



Likkutei Sichos

Volume 20 | Yud Tes Kislev | Sichah 1

Pearls and Coal: Gems from the Depths

Translated by Rabbi Zusya Kreitenberg

General Editor: Rabbi Eliezer Robbins | **Senior Editor:** Rabbi Lazer Danzinger

Content Editor: Rabbi Zalmy Avtzon

© Copyright by Sichos In English 2024 ◦ 5785

A note on the translation: Rounded and square brackets reflect their use in the original *sichah*; curly brackets are interpolations of the translator or editor. The footnotes in curly brackets are those of the translator or editors and do not correspond to the footnotes in the original. Words in bold type are italicized in the original text.

Considerable effort has been made to ensure the accuracy of the translation while maintaining readability. As in all translations, however, the possibility of inadvertent errors exists.

Feedback is appreciated — please share your thoughts at info@projectlikkuteisichos.org

1.

A PARABLE

My father-in-law, the Rebbe¹ (in a Sukkos talk)² once shared a parable about Chassidus. These are his words:

Pearls are found on the ocean bed. Coal, which radiates light and warmth, is found in the earth's depths. The procedure for mining coal is that an individual, a guide, must identify where to dig and how to find the coal. The workers can rely upon the expertise of their guide but must follow his instructions precisely. On the other hand, they cannot share the same air supply as their guide. While mining deep underground, every worker has to have his access to the life-sustaining air from above ground. Otherwise, the worker risks becoming a casualty and losing his life. Similarly, someone who dives into the ocean to find pearls needs an air supply.

The Rebbe then concludes that every Jew can understand the lesson of this parable on their own:

Chassidus generates light and warmth — like the parable of the coal — but we must lower ourselves into the depths of the earth to refine... {our spiritual nature}. However, when we lower ourselves into the depths of the earth, we must remain connected Above. Then, we have a source of life.

2.

ANALYZING THE PARABLE

Obviously, every detail in the parable is precise and aligns with the lesson. As such, we need to clarify:

- a) Why did the Rebbe use two parables involving **two** items: coal deep in the earth and pearls in the ocean? Why was one parable insufficient?
- b) Even though the Rebbe began with the parable of “pearls,” the primary focus quickly shifted to the parable of “coal.” Moreover, in the lesson, the Rebbe **only** deconstructs the coal analogy and does not mention the “pearls.” This needs to be explained.

To suggest that the Rebbe concluded his talk by saying, “**Every Jew can understand** the lesson **himself**” because he expected us to grasp the lesson from the pearls and their details on our own is doubtful. He **elaborated** on the lesson from the coal and did not rely

¹ {In the original, “כ”ק מו”ה אדמו”ר”}

² Shabbos night of Chol HaMoed Sukkos (*Sefer HaSichos* 5705, p. 50).

on us figuring it out ourselves. This implies that the **primary** and crucial point is that Chassidus resembles the parable of coal.

- c) Every concept mentioned in the Torah is precise. Therefore, we must say that the connection between coal and the **earth** and between pearls and the **ocean** is not merely because these are the places where they are **physically** found. Rather, there must be a deeper connection between them. This needs to be clarified: What is the abstract connection between coal and the earth and between pearls and the ocean in the context of Chassidus?

3.

LAND AND OCEAN

The difference between the earth and the ocean is explained in several places. This difference can be understood by comparing land animals and marine life:³

The verse says,⁴ *All come from the dust* — all living beings were created “from the land,” and they receive their vitality from it (“a land from which bread emerged”).⁵ However, once created, these beings no longer have an active connection to the earth.

In contrast, sea creatures, like fish, die immediately upon leaving the ocean.⁶ They must remain in their life source.

Chassidus explains that the “ocean” is a metaphor for worlds where Divine vitality (which creates, sustains, and energizes it) is openly revealed. As such, created beings know the need to connect to their life source constantly. Otherwise, they lose their existence and become unsustainable. Thus, these worlds are termed “hidden worlds” because their existence and awareness are concealed within their source (just as fish are concealed within the ocean).

Conversely, the “land” represents worlds where created beings do not perceive the Divine vitality that formed them (and they lack awareness of their connection to their life source). These worlds are, therefore, called “revealed worlds” because their existence appears autonomous.

³ For the following, see at length *Likkutei Torah*, “Tzav,” 14b ff.; *Shaar HaEmunah*, ch. 52 (84a); *Sefer HaMaamarim* 5659, p. 145 ff.; *Sefer HaMaamarim* 5678, p. 254 ff.; **and other sources.**

⁴ *Koheles* 3:20.

⁵ *Iyov* 28:5.

⁶ See *Avodah Zarah* 3b; see also *Berachos* 61b; *Chulin* 127a.

This also explains the two elements of the parable — coal in the **earth** and pearls in the **ocean** — as the impact of Chassidus on the soul can be divided into two: (a) The “revealed” aspects of a person — the “land” within them; and (b) the “hidden” aspects⁷ — the “ocean” within them, as will be explained further.”

4.

TWO EXPLANATIONS FOR THE REVELATION OF CHASSIDUS NOW

This will be understood by first explaining why Chassidus was revealed explicitly in later generations, for one might ask: Is this generation truly worthy?⁸ Among the explanations suggested:

- a) As the darkness of exile increases,⁹ a more intense light is needed to overcome it.¹⁰ Thus, the soul of the Torah was **revealed**, awakening and **uncovering** the deep, hidden aspects of the soul (its concealed dimension).
- b) As we approach the end of exile, we must prepare for the coming redemption — and the preparation must resemble the event for which we are preparing — so we were given a “sample” and “taste” of the future revelation.¹¹ [This idea is similar to what is stated in the writings of *Arizal*¹² (and as cited and codified in the *Shulchan Aruch*, by *Magen Avraham*¹³ and in the Alter Rebbe’s *Shulchan Aruch*¹⁴ — who is the celebrant and was redeemed on this day) that on the day before Shabbos, we must taste the Shabbos food (“Those who taste from it will merit life”).]¹⁵

Some of the differences between these two explanations:¹⁶

⁷ See *Likkutei Torah*, beg. of “*Shemini*,” which speaks of two types of tzaddikim: those whose Divine service focuses on the **spiritual** and who are called “the fish of the sea,” and those whose Divine service involves the material. Consult the extensive explanations in that source. Note also the continuation of the *sichah* of the previous Rebbe {where he mentions the analogy cited} (which he delivered at the following farbrengen, on the night of *Shemini Atzeres*.) and where he spoke about “the body and soul of Chassidus.”

⁸ For the following, see also *Likkutei Sichos*, vol. 15, p. 281 ff., and other sources.

⁹ See *Sotah* 41a, {which states that} every day {the challenges of exile become greater}.

¹⁰ *Kuntres Eitz HaChaim*, ch. 13, et al.

¹¹ See at length the talks of *Yud Tes Kislev* 5663 (*Sefer HaSichos Toras Shalom*), which says that “*Yud Tes Kislev* is the essence of the Redemption” (see p. 26 there); see *Likkutei Levi Yitzchok*, “*Iggros*,” p. 224 (clarified in *Likkutei Sichos*, vol. 16, p. 199, fn. 56).

¹² *Shaar HaKavanos*, “*Inyan Tevilas Erev Shabbos*”; *Pri Eitz Chaim*, sec. 18, ch. 3; *Mattei Moshe* (sec. 408) and *Shnei Luchos HaBris* on tractate *Shabbos* (132b) cites this in the name of the **Jerusalem Talmud**.

¹³ *Magen Avraham* on *Shulchan Aruch*, “*Orach Chaim*,” sec. 250, subpar. 1.

¹⁴ Alter Rebbe’s *Shulchan Aruch*, “*Orach Chaim*,” sec. 250, par. 8.

¹⁵ *Shaar HaKavanos*, “*Inyan Tevilas Erev Shabbos*”; *Pri Eitz Chaim*, sec. 18, ch. 3; *Mattei Moshe* (sec. 408) and *Shnei Luchos HaBris* on tractate *Shabbos*, *ibid.* (from the Jerusalem Talmud).

¹⁶ Note also *Likkutei Sichos*, vol., 16, p. 169, resembling the distinction between the manna and the *slav* {two different types of food Hashem miraculously provided for the Jewish people in the desert.}

The first reason — Chassidus comes to counteract the darkness of exile — is connected with a person’s revealed faculties. These are used to engage in the battle against exile by overcoming his body, animalistic soul, and area of influence in the world. Through Chassidus, a person is empowered (by the **essence** and hidden dimension of his soul) to defeat the darkness in the world — even the double and redoubled darkness in the last generations.

In contrast, according to the second reason — Chassidus is a “taste” of the future revelation — Chassidus was not revealed not to countervail the darkness (as this is brought about automatically). Instead, this revelation aims to bring a person into perfect harmony with G-dliness. (This objective aligns with the known concept¹⁷ that in the Future Era, our *avodah*¹⁸ will not be “refining physicality” {by extricating embedded sparks} because {the world will need no further refinement, as it says} “And the impure spirit, I will remove from the land.”¹⁹ Instead, in the Future Era, we will only ascend “from strength to strength” in holiness itself.) This dynamic is connected with the hidden dimension of the soul **on its own**, which is one entity, so to speak, with the hidden dimension of the Holy One (“Israel and the Holy One are all one”).²⁰

The first objective of countervailing the darkness is crucial in a person’s divine *avodah*. In the words of my father-in-law, the previous Rebbe, in his talk mentioned above, it is so that a person “will not become a casualty, losing their life.” Therefore, **this** concept in Chassidus is analogous to coal, which gives light and warmth, both essential properties in a person’s life, as explained below.

In contrast, the effect of Chassidus on the soul’s hidden dimension is analogous to pearls. This is because, during exile, this effect is not (as) critical, as it just augments a person’s beauty (analogous to the pearls).

This is why the primary focus of the talk was on coal rather than pearls, as **this** aspect of Chassidus is the priority in a person’s *avodah* today.

¹⁷ *Tanya*, “*Iggeres HaKodesh*,” ch. 26 (145a, b), ff., **and other sources**.

¹⁸ {Divine service.}

¹⁹ *Zechariah* 13:2.

²⁰ See *Zohar*, vol. 3, 73a.

5.

WARM AND ILLUMINATED

To unpack more of the specifics:

The Rebbe highlighted two characteristics of coal: It gives **light** and **warmth**. The common denominator between these two features:

Neither warmth — (the sign of) **life** — nor light adds anything **new**. Instead, they add **warmth (life)** and **light** to an entity (which was already complete).

The same holds true regarding the teachings of Chassidus: The teachings of Chassidus do not add anything new to the Torah, Heaven forbid. The Torah is immutable. It neither shrinks nor grows.²¹ Even **before** the teachings of Chassidus **were revealed**, the 613 mitzvot were fully observed. However, it became necessary — when the world grew colder and darker, to the extent of extreme coldness and darkness — for life, warmth, and illumination to be revealed in this observance.

This answers the question posed by some who argue that “the actions of our ancestors are in our hands.”²² Their grandfathers (who lived before the revelation of the Baal Shem Tov and the teachings of Chassidus) managed proper Torah observance without Chassidus. Nonetheless, they acknowledge that their grandfathers’ mitzvah observance, as well as that of that entire **generation**, were (immeasurably) warmer and radiant — (highlighting the question mentioned above:} “Is this generation worthy?”).

Consider a practical and decisive illustration: During the summer, since a person does not need to fire up the furnace or close the doors and windows, will he always abstain from doing so, even in winter?

By **revealing** the essence of a Jew’s soul, Chassidus imbues **life** and illuminates Torah and mitzvos. This effect is among the chief **emphases** of Chassidus — *avodah* with liveliness and joy.²³ Conversely, Chassidus emphasizes the danger of the lack, or even the decline, of vitality — the danger of becoming cold {to holiness} (the sign of lifelessness).²⁴

However, a person must not **limit** the liveliness in his *avodah* to the restricted natural vitality possessed by every living being. (Consider, too, that the vitality of many living animals

²¹ *Mishneh Torah*, “*Hilchos Yesodei HaTorah*,” beg. of ch. 9; et al.

²² {They argue that we should not study parts of Torah that weren’t studied widely by our ancestors.}

²³ *Tanya*, “*Likkutei Amarim*,” ch. 26, **and other sources**.

²⁴ See beg. of *Maamar* “*Zachor 5694*” (*Sefer HaMaamarim Kuntresim*, vol. 2), and the discourses regarding Amalek by our Rebbeim, at length.

is warmer than that of humans). However, the vitality exhibited by other beings is commensurate with their inherent nature — they cannot behave contrary to their nature.

A **Jew's** superiority lies (not only in his **warmth** and his **warmth** toward fellow Jews but also) in his ability to **illuminate** himself. He sees with his mind's eye, as it says, "*The wise man's eyes are in his head* — {he is focused on} that²⁵ which rests on his head."²⁶ This visual focus may not be as he or those around him might **want**, but his focus is as it **must** be. And he **conducts himself** according to that vision even when it may not be his nature or even when it goes against his nature.

As the Gemara says,²⁷ a person might enthusiastically observe all 248 positive and 365 negative commandments and still be called one who "does **not** serve Him"²⁸ because he does not push himself beyond his comfort zone.

For a person to "do the will of the Creator,"²⁹ his *avodah* must be performed "with all of your might."³⁰ He must go beyond the constraints of his nature; this is achieved through being "illuminated."

These two aspects of warmth and illumination represent a deeper aspect of the system of *avodah* in Torah and mitzvos. Therefore (as the Rebbe explains in his talk), "a guide is necessary to identify" the system of *avodah*.³¹

This refers to our Rebbeim in each generation who set forth the system of *avodah* — along with providing additional strength — to imbue warmth and illuminate us and those around us. {As the Rebbe continues,} "The workers can rely upon the expertise of their guide, but they must follow his instructions **precisely**."

6.

CONNECTING WITH THE LIFE SOURCE

In his talk, the Rebbe introduces another idea:

However, regarding the air every worker needs..., they cannot rely upon the guide's air. Each worker must have a connection to the air above ground.

²⁵ {Referring to the light of the Divine presence.}

²⁶ *Kohelles* 2:14; *Zohar*, vol. 3, 187a.

²⁷ *Chagigah* 9b; *Tanya*, "*Likkutei Amarim*," ch. 15; *Torah Or*, "*Vayakhel*," 588b ff.; and other sources.

²⁸ *Malachi* 3:18.

²⁹ {*Berachos* 35b.}

³⁰ {*Devarim* 6:5.} *Berachos* 35b and *Chiddushei Aggados Maharsha*, loc. cit.; *Likkutei Torah*, "*Shelach*" 42c, and other sources.

³¹ See also Introduction to *Tanya*.

A person may think that since he relies on the guide's expertise, which he must follow precisely, as mentioned above, simply surrendering his will is adequate.

— Like the individual who once asked for a **detailed** list of instructions from A to Z on what must be done. He declared he would follow everything because he had surrendered his will. His caveat was that he did not want to toil and think independently. —

We tell him that, along with surrendering his will, he must engage with his complete array of חכ"ד³² (his intellectual faculties), תג"ת³³ (emotions), and נה"י³⁴ (actions). [This whole array must be harnessed to carry out the will of the Dispatcher — he must “follow the guide's instructions precisely.”]

This sheds light on what the Rebbe says regarding each worker's air requirements in his talk. The workers cannot rely upon the **guide's** air supply. One should *not* heed the exposition³⁵ on the verse,³⁶ “The righteous man lives by his faith, וְצַדִּיק בְּאֵמֶת וְנֶחֱמָתוֹ יִחְיֶה.” It should not be read as “lives by, יִחְיֶה” but rather as “vitalizes {others}, יִחְיֶה.” That is, we rely on the **righteous person** to **vitalize** us.³⁷ In contrast, Rebbe's point is that every person must have his **own** source of life.

In simple terms, we must set aside time each day to study Chassidus. We should not merely study it superficially. We must really toil to understand Chassidus until our exertion makes itself felt.

This study must be done literally every day. A person cannot rely on his overflowing knowledge {of Chassidus}, rationalizing that he knows many Chassidic discourses by heart or that he toiled in studying a Chassidic discourse just yesterday. He must reconnect with his life source daily since life cannot cease.

The same applies here as it does with life, according to its plain meaning: If a person claims that on Sunday and Tuesday, he wants to live, but between those days — on Monday — he would like to rest from life — obviously, there will be no Tuesday....

³² {“חכ"ד is the acronym for the first three of the ten *sefiros*: **chochmah** (wisdom), **binah** (comprehension), **da'as** (knowledge), which represent the intellectual faculties.}

³³ {“תג"ת” is the acronym for the next three *sefiros*: **chessed** (kindness), **gevurah** (severity), and **tiferes** (beauty), which represent the emotional faculties.}

³⁴ {“נה"י” is the acronym for the next three *sefiros*: **netzach** (victory), **hod** (splendor), and **yesod** (foundation), which represent the active faculties.}

³⁵ See *Likkutei Dibburim*, vol. 1, 141b, and other sources.

³⁶ *Chabakuk* 2:4.

³⁷ See *Tanya*, “*Iggeres HaKodesh*,” ch. 27 and its explanation.

The main thing to remember is that this discussion, in fact, is meant for **him** to get this learning done in **actuality** — and not with the same energy as yesterday. Rather, as he awakes this morning, with his soul returning to him anew — “they are new every morning”³⁸ — he must refresh his connection with the spirit of life by having a set schedule for learning Chassidus. He delves into the learning with a renewed passion as if he had never studied Chassidus.

By doing this, his *avodah* throughout the day will be filled with the warmth and illumination³⁹ needed.

7.

THE PEARLS

All of the above relates to the “coal” of Chassidus, which is connected to the “earth” — a person’s revealed dimension. To be sure, coal is found in the earth’s **depths**, symbolizing a person’s deeper dimension. However, it is the depths of the **earth**.

Therefore, this *avodah* does not entirely negate the **person’s** sense of autonomy. He successfully serves Hashem and changes himself to act contrary to his nature and inclinations, surpassing his limitations. Yet, when all is said and done, there remains a “somebody who loves.”⁴⁰ The person’s identity is in the limelight {fully manifest} — **he** is passionate about his Divine service. His passion may even surpass any limitation.

Afterward, however, a loftier effect of Chassidus can be reached — the state of being “covered.” The Jew becomes entirely “covered” and engulfed over his head⁴¹ in his life source, in G-dliness. Moreover, his awareness of being is gone.

This is accomplished by studying the Torah’s deeper dimensions — the **wellsprings** of the Torah — where G-dliness is expressed **overtly**. As explained in several places,⁴² when learning the revealed aspects of the Torah, it is possible to forget the Giver of the Torah — as the Gemara says,⁴³ “They did not recite a blessing on the Torah first” (the blessing, “He who gives the Torah,” although they cherished the Torah). In contrast, G-dliness is felt pulsating within the Torah’s deeper dimensions. (Nonetheless, a person’s free choice is not withdrawn

³⁸ *Eichah* 3:23; Alter Rebbe’s *Shulchan Aruch*, “*Orach Chaim*” (first ed.), beg. of ch. 4.

³⁹ See *Kesubos* 67a.

⁴⁰ See *Tanya*, “*Likkutei Amarim*,” ch. 35 (44a ff.).

⁴¹ See *Mishneh Torah*, “*Hilchos Mikvaos*,” ch. 11, par. 12.

⁴² See *Kuntres Pri Eitz HaChaim*, ch. 11; **and other sources**.

⁴³ *Nedarim* 81a; *Ran* on *Nedarim* 81a (from Rabbeinu Yonah) states, “They surely studied Torah **continuously**”; see also *Bach* on *Tur*, “*Orach Chaim*,” sec. 47.

when learning Chassidus. Consequently, he can **incite** his evil inclination against himself and study the Torah's deeper dimension in an undesirable manner.)

By studying **copious amounts** of Chassidus, a person becomes entirely “covered” and submerged in G-dliness, similar to the Future Era, when “the land will be **filled** with the knowledge of Hashem **like the waters cover the ocean bed.**”⁴⁴

Since this does not relate to **practical action**, it is compared to “pearls,” which are not essential — a person can live without them. We encounter a **similar** and illustrative instance of this concept concerning the revealed dimension of Torah, viz., learning Torah “to make Torah great and glorious.”⁴⁵ In such learning, there are no practical applications; Torah is studied simply “to expound and receive reward.”⁴⁶

8.

PREPARING FOR MOSHIACH

When do we say that a person can manage without pearls? Only when a person remains within his personal, restricted environment.

However, when a person must stand before the king — not in the field, but in his royal chamber, in the innermost sanctum⁴⁷ — it is essential that the person be fully attired, even if he is already dressed in the garments of a wealthy man. Instead, the king's subject must be adorned with jewelry and pearls, befitting a person who stands before a king. Without these ornaments, his attire is not just a missing detail but a slight to the king's honor.

The same applies to the analog. Studying Chassidus for its own sake (to fulfill the command,⁴⁸ “Know the G-d of your father”) was not as essential in previous generations before the final preparations for the coming of Mashiach began. Consequently, wearing “pearls” was not imperative.

However, we are presently at the point where,⁴⁹ “Behold, he is standing behind our wall.” Mashiach is coming imminently. The darkness will end with his coming, and the real and complete redemption will commence. The coming of Mashiach (as explained in several

⁴⁴ *Yeshayahu* 11:9.

⁴⁵ *Yeshayahu* 42:21; *Chullin* 66b.

⁴⁶ *Sotah* 44a, and the sources cited there.

⁴⁷ See *Likkutei Torah*, “*R'eeh*” 32b.

⁴⁸ *Divrei HaYamim I* 28:9.

⁴⁹ *Shir HaShirim* 2:9; see the previous Rebbe's “*Kol Koreh*” (printed in *HaKeriah VeHaKedushah*, “Sivan 5701”; the previous Rebbe's *Igros Kodesh*, vol. 5, p. 367) which explains this in regard to Mashiach.

places)⁵⁰ represents the “wedding” of the Jewish people with Hashem. Then it will be revealed how the Jewish people are, so to speak, one entity with Hashem (“They shall become as one flesh”)⁵¹ — “Israel and the King alone.”⁵² As such, we must prepare appropriately. We must have the “pearls”⁵³ with which “to go to the wedding canopy” with the King of all kings, the Holy One. Consequently, we must learn Chassidus and learn it in abundance.

9.

IN PURSUIT OF PEARLS

This also addresses⁵⁴ those who claim that although Chassidus is of great value, etc., — in fact, it is comparable to pearls — they are not interested in pursuing pearls. They claim that having functional “garments” (thought, speech, and action engaged in fulfilling the 613 *mitzvos* of the Torah)⁵⁵ and their other adornments are sufficient. However, these detractors do not feel the need for “pearls”!

{To refute this logic:} Firstly, there is a **law** in *Shulchan Aruch* obligating a person to study the deeper dimensions of the Torah (like all other parts of the Torah)⁵⁶ — and in the darkness preceding Mashiach’s arrival, we must study Chassidus to ensure that our **garments** remain intact, as mentioned above. In addition, we must understand that **this** practice (of not yet pursuing “pearls”) had its place in earlier generations. However, **in our times** — when “Behold, he is standing behind our wall,” and we must be prepared “to go to the wedding canopy” with the King of all kings, the Holy One — how can one say he is not interested in pursuing pearls?!

The *Zohar*⁵⁷ says that in exile, the Jewish people are likened to a bride in a “tanners’ market.” Due to the Groom’s great love for His bride, the Groom — Hashem — ignores the foul

⁵⁰ *Shemos Rabbah*, end of ch. 15; *Likkutei Torah*, “*Shir HaShirim*,” 48a,b; *Siddur* 131c, 138cff.; and other sources.

⁵¹ *Bereishis* 2:24.

⁵² See *Zohar*, vol. 3, 32a.

⁵³ Although the previous Rebbe did not elaborate concerning pearls in his sichah, it was because the time it was delivered was not so close to the time of the Ultimate Redemption. That is not the situation at present {when the Ultimate Redemption is imminent}.

⁵⁴ In addition to the response given in Sec. 5 above.

⁵⁵ *Tanya*, “*Likkutei Amarim*,” beg. of ch. 4.

⁵⁶ See the **clear ruling** in Alter Rebbe’s *Hilchos Talmud Torah* (ch. 1, par. 4) that every person must also study the *sod* section {secrets} of Torah (see there to the degree this extends); see *Tanya*, “*Iggeres HaKodesh*,” ch. 26 which states, in the name of *Arizal*, that specifically in these generations there is a **mitzvah** to reveal this wisdom; see *Tanya*, “*Kuntres Acharon*,” s.v., “*Lehavin Mashekasuv Bipri Eitz Chaim*” (156b); see at length regarding the necessity of studying the deeper dimensions of the Torah — *Kuntres Eitz HaChaim*, ch. 13 ff.; letter of the previous Rebbe in “*HaTamim*,” vol. 1 (p. 25 [14a]ff.; previous Rebbe’s *Igros Kodesh*, vol. 10, p. 368 ff.); the previous Rebbe’s *Kuntres Toras HaChassidus VeLimud HaChassidus*, and other sources.

⁵⁷ *Zohar*, end of “*Bechukosai*.”

smell of the tanners' market — exile — and goes down to where the bride, the Jewish people, is found.

The above describes the relationship in exile. However, now the time has come for the long-awaited end! As such, even while still {in exile, our situation parallels that of the Jews at the end of the Egyptian exile, when they were still} in Egypt: “**For all** the children of Israel, there was light in their dwellings.”⁵⁸ We must be **ready** for the true and complete redemption. It is unthinkable, therefore, for us to prepare ourselves for the “wedding canopy” with attire fit for a street in the marketplace of tanners....

Preparing properly for the “wedding canopy” with Hashem, adorned with an abundance of pearls — by flooding the world with the study of Chassidus “like the waters cover the ocean bed” — hastens and brings about,⁵⁹ in actuality, the great joy of the marriage of the Jewish people with Hashem.

On this physical plane, we will witness with our fleshly eyes how “Israel and the Holy One are all one” — “Israel and the King alone.” May this happen speedily in our days.

— From a talk delivered on *Simchas Beis HaShoevah*, 5721 (1960)

⁵⁸ *Shemos* 10:23.

⁵⁹ As foretold in the promise of Mashiach to the Baal Shem Tov, “When your wellsprings spread outward, the master will come.” (This was recorded in the letter of the Baal Shem Tov, printed at the end of *Ben Poras Yosef* and at the beginning of *Kesser Shem Tov*, et al.)