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Accomplice or Accidental

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1.

A BLESSED FLOCK

The blessing bestowed upon Lavan’s flock in the merit of Yaakov, its shepherd, brought about a great increase in its size. The *Zohar*¹ records two opinions concerning the exact extent to which his flock multiplied:

The first opinion maintains that Lavan “found in Yaakov’s merit, a **hundred** sheep, a **hundred** lambs, and a **hundred** goats added to his flock every month.” In contrast, “Rabbi Abba said: Every month, Yaakov would bring Lavan an additional **thousand** sheep, a **thousand** lambs, and a **thousand** goats.” Rabbi Abba supports his view with what Yaakov told Lavan in our *parshah*:² “*Hashem* has blessed you with my coming³ — and a blessing from Above is no less than a **thousandfold**.”⁴

The first opinion also agrees that the increase was a blessing from Hashem, as the verse (upon which this opinion is based) clearly states. And the fact that this was a blessing was so plainly evident that even Lavan conceded:⁵ “**Hashem blessed me** on account of you.” To minimize the scope of their dispute, we can posit that this opinion that the blessing manifested in the number **one hundred** is not because this opinion disagrees with the general rule that “the blessing from Above is no less than a thousandfold.” Instead, he maintains that Hashem’s blessing can manifest in two ways:

- a) The blessing can manifest in a manner that even after it descends, it is plainly **evident** that it is “a blessing from **Above**” — resulting in a tremendous quantity (a thousand) in a literal sense.
- b) When Hashem’s blessing is drawn down and materializes, this descent causes it to change so that it is not plainly **evident below** that this is “a blessing from Above” in its full potency. Thus, the blessing **decreases** numerically from a thousand to a hundred.

However, this answer needs to be further clarified:

Since the first opinion agrees that this is **Hashem’s blessing**, what compels him to say that it **changed** and became a hundred?

¹ *Zohar* on *parshas Vayeitzei*, 161a; also see *Likkutei Levi Yitzchak* on *Zohar* here (pp. 125 ff.).

² *Bereishis* 30:30.

³ {In the original, לְרַגְלִי, lit., “to my foot,” which can also be taken to mean, “because of me.”}

⁴ See *Or HaChamah* and *Nitzutzei Or* on *Zohar* here.

⁵ *Bereishis* 30:27.

We also need to clarify:

- a) Rabbi Abba, by citing the verse, “as Hashem has blessed you with my coming,” as support for his opinion (and not sufficing with the earlier verse, “I divined that Hashem blessed me on account of you”⁶ cited earlier by the first opinion)⁷ indicates that specifically **this** (second) verse proves that this was “a blessing from Above.” This is difficult to understand: How is the verse “Hashem has blessed you” more of a proof than “**Hashem** blessed me”?
- b) What is the reason for the difference in wording between the first and second opinions? The first opinion states, “he would find, in Yaakov’s merit, a hundred sheep” — emphasizing the fact that **Lavan received** a blessing (“in Yaakov’s merit”). In contrast, Rabbi Abba writes, “**Yaakov** would bring him an {extra} thousand...,” emphasizing that **Yaakov brought** the blessing!

Furthermore, if Rabbi Abba wanted to emphasize that *Yaakov* had brought the blessing, he should have cited the verse (brought by the first opinion): “Hashem blessed me **on account of you**”! This emphasizes that the blessing came through Yaakov **more** than the verse “as Hashem has blessed you with my **coming**.”

2.

IN WHOSE MERIT?

The gist of the proposed explanation:

As known,⁸ a blessing (generally speaking) is G-dly energy drawn down from the recipient’s root and source. From the outset, {the spiritual source of} the blessing is linked with the root and source of the person blessed. The blessing (only) needs to be drawn **below**, as the verse states:⁹ “Each according to **his blessing** he blessed them.”

This is the substantive difference between the two opinions, as the magnitude of the blessing depends on the person from whose root and source the blessing was drawn:

⁶ {*Bereishis* 30:27.}

⁷ It can be argued that Yaakov’s words hold greater significance than Lavan’s, despite both being recorded in the Torah.

⁸ *Likkutei Torah*, “*Re’eh*,” 19a; **et al**; also see *Likkutei Sichos*, vol. 18, p. 38, and the sources referenced there in fn. 9.

⁹ *Bereishis* 49:28.

According to the first opinion, it was a blessing that **Lavan** was fit to receive¹⁰ based on his **soul root and source**. It was only that “on account of you” — in Yaakov’s merit, a tangential factor — that the blessing materialized. Therefore, the blessing manifested in the quantity of a **hundred** because Lavan’s most perfect state is connected with the number one **hundred** (as elaborated in Section 10 below).

Conversely, Rabbi Abba maintains that **Yaakov brought** the blessing with him by coming to Lavan, “וְיָבֹא, **with my coming**.”¹¹ The blessing was indeed brought forth for Lavan, but it was **Yaakov’s** blessing and was on par with Yaakov’s stature. The blessing was elicited for Yaakov from **his** root and source, and he, in turn, brought it to Lavan. Accordingly, the blessing was a **thousand-fold** because Yaakov’s consummate state was associated with the number one thousand (as elaborated in Section 10 below).

In light of this explanation, the differences in wording between these two opinions can be appreciated:

The first opinion states and emphasizes that **Lavan found his** blessing. It’s only that his “find” was “in Yaakov’s merit.” Therefore, this opinion cites the verse in which **Lavan** said, “I divined (**he** had discovered on his own) that **Hashem blessed me** (but the catalyst for this was) on account of you.”

On the other hand, Rabbi Abba emphasizes that “**Yaakov would bring him**” — the blessing was *Yaakov’s*, and he brought it to Lavan. Therefore, Rabbi Abba cites the verse where **Yaakov** says, “As Hashem has blessed you with **my coming**.”¹²

3.

PURPOSE AND BLESSING

To further clarify the subject, we must first examine the blessing brought to (the possessions of) Lavan in Yaakov’s merit, something that righteous people in general produce — “Wherever the righteous go, a blessing follows”:¹³

“The world was created for the Torah and the Jewish people.”¹⁴ Since the Torah and the Jewish people constitute the ultimate purpose of Creation, when the world and the various elements of the world “serve” and assist a Jew (to accomplish what he needs to do — “I was

¹⁰ See *Chiddushei Aggados — Maharsha on Sanhedrin 39b*, s.v. “*aval beiso*.”

¹¹ Rashi on *Bereishis 30:30*.

¹² {This could also be translated, “because of me.”}

¹³ *Bereishis Rabbah*, ch. 73, par. 8; *Sifri on parshas Eikev*, ch. 11, par. 10; also see *Berachos 42a*; et al.

¹⁴ Rashi, beg. of *parshas Bereishis*; see *Midrash Tanchuma*, Buber ed., sec. 10; *Osiyos DeRabbi Akiva*, “*ois beis*.”

created to serve my Maker”¹⁵ — these relevant elements, in turn, fulfill their own purpose and (as a result, they attain their) ideal state.¹⁶

This is why “Wherever the righteous go, a blessing follows”: When a place becomes suitable for a righteous person to serve his Maker and engage in Divine service, it “assists” the Jewish people and the Torah. In this way, this place fulfills the true purpose for which it was created (and automatically, it becomes a place of blessing — “blessing follows”).

On this basis, we can posit that the two opinions mentioned above in the *Zohar* regarding the blessing Lavan received in Yaakov’s merit hinge upon the two paths associated with “for the Torah and the Jewish people,” as outlined below.

4.

ACCESSORY TO A MITZVAH

There is a dispute¹⁷ among the *Tannaim*¹⁸ as to whether {a preparatory act that is} an accessory of a mitzvah¹⁹ overrides the laws of Shabbos. Rabbi Eliezer maintains that the laws of Shabbos may be overridden for a mitzvah accessory. However, the halachah²⁰ follows the opinion that the laws of Shabbos are **not** overridden.

The logic behind the dispute hinges upon whether the preparations for and accessories to an act have the same level of importance as the act itself:²¹

Rabbi Eliezer maintains that since the act cannot be performed without this preparation and accessory, the preparation is therefore considered to have the same importance as the principal act itself. Accordingly, a mitzvah accessory can supersede the laws of Shabbos, just like the mitzvah itself.

Conversely, the other *Tannaim* maintain that although the preparation for a mitzvah is indeed indispensable, nevertheless, since when all is said and done, it is still only the

¹⁵ Mishnah, end of *Kiddushin*.

¹⁶ Note *Likkutei Dibburim*, vol. 4, 596 a-b.

¹⁷ *Shabbos* 130a, and the sources referenced there.

¹⁸ {This is the title given to the Sages from the period of the Mishnah (approximately 10–220 CE) who contributed to the development and transmission of the Oral Law.}

¹⁹ {In the original, “מִקְשֵׁירֵי מִצְוָה,” a term that refers to preparatory actions that enable the performance of a mitzvah.}

²⁰ *Mishneh Torah*, “*Hilchos Milah*,” ch. 2, par. 6; *Shulchan Aruch*, “*Orach Chaim*,” sec. 331, par. 6; Alter Rebbe’s *Shulchan Aruch*, sec. 331, par. 7.

²¹ See *Likkutei Sichos*, vol. 17, p. 187 and p. 235; et al.

preparation for the mitzvah, it cannot possibly have the same level of importance as the mitzvah itself. Therefore, a mitzvah accessory **may not** supersede the laws of Shabbos.

Although when it comes to the laws of Shabbos, the halachah does not accord with Rabbi Eliezer's opinion, and a mitzvah accessory does not supersede the laws of Shabbos, nevertheless, there are certain instances (even halachically) where we indeed say that (what appears to be) a mitzvah accessory gains the importance of the mitzvah itself.

For instance, *Ran* famously says²² that even though women were not Divinely commanded to procreate, “nevertheless, she has a **mitzvah** to do so because she **helps** her husband fulfill his obligation.” This teaching can be understood in two ways (as discussed previously at length):²³ (a) “A woman has a (**generic**) mitzvah” — since she facilitates the performance of a mitzvah, she also fulfills a mitzvah. But her mitzvah is *generic*, not falling into the particular category of the mitzvah of procreation. (b) Since the woman “helps her husband” fulfill his obligation of procreation, her mitzvah is categorized as the **great**²⁴ mitzvah of procreation itself.

5.

MORE THAN PREPARATION

The difference between accessories to a mitzvah discussed above (that don't supersede the laws of Shabbos), and the instance of a woman who “helps” her husband, can be readily understood:²⁵

Regarding mitzvah accessories, the accessory and the mitzvah are separate actions performed at distinct times, etc. The preliminary action is indeed essential; however, it is performed solely **for** the sake of the act that follows. Therefore, the preparatory actions are not (categorized as) having the same level of importance as the mitzvah itself.

However, when it comes to the mitzvah of procreation, the wife's help is a *part* of the husband's mitzvah, the only difference being that the mitzvah **obligation** is placed upon the husband.

Consequently, the woman's assistance assumes the same importance as the mitzvah.

²² Beg. of the second chapter of *Kiddushin*.

²³ See *Likkutei Sichos*, loc cit.; *Likkutei Sichos*, vol. 14, pp. 41 ff.

²⁴ *Shabbos* 4a, *Tosafos*, s.v. “*vechi*”; *Gittin* 41b, *Tosafos*, s.v. “*lo sohu*.”

²⁵ See *Likkutei Sichos*, vol. 17, p. 236; p. 190, fn. 69; et al.

6.

ALL ABOUT PERSPECTIVE

The above distinction between an accessory and assistance — whether it is merely secondary {to the mitzvah} or it raises to (level similar to) the importance of the mitzvah itself — can also be applied on a larger scale to the creation as a whole, which was created “for the Torah and the Jewish people”:

On the one hand, it can be said that creation is only an accessory and secondary {to the primary elements of the Torah and the Jewish people}, and it isn't as important (or sublime) as the Torah and the Jewish people. Alternatively, since the Torah and the Jewish people need creation — which helps (and partners) with them to fulfill the Torah and mitzvos — creation, therefore, assumes a level of importance akin to that of the Torah and the Jewish people.²⁶

We can posit that the choice between these two perspectives depends upon how we look at the world:

When we accept or come to feel that creation has an autonomous existence that merely serves as a medium and accessory “for the Torah and the Jewish people,” then the creation itself has no **connection** with the sublime importance of the Torah and the Jewish people. This is similar to the accessories of a mitzvah mentioned above (in Section 4) that do not override the laws of Shabbos since they are not integral to the (act of the) mitzvah.

However, when we view creation's **entire** existence as entirely existing “for the Torah and the Jewish people,” to the extent that the world is seen as if it was a “part” of the Torah and the Jewish people — as our Sages put it, the world's existence is solely “to serve me,” to facilitate a Jew's service of his Maker, **helping** the Jew in his *avodah*²⁷ of Torah and mitzvos — then in creation itself, the value of the Torah and the Jewish people is evident.

[This rationale mirrors the reasoning above, maintaining that a woman has a share in the actual mitzvah of **procreation** because she is instrumental in the act of the mitzvah.]

²⁶ Also see *Likkutei Sichos*, vol. 6, pp. 91 ff.; p. 236; et al.

²⁷ {Divine service.}

7.

RAMBAM AND RAAVAD²⁸

We can now shed light on the dispute between Rambam and *Raavad*²⁹ regarding the status of an animal slaughtered by an idolater:

Rambam rules:

When an idolater slaughters an animal, it is considered to be a *neveilah*³⁰ and imparts impurity when carried... this is a **Rabbinical decree**, for the impurity imparted by false deities and sacrifices offered to these deities is a Rabbinical decree.

Raavad argues and states:

Idolaters share a characteristic with animals: they cannot impart impurity or become impure themselves. {They have been described as} “A people likened to a donkey”;³¹ “Behold — the nations are like a drop from a bucket,”³² and “the wind will carry them all off.”³³ And a person who considers them significant has only scooped air in his hands.

The Rogatchover Gaon³⁴ sheds light on *Raavad*'s opinion: Slaughtering only disqualifies the animal (and gives it the status of *neveilah*) if the person who slaughters it is considered to be a **being**, halachically (— in the lens of Torah). Idolaters, however, are like the “wind” — vacuousness. Therefore, when they slaughter, the act cannot (— halachically) render the animal *neveilah*, which conveys ritual impurity. [The reason an animal slaughtered by an idolater is considered *neveilah* is because their act of slaughter isn't an *actual* form of {halachic} slaughter. **Consequently**, it is considered like an animal that “died **on its own**”; thus, it has the status of *neveilah*].

Conversely, Rambam maintains that “when an idolater slaughters an animal, it is considered *neveilah* and imparts impurity when carried... this is a Rabbinical decree” — because he maintains that halachically, an idolater is seen as having actual existence.

²⁸ {Rabbi Avraham ben David, (b. circa 4885, d. Chanukah 4959; 1125-1198) popularly known by the abbreviation RAaVaD (after the initials of his name), was born in the south of France about twenty years before the celebrated Rambam.}

²⁹ *Mishneh Torah*, “*Hilchos Avos HaTumah*,” ch. 2, par. 10; for further explanation, see *Likkutei Sichos*, vol. 18, pp. 165 ff.

³⁰ {An animal that died by means other than kosher slaughter, contact with which conveys ritual impurity.}

³¹ {*Yevamos* 62a; et passim.}

³² {*Yeshayahu* 40:15.}

³³ {*Yeshayahu* 57:13.}

³⁴ See *Tzafnas Paneach* on Torah, *haftorah* of *parshas Behar*; and other sources.

Based on what has been explained above, we now understand the reasoning behind this dispute: According to *Raavad*, although nations of the world exist “for the Jewish people...,” they remain subordinate and never gain true importance in the eyes of the Torah. Therefore, they are not halachically seen as having an actual existence. Conversely, Rambam maintains that since they exist “for the Jewish people...,” this connects the nations of the world with the prestige of the Torah and the Jewish people. Consequently, they are halachically defined as existence.

8.

BEING IN TUNE

In light of this explanation, we can posit that Rambam’s stance in this context aligns with his opinion elsewhere — in the context of the Seven Noahide Laws.³⁵ Rambam writes that only those who fulfill the Seven Noahide Laws “because the Holy One commanded them in the **Torah** and informed us regarding them through Moshe, our teacher” are considered “Righteous Gentiles.” “However, if he fulfills them {only} out of intellectual conviction, he does not qualify as a resident alien,³⁶ nor is he considered among the ‘Righteous Gentiles.’”³⁷

At first glance, this is puzzling: Since “Moshe only gave the Torah and mitzvos as an inheritance to Israel,”³⁸ what connection does a Gentile have to **the Giving of the Torah** — to the extent that a Gentile must now fulfill the mitzvos he was given “because the Holy One commanded them in the **Torah**”?

We can posit the following explanation:

We have discussed on multiple occasions³⁹ that the Seven Noahide Laws are not an end unto **themselves** (for their own sake). Instead, they are “for the Torah and the Jewish people” — to assist the Jewish people in fulfilling Torah and mitzvos. For a Jew to be able to fulfill Torah and mitzvos properly, he must live in a world that is in a “settled” state, a world that is conducive to his Divine service. This is accomplished when the Seven Noahide Laws are followed, which usher in a **settled** world.

Therefore, Rambam maintains that the Seven Noahide Laws must be followed “because the Holy One commanded them in the **Torah**”: Just as the very existence of the nations of the

³⁵ {The basic laws of morality incumbent upon all of humanity, based on verses in *parshas Bereishis* and *Noach*.}

³⁶ {In Hebrew: *Ger Toshav* — a Gentile who is permitted to reside in the Land of Israel.}

³⁷ *Mishneh Torah*, “*Hilchos Melachim*,” ch. 8, par. 11; also see *Likkutei Sichos*, vol. 4, p. 1094; *Likkutei Sichos*, vol. 15, p. 62; *Likkutei Sichos*, vol. 17, p. 327.

³⁸ Wording of Rambam, *Mishneh Torah*, “*Hilchos Melachim*,” ch. 8, par. 10; also note *Sotah* 35b.

³⁹ *Likkutei Sichos*, vol. 5, pp. 159, ff; *Likkutei Sichos*, vol. 15, p. 150; et al.

world is only for the sake of the Jewish people, placing the nations within the halachic parameters of existence, the same is true concerning their **mitzvos**. Since the purpose of their mitzvos is “for the Torah,” they must therefore be in touch with their ultimate purpose — “for the Torah,” through which they are connected with the giving of the Torah.

9.

THE ESSENCE OF WISDOM

In light of this explanation of Rambam’s words, we can also understand the differing versions of this halachah in Rambam’s *Mishneh Torah*:

The **standard** version of this halachah is: “However, if he fulfills them (the Seven Noahide Laws) out of intellectual conviction, he is not a resident alien, nor is he considered among the ‘Righteous Gentiles,’ **nor** is he of their wise men.”

However,⁴⁰ many *Rishonim*⁴¹ (and the Yemenite manuscripts) have the version: “Nor is he considered among the ‘Righteous Gentiles,’ **but rather**, of their wise men.”

At first glance, the standard version is puzzling: Why would we say that a person who fulfills the Seven Noahide Laws “out of **intellectual conviction**” is **not** “of their wise men”? The very opposite seems true — these are **logical** mitzvos!

However, in light of the above explanation, we can suggest the following answer: The two versions of this halachah represent two different ways of understanding Rambam’s perspective on the relationship between the nations of the world and the Torah:

The version of “rather of their wise men” intimates: We indeed induce the nations of the world to fulfill the Seven Noahide Laws “because the Holy One commanded them in the Torah” since the idea of Torah (the purpose of their creation) can also resonate with them.

Nevertheless, their existence “for the Torah” — their relationship with the Torah — is only auxiliary and secondary. Therefore, they might only grasp the Torah through a sense of “piety” and not in a way that permeates and is latched on to by their (beings, their) wisdom and intellect. It is for this reason that we cannot **demand** that through **their wisdom**, they should accept the concept that “the Holy One commanded them in the Torah.” Consequently, although this person cannot fully accept this principle, he is considered “of their wise men.”

⁴⁰ See *Encyclopedia Talmudis*, “*Ger Toshav*,” and fn. at the end of “*Ben Noach*”; *Likkutei Sichos*, vol. 15, p. 62; *Likkutei Sichos*, vol. 17, p. 327.

⁴¹ {Lit., “the first ones,” this term refers to the Torah sages who lived between the 11th and 15th centuries.}

From the perspective of **his** intellect, he fulfills the Seven Noahide Laws “out of intellectual conviction.”

According to the standard version, “if he fulfills them {only} out of intellectual conviction... nor is he of their wise men”: Since the entire creation of Gentiles is “for the Torah,” their **intellect** must also grasp the {validity and authority of} Torah. If not, their understanding is flawed at the time {they observe the Noahide laws} since their wisdom lacks its vitality⁴² —its *raison d’être*, “for the Torah.”

10.

NATURAL VS SUPERNATURAL

This also sheds light on the two opinions in the *Zohar* regarding the blessing that manifested in Lavan’s flock in Yaakov’s merit.

The difference between one hundred and one thousand is:

“One hundred” (ten times ten) is the most complete blessing (and abundance) within the **natural** order.

[As seen with many parts of the natural world, their most complete form manifests in the number one hundred. For example: “A hundred-year-old is as one who has died and passed away and has vanished from the **world**”;⁴³ the complete state of a person who “reviews his studies” based on **his nature** and habit is “one hundred times”;⁴⁴ and there are many other examples.]

Conversely, “one thousand” represents perfection that transcends nature. As is well known,⁴⁵ the word “אֶלֶף” {one thousand} is made up of the same letters as “אֲמוּנָה” {a wonder, a miracle}. {One thousand is such a grand number that} the number “one thousand” is used in many places⁴⁶ to represent a great abundance.

As explained in many places,⁴⁷ the nations of the world (inherently) only have a connection with the natural order, as opposed to the Jewish people, who (inherently) transcend the world and whom Hashem deals with supernaturally.⁴⁸

⁴² Echoing {the Gemara’s statement} (*Berachos* 18b) that the wicked {even} **in their lifetime** are called dead.

⁴³ *Pirkei Avos*, end of ch. 5.

⁴⁴ *Chagigah* 9b; also see *Tanya*, “*Likkutei Amarim*,” ch. 15.

⁴⁵ See *Tikkunei Zohar*, *tikun* 70 (135a); et al.

⁴⁶ See *Likkutei Sichos*, vol. 19, pp. 18-19; et al.

⁴⁷ See *Sefer HaErchim — Chabad*, “*umos ha’olam*,” p. 301, and the sources referenced there; et al.

⁴⁸ See *Maharal’s* second introduction to *Gevuros Hashem*; also see *Hemshech Ayin Beis*, end of ch. 88.

This is the substantive difference between the two opinions in the *Zohar*:

According to the first opinion, the nations of the world do not have any connection to the pre-eminent stature of the Jewish nation. Therefore, even when they fulfill their ultimate purpose (“to serve me”) and assist the Jewish nation in their Divine service, they only receive the most complete blessing within the *natural* order — “one hundred.”

Conversely, according to Rabbi Abba, the entire existence of the nations of the world is “for the Torah and the Jewish people.” Consequently, they *are* connected with the virtue of the Jewish nation. Therefore, when they fulfill their purpose by assisting the Jewish people, they receive a level of greatness similar to that of the Jewish people. In terms of blessing, this is expressed in the number “one thousand” — transcending the boundaries and limitations of the natural order.

11.

WORLDVIEW

Based on the above explanation, we can also derive a lesson concerning the current relationship between the Jewish people and the nations of the world:

Hashem arranged the world in a manner that during exile, the Jewish people’s position is dependent, to a certain extent, upon the state of the nations of the world and their relationship with the Jewish people — “for in its peace you shall have peace.”⁴⁹

However, a Jew must never forget that when a Gentile helps and “serves” him, this, in turn, causes the Gentile’s true life force to be revealed — “for the Jewish people” — and the Gentile is blessed. The Jew should not, G-d forbid, feel inferior to them: Aside from the Gentile being merely like an ax in the hand of the Chopper — Hashem — the Gentile also receives his life force and blessing through serving and assisting a Jew.

[As the Mittlerer Rebbe (who was redeemed⁵⁰ on the tenth of Kislev) explains, we see “in every generation and every era, that the nation among whom the Jewish people reside during exile is elevated above the other nations.”⁵¹ As we have seen in this most recent generation, as long as the vast majority of the Jewish people lived in “that” country {Russia}, it retained its

⁴⁹ *Yirmiyahu* 29:7.

⁵⁰ {From prison. See <https://www.chabad.org/334114>}

⁵¹ *Toras Chaim*, “*parshas Lech Lecha*,” 92a; also see *Chagigah* 13b; *Mechiltah*, *parshas Beshalach*, 14:5; *Zohar*, vol. 2, 6b.

national ascendancy. It cast fear upon the rest of the nations. However, recently, when the overwhelming majority of the Jewish people emigrated to the United States, it, in turn, became the world's superpower and can strike fear upon the entire world, even upon "that" country.]

Furthermore, not only does a Jew understand this, but the spiritual subconscious⁵² of the Gentile intuitively grasps this as well, to the extent that his spiritual subconscious says,⁵³ "Hashem blessed me on account of you." Automatically, "a great trembling befell"⁵⁴ the world's nations.

[And if this Gentile is adept in the art of divination, he, too, will announce, "I have divined that Hashem has blessed me on account of you," and explicitly say, "Specify your wage to me, and I will give it."⁵⁵

Or, in any event, he will readily concede this because of his spiritual subconscious.]

Consequently, the nations of the world assist the Jewish people happily and energetically, in the same way, that someone conducts himself toward something that brings blessing, to the extent that "Kings will be your nurturers and their princesses your wet nurses,"⁵⁶ even during the times of exile.⁵⁷

Moreover, the needs of the Jewish people will be taken care of generously. They will prepare themselves for the time when "I will convert the peoples to a pure language that all of them call in the name of Hashem, to worship Him of one accord."⁵⁸ All this will materialize with the true and complete Redemption through our righteous Mashiach.

— From talks delivered on Shabbos *parshas Vayeitzei*, 5742 (1981) and the second day of Rosh Chodesh Marcheshvan, 5740 (1979)

⁵² {In the Hebrew original, "מַלְאֲכֵיהֶם"; more precisely, "their representative angels."}

⁵³ {*Bereishis* 30:27.}

⁵⁴ *Daniel* 10:7; *Megillah* 3a.

⁵⁵ {*Bereishis* 30:28.}

⁵⁶ {*Yeshayahu* 49:23.}

⁵⁷ *Zevachim* 19a; see *Likkutei Sichos*, vol. 24, p. 175.

⁵⁸ *Tzephaniah* 3:9; see *Mishneh Torah*, "*Hilchos Melachim*," end of ch. 11.