of the Service of the Jewish people in the sixth millennium (corresponding to the sixth day of the week) – which is the preparation for the “day that is all Shabbos and rest for life everlasting” – see Royal Words of Devarim 5751, ch. 12.*]

106) Bava Basra, 75a.

107) Note from what is written (Tehillim 104, 26) “this Leviathan You have created to be amused with it” – which refers to the joy and pleasure Above from the general Service of refining the world (see Torah Ohr Toldos 17d. Likkutei Torah Naso, 22a. Yahal Ohr *a.l.* (end pg. 405 ff.)), which is the content of the concept of “a pouncing wolf.”

108) After the “*Leviathan* trounces it with its fins and slays it” (Vayikra Rabbah 13:3) – which this slaughtering will be permitted in the Time to Come* since “innovative insights in Torah will be revealed by Me” [explaining why it is permitted] (Vayikra Rabbah *ibid.* See the tract on the topic of “innovative insights in Torah will be revealed by Me,” (5751)).

And may it be the will [of Hashem] and indeed this is the most important that we shall not need “signs”¹⁰⁹ for the finishing and completion of our actions, Service and preparation for the Redemption, since *literally* immediately – on this very Holy Shabbos day – our Righteous Moshiach arrives, and [then] “those who dwell in the dust will arise and sing,”¹¹⁰ and he (who has become a dweller of the dust on this Erev Shabbos¹¹¹) among them, and my revered father-in-law the Rebbe Leader of our generation ([Rabbi Yosef Yitzchak] whose Yahrzeit is on the tenth of Shevat) at their head and at our head – all the Jewish people of our generation, souls within bodies, [for] eternal life (without any interruption Heaven forbid), and they all come together, together with all the synagogues, study halls and houses of good deeds of the Diaspora¹¹² (including – without question – the abovementioned institutions), to our Holy Land, [then] into Jerusalem the Holy City, [then] to the Holy Mountain, [then] to the third (and trifold) Beis Hamikdosh, *literally* immediately.

*) *Note from the discussion regarding the Leviathan, if it is a pure fish also in the present time or that this [fish] will become pure in the Time to Come (See Chulin 67b and in Chidushei Aggados Maharsha. Yerushalmi Shabbos end ch. 9 and in Korbon Ha'eida a.l. Vayikra Rabbah end ch. 22).*

109) And certainly not these type of signs Heaven forbid, for we have already been discharged from this, and from now and on there will be good long days and years for each and every Jew/Jewess Shlita (may they live long and good days, Amen).

110) Yeshayah 26, 19.

111) See infra note 65.

112) See Megillah 29a.