



LESSONS IN
בְּשׂוֹרַת הַגְּאוּלָּה

**Excerpts From The Rebbe's
Talks on the Imminence of
the Redemption**

*with a new translation and
incorporated commentary*



**Memento from the Wedding Celebration of
Yair and Chaya Cohen
10 Shevat 5782, Crown Heights**

בְּשׂוֹרַת הַגְּאוּלָּה

LESSONS IN BESORAS HAGEULAH

Excerpts from the 5750-5752 talks of
THE LUBAVITCHER REBBE
RABBI MENACHEM M. SCHNEERSOHN SHLITA
Concerning the Imminence of the Redemption

CHAPTERS 59 - 66
SICHOS OF SHEVAT 5752

With a New Translation, Incorporated Commentary,
Introductions and Historical Background

שנת המאה ועשרים להולדת כ"ק אדמו"ר מלך המשיח שליט"א ושנת הע"ב לנשיאותו

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The Divine service of Shlichus to purify and refine secular matters has already been finished and completed, and all is prepared for the festive meal of the future.		Redemption in actuality; we stand imminently close to the Redemption; Moshiach - his name is Menachem.
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The innovation of our generation over all previous generations; we stand “all of you ready” for the Redemption, and also the nations of the world stand “all of you ready”; souls in bodies without any interruption at all will come [immediately] after the Redemption; “all the appointed times have passed” and everything is already concluded, the Redemption should have come long ago already; the Redemption needs to come immediately; this is the best time for the Redemption; the spiritual eyes of the Jewish people already see the Redemption, and there needs to be an opening of the physical eyes so that they too will see the Redemption revealed to eyes of flesh at this time; learning the Torah of the Previous Rebbe.		The innovation and wondrous advantage of our generation, the last generation of exile and the first generation of Redemption; everything is already concluded, we already stand after the conclusion of the Divine service of purification, including polishing the buttons, and now all that is needed is to greet Moshiach in reality; after the 22nd of Shvat, 5748, there has occurred the last stage in preparing the world for Redemption; our times - the last moments before the Redemption; the great merit of the wives and daughters of Israel to bring the Redemption.
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All aspects of the Divine service have already been completed and we stand ready to greet Moshiach; the righteous Jewish women [should] begin immediately in these last moments of exile with singing over the coming of the Redemption; together with the prayer, request and demand that G-d should bring the Redemption imminently they should be penetrated (in principle) with a feeling of great joy because of the great assurance that “behold the king Moshiach is coming” and he has already come.		Our work and Divine service during the time of exile has already been completed, and we are already prepared to greet Moshiach; we find ourselves in the “highest time” of the coming of our righteous Moshiach, “Behold he (the king Moshiach) comes”; the beginning of the effect of the king Moshiach on the nations can already be seen; the fulfillment of the promise that they will beat their swords to ploughshares has already begun, and the whole world is worthy and prepared - an explanation of the particular details; all the Divine service of this generation over forty-two years has been concluded and finished, and we are already prepared and ready to enter the land in the true and complete Redemption; the time of your Redemption has arrived; the great need to increase in matters that will bring the Redemption in imminent reality: the details of the laws concerning acting towards others with peace, tzedekah and acts of lovingkindness, joining in building and expanding Houses of Worship and Houses of Study, building the individual Sanctuary within each and every Jew that is in his innermost heart, his house and his private chamber; the leader of the generation is our righteous Moshiach; Moshiach - Menachem is his name; MiYaD Mamosh
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“All the appointed times have passed” already and all matters of Divine service have been completed; all the elevations through our actions and Divine service during the 42 years which are a model of the 42 stages [traveled] in the wilderness of the nations during this generation; imminently we will make the entry into the land of Israel in the complete and true Redemption; the way of singing that has to be		

Translation of the Publisher's Foreword

To the original Hebrew and Yiddish edition

By popular demand, and with the approval of the Rebbe, Melech HaMoshiach Shlita, we are publishing "The Announcement of Redemption" – a collection of selected excerpts from the talks of the Rebbe, Melech HaMoshiach Shlita (from the end of 5750 through 5752) concerning the proclamation and announcement "The time of of your Redemption has arrived" (*Yalkut Shimoni on Yeshayahu, remez 499*) and the proclamation that "Behold he (Melech HaMoshiach) comes."

The purpose of this book is to present to the reader the words of the Rebbe, Melech HaMoshiach Shlita, concerning the unique time in which we live, with all the expressions and amazing declarations that we are actually standing on the threshold of Redemption, as well as the practical instructions required of us to hasten in reality the immediate Redemption.

It is appropriate to quote the words of the Rebbe, Melech HaMoshiach Shlita at the public gathering of Shabbos Parshas Balak, 5751:

"...This means primarily thought and reflection that we are now standing at the very entrance of the Messianic Era, that "Behold he is coming"... Translating the above into practical terms: Despite the "uproar" associated with this matter in recent times within this year, the year of "I shall show him wonders," and after witnessing the wonders which testify that this is "The year that the King Moshich will be revealed," we see how difficult it is to inculcate the awareness and the feeling that we are literally standing on the threshold of the Messianic Era, to the point that one begins to "thrive" on matters of Moshich and Redemption... The solution to this dilemma is Torah study concerning Moshich and Redemption."

* * *

We have collected in this work only selections from edited talks (published in Sifrei HaSichos 5750-52), from the time when the Rebbe, Melech HaMoshiach Shlita first proclaimed (on Shabbos Parshas Re'eh, 5750), "The time of your Redemption has arrived."

We have arranged them chronologically. We have also included footnotes and sources. (Notes whose content is particularly relevant to "The Announcement of the Redemption" appear in a larger typeface.)

It cannot be overemphasized that the subjects in this book are treated at greater length in the talks themselves. Although, we have only quoted from talks edited by the Rebbe, Melech HaMoshiach Shlita himself, this book does not include every "aspect of Redemption and Moshich" in the (edited) talks of the Rebbe, Melech HaMoshiach from this period. Indeed, the talks are replete with the subject, so much so that one may apply to the talks (sichos) of this period the description (to paraphrase the Rambam in Laws of Kings, chapter 11) that "all of them are filled with this subject." Rather we have included exclusively those sections and expressions concerning our times. Similarly, we have selected from the practical directives only those with a specific connection to our current period. (Thus, we did not

include instructions relevant to a particular time of the year, for example, learning Pirkei Avos during the summer, etc.)

We should mention, therefore, that many of these selections contain words and subjects that are a continuation of a lengthier discussion. In order to understand them properly, the reader needs to study the text of the entire talk.

* * *

We will conclude with the words of the Rebbe, Melech HaMoshiach, at the public gathering of Shabbos Parshas Chayei Sarah, 5751. (This was recorded at the time by one of the participants, released in unedited form. See below sections 5 and 70.)

“Currently, there is a “flood” and an undesirable turmoil in the world – as evidenced by the fact that the “kingdoms incite each other,” and they themselves don’t know what they want . . . searching for advice and advisors how to conduct themselves in the current situation.”

In regard to the Jewish people, however, the situation is such that the “flood” in the world is not a cause for turmoil and confusion. Most emphatically, the opposite is the case: This “flood” presents a very positive and desirable situation for the Jewish people, because, “all that I have done I have done only for your sake. For what reason are you afraid? Do not fear. The time of your Redemption has arrived.” Also, “Melech HaMoshiach stands (already) on the roof of the Beis HaMikdash [Holy Temple] and announces to the Jewish people, Humble ones, the time of your Redemption has arrived.” As is well-known, a roof does not become sanctified. Therefore, this [Moshiach’s standing on the roof] is analogous to being in a land outside of Israel, which is also not sanctified (at least not like the land of Israel).

And therefore the announcement comes (as proclaimed also in earlier gatherings) that “the time of your redemption has arrived, imminently, immediately and at once, actually in absolute reality...”

We pray that the Holy One, Blessed be He, will have mercy on his people Israel and will send a complete and speedy recovery to the Rebbe, Melech HaMoshiach Shlita, in all his holy limbs and veins; G-d should grant him length of days, good and pleasant years and eternal life; he should see great pleasure from his shlichim [emissaries], his students, his chassidim and all of Klal Yisroel; he should lead all of us with health, abundance and pleasure.

And as he has proclaimed to us, that “the time of your Redemption has arrived,” so may he announce to us swiftly in our days, that the Redemption is actually here; may he lead us, standing erect, to our land, where we will learn Torah from the mouth of our righteous Moshiach, who will teach Torah to the entire people together; may we behold the king in his splendor with our eyes as his kingship is revealed to all, immediately and at once, for Sovereignty belongs to G-d. Amen, thus may it be His will.

Vaad L'hafotzas Sichos

Rosh Chodesh Menachem Av 5753,
Brooklyn, NY

Comments and suggestions are welcome: lyl770@gmail.com

נמ.

חלק משיחות ש"פ וארא, כ"ח מבת, מבה"ח שבט תשנ"ב
Parashas Vaeira, Teves 28, 5752 – January 4, 1992

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Shemos, Vaeira, Bo: Redemption in Three Stages

The story of the exodus of the Jews from Egypt is told in the Torah throughout three parshiyos: Shemos, Va'eirah and Bo.

The story of the Exodus of the Jews from Egypt, in essence, is the story of the Jewish people. Jewish history can be divided into three-time units:

1. **Before the giving of the Torah** – the Divine service of the patriarchs, which was merely a preparatory service for the giving of the Torah.
2. **Since the giving of the Torah** – the Divine service of the Jewish people throughout history, making the world a better place infused with G-dliness, and
3. **The future coming of Moshiach** – the time when the world will finally reach its destiny and goal when G-dliness will be revealed for all to see.

The three Torah portions discussing the exodus are each analogous to one of these periods of Jewish history. **Shemos** tells the story of the Jewish slavery and suffering, **Va'eirah** unfolds the destiny of the Jews with the promise for Redemption and the giving of the Torah, and **Bo** tells of Moshe's coming to Pharaoh, which in Kabbalistic terms is an absolutely limitless Divine revelation, such that will be at the future Redemption.

In this Farbrengen, the Rebbe shows how this process is reflected in its culmination in the final generation of exile, where we find these three periods in the Previous Rebbe's lifetime.

The tenth of Sh'vat is a day with great spiritual significance.

(In every month, "The tenth is holy" — an expression borrowed from the Torah's discussion on tithing animals, applied here to the spiritual meaning of the tenth day in the month,

this is all the more so regarding the tenth day of the eleventh month — Sh'vat, when counting Nissan as the first month of the year) which is the *Yom Hilulah*, the day of passing, of my sainted father-in-law, *Nesi Doreinu*.

The concept of a *Yom Hilulah* is explained by the Alter Rebbe in Tanya:

הַעֲשִׂירֵי בְּשֶׁבֶט

("הַעֲשִׂירֵי יְהִיָּה קֹדֶשׁ"¹, בְּכֹל חֹדֶשׁ,

וְעַל-אַחַת-כַּמֶּה-וְכַמֶּה הַעֲשִׂירֵי בְּחֹדֶשׁ אֶחָד עֶשְׂרִי
הוּא יוֹם הַהִלּוּלָא דְכְבוֹד-קֹדֶשׁת מוֹרֵי-וְחַמֵי אֲדָמוֹר
נְשִׂיא דוֹרְנוֹ:

עֲנִינוּ שֶׁל יוֹם הַהִלּוּלָא - כְּמוֹ שֶׁכָּתַב רַבֵּינוּ הַזֶּקֶן
בְּתַנְיָא²

On this day “all the deeds, teachings and Divine service that he performed throughout his life ... reveals itself and shines in a manifest way, from above downwards ... affecting salvation in this world.”

This includes, most importantly, a gift of strength for continued growth of the Tzaddik's spiritual achievements after his *histalkus*, with greater force and greater vigor,

coming as a result of his “planting” within his students and followers “all the deeds, teachings and Divine service that he performed throughout his life.”

This “planting” ultimately brings about the “sprouting” of the true and complete Redemption through our righteous Moshiach

in *this* generation — the last generation of exile and the first of the Redemption.

This follows the testimony of *Nessie Doreinu*, that all the appointed times have already passed, and now all is prepared for the festive meal of the future, a table set with the festive meal of the *Livyasan, Shor HaBar* and *Yayin HaMeshumar*.

ש"כל מעשיו ותורתו ועבודתו אשר עבד כל ימי חייו . . מתגלה ומאיר בבחינת גלוי מלמעלה למטה . . ופועל ישועות בקרב הארץ",

ועוד ועקר, שכולל הנתינת-כח על המשך הצמיחה בקיץ שאת וביתר עז לאחרי הסתלקותו

כתוצאה מהזריעה ד"כל מעשיו ותורתו ועבודתו אשר עבד כל ימי חייו"³,

עד להצמיחה והגאולה האמתית והשלימה על-ידי משיח צדקנו

בדורנו זה (דור האחרון של הגלות ודור הראשון של הגאולה),

כעדותו של נשיא דורנו שכבר כלו כל הקצין, והכל מוכן לסעודה דלעתיד לבוא שלחן-ערוך עם הסעודה דלזמן ושור הבר וזין המשמר.

* * *

It can be said, that the general era related with the *Yom Hilulah* on the tenth of Sh'vat,

meaning, the seventy years that the Previous Rebbe lived in *this* world, and the forty years and counting since his *histalkus*) are divided to three periods;

These three periods parallel three general periods throughout *all* the generations (namely, *before* the giving of the Torah, the giving of the Torah, and the days of Moshiach) which are alluded to in the three *parshiyos* of Shmos, Va'eira and Bo:

1) The *first* period of forty years (5640-5680, 1880-1920, was still during the tenure of his father, the Rebbe Rashab:

This period was a *preparatory* one for Moshiach, as **during that period the finishing touches of the process of the spreading of the Wellsprings commenced,**

ויש לומר, שכללות הזמן הקשור עם יום ההלולא העשירי בשבט

(שבועים שנה בחיים חיותו בעלמא דין, והמשך השנים שלאחרי זה, יותר מארבעים שנה) נחלק לג' תקופות

שהם על-דרך ובדגמת ג' התקופות הכלליות במשך כל הדורות (לפני מתן-תורה, מתן-תורה וימות המשיח). שמרמזות בג' הפרשיות שמות וארא בא:

תקופה ראשונה, ארבעים שנה (תר"ם-תר"פ), בזמן נשיאותו של אביו,

שאז התחיל שלמות הענין והפצת המענינות חוצה

1) בחוקתי כו, לב.

2) אגה"ק סי' ז"ך וכ"ח.

3) ראה אגה"ק שם: "ונזרעו בחקל תפוחין קדישין אורות עליונים מאד . . גידולי גידולין".

4) שבהם "קאי איניש אדעתי" דרבי" (ע"ז ה, רע"ב), כיון ש"נתן ה' לכם לב לדעת ועינים לראות ואזנים לשמוע" (תבוא כט, ג).

5) ראה קונטרס משיחות ש"פ וארא תש"נ הערה 99 (ס') השיחות תש"נ ח"א ע' 56-255.

particularly through the establishment of the Yeshiva Tomchei Temimim (administered by the Rebbe Rashab's **only son — the Previous Rebbe**, and therefore considered the first period within *his* leadership),

ובפרט על-ידי התיסדות ישיבת תומכי תמימים (בנהולו של בנו יחידו)

— At this yeshiva, the study of Chassidus was incorporated into the curriculum, and therefore was structured and organized in a way never before seen — a tremendously important preparatory stage for Moshiach (see more in Chapter 38) —

—This period resembles the Divine service of the Patriarchs, who prepared for and began the concept of the giving of the Torah.

– על-דרך ובדגמת עבודת האבות בהכנה והתקלה הענין דמתן-תורה.

2) The *second* period includes the thirty years of his *own* leadership during his lifetime in this world (5680-5710, 1920-1950):

תקופה שניה, שלושים שנות נשיאותו בחיים חיותו בעלמא דין (תר"פ-שי"ת),

During this period, his unique innovation in his role as the leader of the teachings of Chabad Chassidus was apparent in his efforts in spreading of the wellsprings outward — “outward” in the most literal sense.

שבהם היה החדוש המיוחד שלו בתור נשיא דתורה חסידות חב"ד בהפצת המעינות חוצה ממש,

The Previous Rebbe, during his leadership (especially after he left Russia), used many innovative ways to disseminate Chassidus. They included, for example, publishing widely circulated pamphlets containing his teachings in Yiddish — the spoken Jewish language of the time; Chassidic periodicals, and even efforts to teach Chassidus to women and girls.

This culminated with the innovations in his concluding ten (and completing) years, when he spread the wellsprings of Chassidus outward even in the lower hemisphere, America, wherein the giving of the Torah did not occur, and therefore considered a spiritually desensitized place.

ועד להחידוש בעשר שנים האחרונות (גמר ושלמות עבודתו) בהפצת המעינות חוצה בחצי כדור התחתון (שבו לא היה מתן-תורה)

This phrase is discussed in several places — see Chapters 28 and 70 of this book.

These efforts resemble the innovation brought to Divine service through the giving of the Torah.

– על-דרך ובדגמת החדוש דמתן-תורה.

3) The *third* period is the continuation of the Previous Rebbe's leadership *after* his *histalkus* — through the Rebbe's leadership — beginning from the eleventh day of the eleventh month of the eleventh year — the 11th of Sh'vat 5711 (1951) — the day the Rebbe formally accepted leadership of Chabad Lubavitch by delivering his first *ma'amar*.

ותקופה שלישית, המשך הנשיאות לאחרי הסתלקותו (מיום עשתי עשר לחדש עשתי עשר דשנת עשתי עשר (תשי"א)⁵)

The Rebbe uses here — as always — the term *histalkus* to describe the Previous Rebbe's passing from the world. The word means “elevation from his physical state.” This term is used when describing a Tzaddik's departure from the world, since in truth, a Tzaddik that passes doesn't depart, rather he is elevated and can continue to impact the world, in a greater way than before since he is no longer inhibited by the constraints of the physical body.

In this period, the spreading of the well-springs outward, to all corners of the world, has increased with greater strength and vigor,

to the point that the Divine service has been completed and perfected. Everything is already prepared for the festive meal of the future – the third, and ultimate, period — the days of Moshiach.

שנתוסף בְּיָתֶר שָׂאת וּבְיָתֶר עֵז בְּהַפְצַת הַמַּעֲיָנוֹת
חוּצָה בְּכֹל קְצוֹי תֵּבֵל,

וְעַד לְגֵמַר וּשְׁלֵמוֹת הָעֲבוּדָה, שֶׁהַכֹּל מוּכָן כְּבָר
לְסַעֲוֵדָה דְּלַעֲתִיד לְבוֹא – יְמֹת הַמְּשִׁיחַ.



חלק משיחת ש"פ וארא, כ"ח מבת, מבה"ח שבט תשנ"ב
 — בקשר לפטירת הרה"ח וכו' משה יצחק העכט ע"ה בערב שבת —

Parshas Vaaira, Teves 28, 5752 – January 4, 1992

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A Good Sign, But Enough Signs!

On Friday, Teves 27 (January 3) **Rabbi Moshe Yitzchok Hecht** of New Haven, Connecticut, passed away. Rabbi Hecht was one of the first Shluchim of the Previous Rebbe and the Rebbe. At the weekly Farbrengen the day after, the Rebbe dedicated one of the talks to his memory and spoke of his passing as another sign for the imminent coming of the Redemption based upon a statement in the Talmud that, **“One who passed away on the eve of Shabbos it is a good sign for him.”**

The occurrence of “one who passed away on the eve of Shabbos” — the passing of R’ Moshe Yitzchok Hecht yesterday — serves as a “good sign” (if there is still any need for “signs”)

that the Divine service of the emissaries (*shlichus*) to refine and purify mundane matters, has already been completed and perfected.

This was done in a manner of “a wolf that tears”, through “the spiritual offspring of Yosef” (my sainted father-in-law, the Rebbe *Nesi Doreinu*) who are compared to fish.

... ועוד ועקר - שהמאדע ד"מת בערב שבת" מהיה "סימן יפה" (אם צדין יש צדך ב"סימנים")

שכבר נגמרה ונשלמה עבודת השליחות דברור וזכור ענגני החול

באפן ד"זאב יטרף" על-ידי "זרעו של יוסף" (כ"ק מו"ח אדמו"ר גשיא דורנו) שנמשלו לדגים,

To explain: The offspring of Yosef were blessed by Yaakov “to multiply like fish in the midst of the land.” Fish, always being underwater, are concealed and thus protected from the “evil eye.” Therefore, they multiply undisturbed. The Rebbe often quotes this blessing and applies it to the Chassidim of the Previous Rebbe whose name is Yosef and are his spiritual progeny, and as such they have this blessing in all their actions. With regard to Rabbi Hecht, one of the Previous Rebbe’s early shluchim, this theme took on further significance as hinted in his surname: “Hecht” in Yiddish is the name of a fish (pike):

The pike is a “fish that tears” which is nevertheless kosher. The Talmud teaches that for every creature on dry land there is a corresponding creature in the sea. Thus the “hecht” corresponds to the wolf, since both are creatures that “tear”.

The tribe of Binyamin is compared by his father Yaakov in his parting blessings to a wolf, and the Rebbe points out that Binyamin tore for *kedusha*, holiness. That is, he “snatched” things from this world and elevated them to holiness. Shabbos too is compared to a wolf: The evening before Shabbos is, of course, a time for preparing the Shabbos meal, including fish traditionally eaten on Shabbos. Furthermore, our Sages teach that one should add to the time of Shabbos from the weekday, both at its beginning and its conclusion.

In other words, one should “tear” time away from the work week and give it to Shabbos, just as a wolf “tears.” This indicates the conclusion of the Divine service of the six days of work, namely, the purification and elevation of the things of this world so that they will be included in the holiness of Shabbos.

Therefore, fish is prepared before Shabbos (and this corresponds to the wolf's — Binyomin's — Divine service of "snatching"). The preparation of the fish before Shabbos and the "tearing" of time from the week result in the eating of the fish on Shabbos — the time of rest.

In more general terms, we stand now at the time when we should "tear off" time from the millennia-long period of preparation in exile and proceed into the Shabbos of history — the period of the Redemption.

In the Rebbe's words:

Now, everything is prepared for the festive meal of the future-to-come — "a day that is entirely Shabbos and tranquility, in the world to come",

an era during which we will experience the utmost complete level of the consumption of fish (after completion of all the preparations on the eve of Shabbos),

referring of course to us eating "from the flesh of the *Livyoson*," as well as the *Shor HaBor* and *Yayin HaMeshumar*

May it be Hashem's will — this being the primary matter — that we will no longer require any "signs" indicating our having completed our Divine service in preparation for the Redemption,

for the simple reason that immediately — on this very *Shabbos Kodesh* — Moshiach will arrive and "all those that lie in the dust will arise and sing," including he who passed on the eve of this Shabbos among them — Rabbi Hecht,

with my sainted father-in-law, the Rebbe *Nesi Doreinu* (whose *Yom Hilula* will be on the Tenth of Shevat) leading them as well as us —

all Jewish people of our generation as souls in living bodies, thus meriting uninterrupted eternal life.

והכל מוכן לסעודה, הסעודה דלעתיד לבוא ("ליום שכלו שבת ומנוחה לחיי העולמים"),

שבה תהיה תכלית השלמות דאכילת הדגים (לאחרי שלמות ההכנה בערב שבת) -

"מבשרו של לוינתן", וכן שור הבר ויין המשמר.

ויהי-רצון והוא העקר שלא יצטרכו ל"סימנים" על גמר ושלמות מצשינו ועבודתנו וההכנה לגאולה,

כיון שתיכף ומיד ממש - ביום השבת-קדש זה - בא משיח צדקנו, ו"הקיצו ורננו שכני עפר", והוא (שנעשה שוכן עפר בערב שבת זה) בתוכם,

וכ"ק מו"ח אדמו"ר נשיא דורנו (בעל ההלולא דהעשירי בשבת) בראשם ובראשנו

- כל בני-ישראל שבדורנו זה, נשמות בגופים, חיים נצחיים (ללא הפסק חס-ושלום),

(1) כתובות קג, ב.

(2) פטירת הרה"ח וכו' ר' משה יצחק ע"ה העכט בערב שבת זה. וראה בפנים השיחה בארוכה (המור"ל).

(3) ומ"ש "סימן יפה לו" - אין זה רק בתור איש פרטי, אלא גם בתור חלק מכלל התלמידים והשלוחים דכ"ק מו"ח אדמו"ר נשיא דורנו.

(4) תמיד בסופה.

(5) ב"ב עה, א.



Left to right: Rabbi Hecht receiving *Kos Shel Bracha* from the Rebbe; The Rebbe at Rabbi Hecht's funeral on Friday, 27 Teves 5752

61

No Histalkus In The 9th Generation!

The opening verse of Parshas Bo reads: “Hashem told Moshe, *come* to Pharaoh”. Wouldn’t it make more sense to say “*go* to Pharaoh”?

The Zohar explains that Pharaoh resembles an extremely high and limitless measure of G-dly revelation hinted in the word “Pharaoh” which in Hebrew means “unleashed”. Hence, Moshe feared that his exposure to this great light would result in a separation of his soul from his body. Hashem therefore told him “come — with Me — to Pharaoh”, for Hashem’s essence which is above any and all limitations can ensure that even a soul in body can experience this revelation without expiring.

A similar concept is expressed at the very outset of the Torah’s description of Hashem’s selection of Moshe as the redeemer. Moshe protested, “I am not a man of speech... I am slow-tongued...”

The commentaries explain that Moshe’s speech defect was representative of the spiritual state of the world. Speech, representative of the *sefira* of Malchus, was in exile and Moshe was unable to awaken this potential. Therefore, he maintained, he was not fitting to bring about the Redemption. G-d replied to him, “I will be with your mouth,” G-d’s influence generated the potential for the transcendent revelations of Tohu to be revealed within the finite context of our world.

As usual in these talks, the Rebbe gives these age-old concepts a current meaning in applying them to our time:

Our generation — the ninth from the Baal Shem Tov, **stands out from all those preceding it including the previous one (the eighth** of the Previous Rebbe):

Since the Redemption had not actually occurred then, the idea of “come to Pharaoh” (enabling the “revelation of “all the lights” to those below) was not completely perfect, as a soul in a healthy body.

(i.e., the soul was eventually detached from the body, and even when the soul was in a body, it was in a situation of “his speech was in exile” — there were impediments related to the ability to speak).

החדוש דדורנו - הדור התשיעי לגבי כל הדורות
 שלפני זה, עד לדור שלפני זה (דור השמיני):

מכיון שהגאולה לא באה אז בפעל, ה"בא אל
 פרעה" (הגלוי ד"אתפריעו כל נהורין" למטה) לא
 היה בתכלית השלמות כנשמה בגוף בריא

(היתה הסתלקות הנשמה מן הגוף, וגם הנשמה בגוף
 היתה במצב ש"הדבור הוא בגלות" וכו');

— The Rebbe is referring here to the fact that in the times of the Previous Rebbe, despite there being a great awakening regarding the expectancy of Moshiach, the spiritual energy of Moshiach wasn't drawn down completely resulting in his eventual *histalkus* (passing from the world - separation of the soul from the body) as well as — during his lifetime — suffering physical ailments, especially effecting his most used tool of communication of Torah — his power of speech. This is a direct parallel to Moshe Rabbeinu as explained in the introduction. —

This is not the case with our generation – the last generation of exile and the first of Redemption – when imminently and immediately “the luminaries, the sun and moon, will be hung.” מה-שאין-כן בדורנו זה – הדור האחרון לגלות והדור הראשון לגאולה – נעשה תקף ומיד “נתלו המאורות”,

— In the year this talks was said, Yud Shevat, the anniversary of the *histalkus* of the Previous Rebbe was on a Wednesday, the day Hashem “hung the luminaries” in the sky. The word the Torah uses for this is נתלו, which when spelled with a ט instead of a ת means “removed.”

This fact, says the Rebbe, alludes to both the “eight generation” when on this day the “luminary,” the Rebbe, was removed, but at the same time it also began the “ninth generation” (in fact the *gematria* of the letter ט) and on that very same Wednesday, the “luminaries were hung”

so that not only is nothing lacking in the great luminaries (—the sun and the moon, which respectively represent **the revelation of the Written Torah and the Oral Torah**), שלא זו בלבד שלא חסר חס-ושלום במאורות הגדולים דגילוי תורה שבכתב ותורה שבעל-פה²,

but on the contrary: our generation will realize an additional greater perfection in this revelation, [resulting in **there no longer being “speech impediments” in the transmission of the Oral and Written Torah, since this level will be transcended.**] אלא אדרבה – נוספת בזה שלמות נעלית יותר [לא באפן ד’כבד פה מאוריתא שבעל-פה וכבד לשון מאוריתא שבכתב³, להיותו למעלה מזה].

This will express itself in the fact **that even souls within bodies will be able to internalize “the revelation of all the lights” that were “hung” now,** באפן שכנשמות בגופים מקבלים בפנימיות אתפריעו כל נהורין ש’נתלו’ עתה, ,

by virtue of the imminent arrival of Moshiach Tzidkeinu (who Moshe requested at the very start be sent, with the words “**Send now the one You will eventually send**”), who will teach Torah to the entire nation, including the “new Torah that will come forth from Me.” על-די-זה שמשית צדקנו בא מיד, “שלח נא ביד תשלח” וילמד תורה את כל העם כלי⁵, עד “תורה חדשה מאתי תצא”⁶

Even The Russians Are Ready!

... We see in reality (as discussed many times recently) how the nations of the world in many, many countries are assisting Jewish people in their Divine service . . . רואים בפועל (כמדבר כמה-פעמים לאחרונה) שאמות העולם בכמה-וכמה מדינות מסייעים לבני-ישראל בעבודתם

 1) זח"א רי, א.
 2) ראה של"ה בהקדמתו טז, סע"א. מס' שבועות שלו קצא, א. וראה לקו"ת שה"ש יא, ד. אוה"ת בראשית יד, א. לו, סע"ב. במדבר ע' מו. מג"א (בהוצאת תש"נ - ע' קמט). נ"ך ע' ריו. ועוד. וראה לקו"ש ח"ל ע' 10 ואילך.
 3) זח"ג כח, רע"א.
 4) שמות ד, יג.
 5) ראה רמב"ם הל' תשובה פ"ט ה"ב. לקו"ת צו יז, א ואילך. ובכ"מ.
 6) ישע"י נא, ד. ויק"ר פי"ג, ג.
 7) ישע"י ס, יט.
 8) סנהדרין צו, ב.

(to an even greater degree than it was during the exodus from Egypt!)

Even Russia — that very country which was closed and locked for many years, barring Jews from emigrating elsewhere while preventing their proper observance of the Torah and mitzvos, recently changed from one extreme to the other:

Now, not only are Jews permitted to act as they please and even to emigrate, but even more — the country assists them in this!

Things have changed to such an extent that we can see today that, not only are we Jews standing ready for the Redemption,

but the nations of the world also stand ready for Jews already leave exile and go to the Land of Israel in the true and complete Redemption!

And so, souls in bodies with no interruption at all,

— The Rebbe is saying hear that although eternal life as souls in bodies will take place at the Redemption, still there can be a situation where this eternal life is interrupted by the persons death and the person will arise only during resurrection. The coming of Moshiach immediately will lead us into eternal life with no interruption at all —

we all come immediately to the full realization of the spiritual revelation of “Come to Pharaoh” at the true and complete Redemption

— the complete revelation at which level “all the lights are exposed,” as scripture says, “The L-rd will be for you an eternal light.”

* * *

...It has been mentioned many times that “all the *kitzin* have passed” already and everything necessary for Moshiach to come has been concluded and that therefore, the Redemption should have come long ago,

but for totally incomprehensible reasons, it has not yet come!

It therefore follows that at least now the Redemption must come immediately and literally...

To employ a colloquial expression: it is now “high time” for the true and complete Redemption!

The Rebbe explains what this means, also by playing on the words “high time”:

(על-דרך ויותר מכפי שהיה ביציאת מצרים),

עד שגם במדינה ההיא שהיתה סגורה ומסגרת רבוי שנים, ולא נתנו ליהודים לצאת ממנה ולא אפשרו להם לקיים תורה-ומצוות בשלמות וכו' - הרי לאחרונה נשתנתה מן הקצה אל הקצה,

וכעת לא זו בלבד שמאפשרים ליהודים להתנהג כרצונם, ומאפשרים להם לצאת משם, אלא עוד יותר - מסייעים להם בכך.

עד שרואים כיום בפעל, שנוסף לזה שבני-ישראל עומדים “הכן כלכם” לגאולה,

גם אמות העולם עומדים “הכן כלכם” שבני-ישראל יצאו כבר מהגלות וילכו לארץ ישראל בגאולה האמתית והשלמה,

ונשמות בגופים בלי שום הפסק כלל,

באים מיד לתכלית השלמות ד”בא אל פרעה” בגאולה האמתית והשלמה,

שלמות הגלוי ד”אתפריעו כל נהורין”, “והיה לך הוי' לאור עולם”.

. . . דבר כמה-פעמים, שכבר “כלו כל הקצין”⁸ וכבר סימו הכל, והגאולה היתה צריכה לבוא כבר מזמן,

ומפני טעמים שאינם מובנים כלל וכלל עדין לא באה.

מזה מובן, שעל-כל-פנים כעת, צריכה הגאולה לבוא תכף ומיד ממש.

ובלשון העולם: זהו הזמן הכי נעלה (“העכסוע צייט”) לגאולה האמתית והשלמה!

...In terms of the spiritual (including the "highest" levels of spirituality) there already exists perfection, including also the most (spirituality) complete state of Redemption.

Thus, the spiritual eyes of the Jew can already see it;

Now, we must open our *physical* eyes that they too should see the Redemption in a manner clearly visible to eyes of flesh of this time...

The Rebbe returns to the topic of the impediment to the Previous Rebbe's speech to draw from it practical lessons:

As regards practical action: everyone should resolve that his study of the Previous Rebbe's teachings should complete and compensate for that which was lacking in the dissemination and spreading of Chasidus due to his speech impediment,

both through one's own learning *verbally* as well as by spreading of the wellsprings of Chasidus outwards to others.

ברוחניות (עד לדרגות "הכי געלות") יש כבר שלמות העיניים עד לשלמות דגאולה (רוחנית),

העיניים הרוחניות של יהודי רואים כבר את הגאולה;

כעת צריך רק לפתח את העיניים הגשמיות, שגם הם יראו את הגאולה כפי שהיא בגלוי לעיני בשר בזמן הזה.

ובנוגע לפעל . . שכל אחד יקבל על עצמו שהלמוד בתורתו של בעל ההלואה ישלים וימלא גם מה שנחסר בהתפשטות והפצת המענינות בגלל המניעה ועכוב בכח הדבור דבעל ההלואה,

הן על-ידי למודו הפרטי בדבור והן בהפצת המענינות חוצה לאחרים.

סב.

חלק משיחות ש"פ בא, ו' שבט, וש"פ בשלח, שבת שירה, י"ג שבט תשנ"ב

Parshas Beshalach (Shabbos Shirah), Shevat 6-13, 5752 – January 11-18 1992

62

Have The Tambourines Ready!

“Shabbos Shira” is named so because this Shabbos we read the “Song at the Sea” in the parsha and the “Song of Devora” in the haftarah. The Rebbe focuses here on a unique aspect of how the Jewish women sang that song and its implication for our unique time.

It is explained in the writings of the Arizal that the souls of the generation of the future Redemption are a reincarnation of the souls of the generation that went out of Egypt.

Accordingly, the righteous women of our generation — in whose merit we will be redeemed — are the same righteous women in whose merit we left Egypt.

The Rebbe illustrates this concept by citing an example of the faith of the Jewish women at the time of the exodus from Egypt, drawing a parallel to our times:

...There is a unique and essential lesson to be taken in regards to song, as exemplified by the “Song of Miriam” and the “Song of Devora:”

— Concerning the “Song of Miriam” we read in the Torah (Beshalach, 15: 20) that “Miriam, the prophetess, Aaron’s sister, took a timbrel in her hand, and all the women came out after her with timbrels and with dances.” Where did the Jewish women have those instrument to dance with?

Rashi explains, “*The righteous women of that generation were so certain that the Holy One, blessed be He, would perform miracles for them, that they took timbrels out of Egypt,*”

so too in this Redemption from the final exile, the righteous women of Israel must be confident — and they surely are confident — that the true and complete Redemption is coming!

So strong is their conviction **that they immediately begin** (now, in the last moments of exile) to sing and dance with tambourines for the coming of the true and complete Redemption!

In more detail:

מבאר בכתבי האריז"ל שדור הגאולה העתידה הוא גלגול של הדור שיצא ממצרים,

ועל-פי-זה, הנשים הצדקניות שבדורנו שבכותן נגאלים, הן הן הנשים הצדקניות שבכותן יצאו ממצרים.

. . . והוראה מיוחדת ועקרית בנוגע לענין השירה - כמדגש בשירת מרים ושירת דבורה:

כשם שביציאת מצרים “מבטחות היו צדקניות שבדור שהקדוש-ברוך-הוא עושה להם נסים והוציאו תפים ממצרים”

כך גם בהגאולה מגלות זה האחרון, שנשי ישראל הצדקניות צריכות להיות מבטחות ובנדאי מבטחות הן שתקף ומיד ממש באה הגאולה האמתית והשלמה,

ועד שמתחילות תקף (ברגעי הגלות האחרונים) בהשירה ובתפיש ובמחולות, על בוא הגאולה האמתית והשלמה!

ובפרטיות יותר:

Along with the prayer, entreaty and supplication that Hashem actually bring the Redemption immediately,

— prayers naturally said with a feeling of pain and bitterness (as the name of Miriam — who led those dances — indicates: “She was named Miriam for the bitterness”),

— In Hebrew, bitter is מר which is the root of the name מרים —

prayers over the long duration of the exile, expressed with the cry from the depths of the heart, “Ad Mosai?! Ad Mosai?! Ad Mosai?! — until when will we remain in exile?!” —

the righteous women are also imbued (primarily so) with a feeling of joy; joy so great that it is expressed in song,

because of the great bitachon (trust) that “Behold! He (the king Moshiach) is coming!” and that he has *already* come!

ביחד עם התפלה, הבקשה והדרישה מהקדוש-ברוך-הוא שיביא את הגאולה תכף ומיד ממש,

שהיא מתוך רגש של צער ומרירות (“מר”ם על שם המרור”³)

על אריכות הגלות, שבאה לידי בטוי בהצעקה מקרב ולב עמק “עד מתי, עד מתי, עד מתי”!...

תדורות הן (גם ובעקרה) ברגש השמחה, ושמחה גדולה ביותר שבאה לידי בטוי בהשירה,

מצד גדל הבטחון ש”הנה זה (המלך המשיח) בא”⁴, וכבר בא!

- 1) שער הגלגולים הקדמה כ.
לקוטי תורה וספר הליקוטים
שמות ג, ד.
2) פרש”י שמות טו, כ.
3) שמו”ר רפכ”ו. שהש”ר
פ”ב, יא.
4) שה”ש ב, ח ובשהש”ר
עה”פ.

Did You Know? “Thanks for the Tziltzei Teruah”

Acting on this sicha, Nshei Chabad organized a giant event of dancing with music and tambourines. During the dancing, it was suggested to **Mrs. Chavie Cohen**, one of the event’s organizers, that she give this special tambourine inscribed with the words of Yechi to the Rebbe.

The next day, Sunday morning, Yud-Beis Adar a group of women got on the line for the Sunday Dollars and when their turn came, Mrs. Cohen said to the Rebbe: “*This is for the Rebbe shlita. With this tambourine the women danced last night with a simcha that breaks all boundaries, with a bitachon [trust] in the revelation of kevod kedushas Admor shlita Melech HaMoshiach immediately mamash with the complete Geulah.*”

The Rebbe Melech HaMoshiach answered with a radiant smile, and great satisfaction was apparent on his face. The Rebbe responded, “**Probably you will leave this with me?**” The Rebbe gave her one dollar and added another dol-



lar and said, “**This is for the tziltzelei teruah (resonant cymbals), as it is referred to in Tehillim. It should be in a good, auspicious time, and this is for the entire group.**”

63

Forty-Two: The Finish Line

The 10th of Shevat in the year 5752 (1992) marked forty-two years since the Rebbe took leadership of Chabad Chassidus and the Jewish world. At this farbrengen, in usual fashion, the Rebbe expounded on the significance of the number 42.

The number 42 brings to mind the 42 journeys the Jewish people took since they left Egypt until they arrived in the Promised Land (see Bamidbar 33). These forty-two years spent in the desert resemble, in Kabbalah and Chassidus, forty-two levels a person must climb to complete the exodus from his spiritual exile and reach the "Land of Israel" that exists in the recesses of his soul. Since our generation – the generation of Redemption – is a reincarnation of the generation of the Exodus (see previous chapter), the events of our time parallel those of the Exodus, including the stages of the journey:

In our generation, the tenth day of the eleventh month, Shevat, is the *Yom Hilulah* of my sainted father-in-law, the leader of our generation.

יום העשירי בחדש האחד עשר בדורנו זה הוא יום ההילולא של כבוד-קדשת מורי-והמי אדמו"ר נשיא דורנו,

— A Tzaddik's day of passing is called a *Hilulah*, a wedding feast, an occasion that calls for great joy, for through its influence, it is possible to reach a greater level of service of G-d, through joy. This is because,

on this day, "all the deeds, teachings and Divine service that he performed throughout his lifetime" become *elevated* to a higher level.

שבו נעשית העליה ד"כל מעשיו ותורתו ועבודתו אשר עבד כל ימי חייו" לדרגא נעלית יותר,

These elevations **come to reach an elevation** on a level **incomparable** to the previous level.

ועד לעלוי שבאין-ערך

The main level of this perfection is achieved on the eleventh day of the eleventh month of *this year* – the forty-second year since the Previous Rebbe's *histalkus* (5710-5752, 1950-1992), which consequently marks forty-two years since the Rebbe began his leadership.

. . והשלמות העקרית בזה נעשית בעשירי והאחד עשר בחדש אחד עשר בשנה זו – שנת הארבעים ושתיים (תש"י-תשנ"ב),

This milestone year, **is connected with the Divine Name of "Mem-Beis," through which all aspects of elevation occur.**

שקשורה עם שם מ"ב שעל ידו נעשים כל עניני העליות –

To explain: There are several Divine Names, each indicating a different aspect or manifestation of G-dliness. Many of these names also have alpha-numeric representations. The name "Mem-Beis" means the name with the *gimatriyah* (numerical equivalence) of 42. (See Kiddushin 71a)

This name of Hashem, as the Rebbe said, is connected to all spiritual elevations as its numerical value suggests (see box). This name is hinted in the 42 words of the *Anna BeKoach* prayer that was authored by the *Tanna* (Mishnaic sage) Rabbi Nechunyah ben haKannah.

Therefore, *Anna BeKoach* is recited at the beginning of those phases of prayer that reflect a transition to a mode of ascent. For example, it is recited before the Morning and Afternoon Prayers because prayers is the ladder up to spiritual ascent. Similarly, it is recited in the *Kabolas Shabbos* prayer because Shabbos, which represents the ascent on Shabbos of the spiritual vitality encloded in the lower worlds during the six weekdays. It is included also in the *Kerias Shema* recited before retiring, for at night, the soul ascends to its source in the spiritual realms.

Reaching the forty-second *Yom Hilulah* this year, signifies that **all the elevations accomplished by the forty-two anniversaries of the *Yom Hilulah* have been completed,**

as well as **all the elevations brought about through *our* actions and Divine service of the past forty-two years** that came as a result.

— This coming as an **addition to the perfection reached already two years prior to this date, on the fortieth year.**

— As explained at length in Chapter 19, forty years is a time period after one can come to a full appreciation and understanding of what he was taught by his teacher, thus forty years after the Previous Rebbe's passing, the spiritual accomplishments of that time come to be fully appreciated. —

These forty-two years resemble the forty-two “journeys” in the “wilderness of the nations” of our generation (the last of exile and the first of Redemption).

Reaching this level means **that imminently and immediately we will finally enter the “good and spacious land” in the true and complete Redemption.**

שְׁכָרָה נִשְׁלָמוּ כָּל הָעֲלִיּוֹת דְּמִ"ב יָמֵי הַהֲלוּלָה,

וְכָל הָעֲלִיּוֹת שֶׁעַל-יָדֵי מַעֲשֵׂינוּ וְעֲבוֹדָתֵינוּ בְּמִ"ב הַשָּׁנִים

(בְּהוֹסְפָה עַל הַשְּׁלֵמוֹת ד'וְיָהִי בְּאַרְבָּעִים שָׁנָה²)

שֶׁהֵם בְּדִגְמַת מִ"ב הַמַּסְעוֹת בְּמִדְבַר הָעַמִּים שֶׁבְּדוֹר זֶה (דוֹר הָאֲחֵרוֹן שֶׁל הַגָּלוּת וְדוֹר הָרֵאשׁוֹן שֶׁל הַגְּאֻלָּה),

וְתִקְרָה וּמִיָּד מִמֶּנּוּ נִעֲשֵׂית הַכְּנִיסָה לְאֶרֶץ טוֹבָה וְרַחֲבָה בְּגְאֻלָּה הָאֲמִתִּית וְהַשְּׁלָמָה.

-
- 1) תניא אגה"ק סו"ך וביאורה.
 - 2) דברים א, ג.
 - 3) ספרי ר"פ ואתחנן. ועוד.
 - 4) סנהדרין צז, ב.

Delving Deeper: What Does the Number 42 Mean?

Forty-two isn't just a random number. In Likkutei Torah on Parshas Massei (89a), the Alter Rebbe explains it thus:

“The purpose of the mitzvah of counting the omer — as explained elsewhere — is to *draw down from above*, upon us in this physical world, an infusion of the spiritual life-force and holiness of the higher realms. Since this involves transmission downward of influence from the sefiros, it necessarily means that the *sefiros* are entities unto themselves.

“On that level, it is appropriate, indeed necessary, that the separate *sefirah* of *Malchus* be included in the process, for *Malchus* is what does the

transmitting, the conversion of spiritual influence to us from potential to actual.

“*Malchus*, like the other *sefiros*, is a composite of all seven, so that the counting of the omer – by including *Malchus*, involves a bestowal upon us of the spirituality of 49 separate levels (7X7=49).

“By contrast, what was accomplished through the encampments of the desert was not transmission from above down, but *elevation from below up*, to the sublime level of bina at which *Malchus* is not a separate factor, leaving 42 levels in all (6X7=42).”

(Adapted by Rabbi Yitzchok Wagshul, LikkuteiTorah.com)

The Second Kind of Song

“*Shabbos Shirah*” is named so, because this Shabbos we read the “Song at the Sea.” The Jewish people have sang special songs of praise to Hashem nine times throughout history, the tenth song is soon to come at the ultimate Redemption, but this song is different than all the others.

Song, in Kabbalistic and Chassidic teachings, is synonymous with elevation. Hence the great emphasis on song in prayer in Chassidic circles. At this farbrengen, the Rebbe elevates prayer and song to a higher level yet, as we find ourselves in the forty-second year of the Rebbe’s leadership, which resembles the Jewish people reaching the forty-second encampment — the final encampment before crossing over to the Promised Land. The Rebbe moves on to glean practical lessons from this special time we’re in:

... **There is an additional and essential lesson** from all this, **regarding incorporating *shirah*, song into the Divine service of prayer, which is also described as *rinah* which means song.**

... והוראה נוספת וגם-כן עקרית בענין השירה בנוגע לעבודת התפלה (שנקראת גם בלשון רנה³ (שירה) באפן של שירה

The Midrash (Sifri on the beginning of Parshas Vaeschanan) lists ten expressions found throughout the scriptures that describe *tefilla*, prayer. One of them is “*rinah* — song” which goes to further show the relationship between the two acts of prayer and song.

This connection is exemplified by what is well known, that the Alter Rebbe used to pray out loud and with singing, as evident also from the fact that one of his *niggunim* (melodies) is a tune that he was heard singing during prayer.

(כידוע שרבינו הנקן היה מתפלל בקול ושירה)

But there are two categories of song, the latter being the mode of service now required from us:

Besides for the type of song which is connected with elevation from below to above,

- שנוסף על השירה הקשורה עם העליה מלמטה למעלה,

now, after all the elevations have been completed, the function of song needs to be attachment and inclusion in the Supernal.

צריך להיות עכשיו (לאחרי גמר כל העליות) השירה שמצד הדבקות וההתכללות בהעליון,

I.e., every longing has an objective and a goal. Longing is the effort to reach that “object”, but once that goal is reached, the longing ceases and is replaced by a delight of inclusion within the “object” of the longing. Song, as a medium of elevation, includes both stages: the longing and the final achievement and inclusion.

This mode of song serves as a preparation and beginning of the “*Shir Chadash* — the new song” of the future to come.

בהכנה והתחלה ל”שיר חדש” דלעתיד לבוא.

To explain: There are nine “songs” of praise to Hashem for various miraculous events (such as the splitting of the Red Sea in this Parsha) and the victory in the war with Sisra (read in this week’s Haftarah) recorded in the Tanach.

Our sages teach that there will be a tenth song at the Redemption. The first nine songs are titled “*Shirah*” – song in the feminine, while the song of the future redemption is titled “*Shir*” – in the masculine.

The explanation for this in Kabbalah and Chassidus, as mentioned in the text, is that song in general is an expression of the lower longing for the higher, it is thus called “*Shirah*” in the feminine which represents the recipient who is beneath the giver, thus feeling yearning and longing.

The song of the Redemption is in the masculine, for at the Redemption the advantage of the recipient over the giver will be revealed as written in Yirmiyahu’s prophecy of Redemption (31:21) “G-d has created something new in the world – that the woman will court the man”. Thus, this song does not represent longing of the lower for the higher, rather it represents cleaving and inclusion in the supernal.

The Rebbe now offers a practical application of this concept:

This applies particularly to the prayer for the true and complete Redemption, ובמיחד בנוגע להתפלה על הגאולה האמתית והשלמה

— specifically after the declaration of my sainted father-in-law, the Rebbe *Nessi Doreinu*, that “all the appointed times have passed”, and all aspects of Divine service have been completed — (ובפרט לאחרי שכתב “כלו כל הקצין”, ונשלמו כל עניני העבודה, כדברי כבוד-קדשת מורי-והמי אדמו”ר נשיא דורנו)

Namely, that in addition to the feelings of desire, longing and yearning for the Redemption (which we practiced until now during prayer), - שנוסף על רגש הכסף והתשוקה והגעגועים להגאולה (עד עתה),

there now must also and mainly be a feeling of joy, borne out of the realization that the Redemption is actually coming this actual moment! צריך-להיות עכשיו וגם ובעקר רגש השמחה מזה שהגאולה באה בפעל ממש ברגע זה ממש.

— This aligns with what the Rebbe explained earlier, about being in the forty-second year, resembling the forty-second encampment of the Jewish people in the desert. All other encampments were followed by another encampment, the forty-second, however, is followed by entering the land. So too, the *avoda* now is not to get a step closer to the Redemption, but to cross over into the Redemption.

סד.

תרגום חלקים משיחות ש"פ יתרו, כ"ף שבט תשנ"ב

Parshas Mishpatim, Shevat 27, 5752 – February 1, 1992

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Ten and Eleven

In Parshas Yisro we read the first of two narratives of the giving of the Torah, the second being in Parshas Vaeschanan. At this farbrengen, the Rebbe discussed how these two narratives can be seen as two stages in a single process. The narrative in Parshas Yisro reflects the potential for the revelation of essential G-dliness. And the narrative in Parshas Vaeschanan reveals how this essential G-dliness becomes internalized within Moshe, within the Jewish people, and within the world at large.

In this manner, the revelation at Mount Sinai, becomes relevant to our divine service at all times and in all places, especially in this generation which is one that finalizes this generations-long process:

...The lesson from this to us now, especially in this time period when we stand in near proximity to the true and complete Redemption as discussed many times:

The teaching of Chazal that “just as there, — when the Torah was first given — it was received with awe and trembling, so too here we should study it with awe and trembling” teaches us

that in every generation —in every time and in every place

the Jewish people have the ability to bring about the Divine revelation that happened at the giving of the Torah, exactly in the same degree it was when the Torah was first given.

This power, we receive from connecting the first narrative of the *Aseres Hadibros* (dictated by Hashem directly)

and the second narrative (which is *Moshe's* repetition of them) as discussed at length earlier.

... Similarly, in every generation there is the “Moshe of the generation” who transmits the word of Hashem — the Torah — to the people, thus facilitating this “reenactment” of *Mattan Torah* by the Jewish people,

ועל-פי הנ"ל יובן הלמוד מזה עתה, ובפרט
{-} בזמננו זה, בעמדנו סמוך מיד לפני הגאולה
האמתית והשלמה, כמדבר כמה-פעמים:

(מ"מה להלן כו' אף כאן כו" לומדים,

שבכל דור ודור ובכל זמן ומקום

יש בכחם של בני-ישראל לפעל את הענין
ד"נדבר אלקים את כל הדברים האלה
לאמר, בדיוק כפי שהי' במתן-תורה בפעם
הראשונה.

ואת הכח לכך מקבלים מהחבור דהדברות
הראשונות (שהיו על-ידי אלקים)

והדברות האחרונות (שהיו על-ידי משה),
כמדבר לעיל בארכה.

...ועל-דרך-זה ישנו בכל דור ודור - המשנה
שבדור, שמוסר את דבר השם (תורה).

in effect causing this revelation of *Mattan Torah* to repeat itself, and in an even greater manner (in accordance with the principle of “we must increase in holiness”)

ומזה מובן, שבכל דור ודור חוזר שוב – ועוד באופן געולה יותר (לפי הכלל ד”מעלין בקדש”)

How much more so is this true in our generation, where we see openly how the Moshe of our time — my saintly father-in-law the Rebbe, *Nesi Doreinu* — is connected to the revelation and fusion of the “ten” with the “eleven.”

על אחת כמה וכמה בדורנו – שרואים בגלוי שמשה שבדורנו, כ”ק מו”ח אדמו”ר נשיא דורנו, קשור עם הגלוי והחבור דעשר ואחד עשר,

— “Eleven” refers to the first “Divine” narrative of the *Aseres Hadibros* which include a dimension that surpasses the Ten Commandments (numbering 11 in total), while “ten” refers to Moshe’s “human” narrative and repetition.

Most symbolically, the Previous Rebbe’s *yahrzeit* falls on the *tenth* day of the *eleventh* month (Shevat), i.e., the transcendent quality associated with eleven is drawn down into the limited framework of ten. And this is the ultimate goal of the giving of the Torah, that G-d’s essence be drawn down by the Jews in their Torah study every day.

But there is yet another, higher aspect:

The Rebbe is ultimately associated to the “eleventh of the eleventh” — the idea of the transcendence of the “eleventh” aspect achieving even greater perfection, which comes only after the ten and the eleven have fused.

עד לאחד עשר שבאחד עשר (כנזכר-לעיל) –

— In the following chapter the Rebbe elaborates on this, and explains that this is associated to what the Rebbe calls “the second phase in the leadership of the Previous Rebbe” which began on the Eleventh of Shevat — the first full day of the Rebbe’s leadership of the *Dor Hashvi’i*, and especially in the coming year, 5711, when the Rebbe formally accepted the leadership.

This, then, alludes to even more of the connection that ought to be made between the “here too” and the “just like there” when the Torah was given in the generation of Moshe Rabbeinu.

הרי-זה מורה עוד יותר, על הקשר ד”אף כאן” ל”מה להלן” בדורו של משה רבנו.

All this gains added emphasis now, since our generation is the last of exile and the first of Redemption,

ובהדגשה יתרה – מכיון שדורנו הוא הדור האחרון לגלות והדור הראשון לגאולה,

especially lately, when — as discussed many times — we have completed everything necessary to bring the Redemption, requiring only that it come in actuality:

ובפרט בזמן האחרון, כמדבר פעמים רבות שסימו כבר הכל וכעת צריכה רק להיות הגאולה בפעל –

Within the context of this sicha, the Rebbe goes on to define the Redemption as

the revelation of the attribute of “ten” — the “Tenth Song” etc.

הגלוי דבחינת עשירי (שירה העשירית וכו’),

— 10, a “rounded” and complete number, is strongly related to the Redemption which is the time the world will reach perfection. This is apparent in the fact that many “tenth” concepts will be granted to us at the Redemption such as the “Tenth Song” and others (see previous chapter)

and its fusion with the revelation of the transcendent attribute of “eleven” — alluded to by, “You are one but not in the numerical sense,”

יחד עם הגלוי דבחינת אחד עשר, “אנת הוא חד”,

— a term from the Zohar (in the passage “*Pasach Eliyahu*” said at the Friday Minchah prayer) describing the transcendent nature of the Divine, placing the “one” above all the numbers which go by series of tens. Chassidic texts refer to this aspect as the “eleventh” attribute. —

The fusion of “ten” and “eleven” constructs **the revelation of Hashem’s very essence in this lowly world,**

גלוי עצמותו יתברך למטה,

which will take place at the true and complete Redemption, brought about through *Moshiach Tzidkeinu*

בגאולה האמתית והשלמה על-ידי משיח צדקנו,

who is connected to Moshe Rabbeinu, in line of what our sages teach that “Moshe, the first redeemer is the final redeemer.”

הקשור עם משה רבנו – “גואל ראשון הוא גואל אחרון.”

— This detail is relevant, because *Mattan Torah* — a similar type of Divine revelation — occurred through Moshe (as explained in the previous installment of this chapter).

Miyad: Bridging Past and Future

The Rebbe goes on to show this connection between Moshe and Moshiach as they come together in a phrase that is most identified with the coming of Moshiach — “now - *miyad*.”

This idea is particularly expressed in the acronym discussed many times as a possible interpretation of what the word “*miyad*” abbreviates:

ובפרט על-פי המדבר כמה-פעמים הראשי-תבות בדרך אפשר של “מיד” –

Moshe, Yisrael (the Baal Shem Tov), and Dovid, the king Moshiach.

משה, ישראל (הבעל-שם-טוב), דוד מלך משיחא,

This acronym means that the *first* generation — that of the giving of the Torah (Moshe’s generation) — connects to the *final* generation (that of the Redemption which comes through Dovid, the king Moshiach)

היגו שהדור הראשון דמתן-תורה (דור משה) מתקשר עם הדור האחרון (דהגאולה על-ידי דוד מלך משיחא),

by means of the “*middle*” generation’s revelation of Chassidus through the Baal Shem Tov and his successors, our Rebbeim and leaders,

על-ידי גלוי החסידות דהבעל-שם-טוב ורבותינו נשיאינו ממלאי מקומו,

since it is through “when your wellsprings will overflow outwards” that “the master—the king Moshiach—will come,”

אשר לכשיפוצו מעינותיך חוצה “אתי מר” דא מלך משיחא¹

— this quote comes from a letter the Baal Shem Tov wrote to his brother-in-law, Rabbi Gershon of Kitov, describing an *aliyas neshama* (ascending of the soul) he had to the chamber of Moshiach in Gan Eden on Rosh HaShanah of 5607 (1746). Here, the Rebbe cites this to show how the Chassidus of the Baal Shem Tov is the connecting link between the *first* generation which received the Torah and the *final* generation of Moshiach, as the coming of Moshiach depends on the dissemination of Chassidus.

One might say, that in accordance with the meaning of the word *miyad* — immediately, the three letters of which the word is made up do not allude to three *distinct* periods,

ויש לומר, שבהתאם לתכן תבת “מיד”, צריך לומר שג’ האותיות קשורים לא עם ג’ זמנים שונים

One might say, that in accordance with the meaning of the word *miyad* — immediately, the three letters of which the word is made up do not allude to three *distinct* periods,

i.e., Moshe in *his* time, Yisrael the Baal Shem Tov in *his* generation and Dovid the King Moshiach in *his* generation,

rather, all come closely together, and (as the word *miyad* implies) exist simultaneously in *every* generation and at *all* times.

Simply put, at *all* times Jews observe the Torah given in the “first” generation, with the purpose of becoming the “final” generation. They do this primarily by infusing the Torah and mitzvos with the energy and light of Chassidus — the “middle” generation.

[This concept is expressed in the fact that the *leader* of the generation is who embodies all three leader-figures described: (1) Each generation has a **Moshe** figure, who is (2) also the **Moshiach** of the generation (as the Midrash states “Moshe is the first redeemer and the final redeemer”), by means of (3), leading the Jewish people in the spirit of the **Baal Shem Tov’s** teachings.]

This is alluded to by the word “*miyad*” also abbreviating “*Moshe, Yehoshua, and Doram* [=their generation].”

All three: Moshe; his successor Yehoshua; and their people co-existed together in the *same* generation.

This idea can be said of our generation too, that in this same generation we merit to have all three “generations” alluded to in *miyad* revealed:

ויש לומר, שבהתאם לתכן תבת “מיד”, צריך לומר שג’ האותיות קשורים לא עם ג’ זמנים שונים

(משה בדורו, ישראל הבעל-שם-טוב בדורו, ודוד מלכא משיחא בדורו),

אלא באים כלם יחד בסמיכות ממש (“מיד”) בכל דור ודור ובכל זמן וזמן.

כמרמז גם בזה ש”מיד” הוא גם ראשי-תבות “משה, יהושע, דורם”,

ששלתם היו בדור אחד.

וכן יש לומר בנוגע לדורנו זה – שבאותו הדור ישנו הגלוי דשלתם –

Delving Deeper: “Moshe, Yehoshua, Doram”

The statement “*Moshe, Yehoshua, Doram*” seems to suggest not only that Yehoshua lived — for some time — in the same generation as Moshe, but more so, that Yehoshua and Moshe’s generations were one and the same.

A possible explanation of this may be as follows: In Parashas Vayelech (31:29), Moshe tells the Jewish people that “I know that after my death you will surely become corrupted, and deviate from the way I had commanded you.”

Rashi points out that actually only after Yehoshua’s passing did this happen, as it says “And the people served the L-rd all the days of Yehoshua.”

Rashi therefore concludes that from here we see that a person’s disciple is as dear to him as his own body, for as long as Yehoshua was alive, it was as though he himself was alive. Thus, when Moshe said “after my death,” he was in fact referring to the period after *Yehoshua’s* passing!

The Rebbe (Parashas Vayelech 5726) discusses this Rashi and asks a strong question: how is it that because to Moshe it *appeared* as though he was alive, *Toras Emes* (the Torah of truth) will speak of Moshe’s passing when it really means Yehoshua’s passing!?

After a lengthy discussion, the Rebbe arrives at an amazing conclusion: Since *Toras Emes* declares that “a person’s disciple is as dear to him as his own body,” *that indeed is the case*, the result being that as long as the disciple is alive, so is the master! To Moshe, this reality was so strong that it even *appeared* to him as such; not that G-d forbid, Moshe imagined something untrue, rather that the truth of the Torah was visible to him, so much so that he foresaw his own passing only after Yehoshua’s!

mem abbreviates *Moshiach*,

[In footnote 96 to the word “Moshiach,” the Rebbe adds that “It should be noted that “Menachem is his name.”]

yud abbreviates the first letter of both names of my sainted father-in-law, the Previous Rebbe — Yosef Yitzchak,

and *dalet* abbreviates *Doram* — their generation.

By combining the *mem* which alludes to the *Moshe* of our generation (my saintly father-in-law, the Rebbe *Nesi Doreinu*),

with the *aspect of yud* — which alludes to (1) the *gimatriya* of *ten* (a number he is strongly connected to, as evident by his *hilula* being on the *tenth* of *Shevat*), and (2) also including his revelation of *Chassidus* — the “wellsprings” of *Yisrael the Baal Shem Tov*),

we also gain the revelation of the *aspect of eleven*, which alludes to *Moshiach* — “the first Redeemer is the final Redeemer,” adding the *dalet* of “*Dovid, the King Moshiach*,” which all together spell *miyad*.

מ' (ראשי-תבות משיח²),

[להעיר שמנחם שמו (סנהדרין צח, ב.).]

י' (ראשי-תבות דב' שמותיו דכבוד-קדשת מורי-וקמי אדמו"ר)

ד' (דורם);

יחד עם משה שבדורנו (כבוד-קדשת מורי-וקמי אדמו"ר נשיא דורנו),

בחינת עשר (עשירי בשבט), כולל גם הגלוי דתורת החסידות (מענינות הבעל-שם-טוב) על ידו,

ישנו גם הגלוי דבחינת אחד עשר, “גואל ראשון הוא גואל אחרון”³, דוד מלכא משיחא.

Moshe’s Torah & Moshiach’s Torah

The Rebbe ties this understanding of *miyad* into the general theme of the *farbrenge* — the two narratives of the *Aseres Hadibros* and the third level that transcends them:

These three “generations” correspond to the three concepts explained earlier:

1. The *yud* of *miyad* corresponds to the first narrative of the *Aseres Hadibros* — said by Hashem Himself,

analogous to the revelation of the hidden, inner realm of Torah — *Chassidus*, that began with *Yisrael, the Baal Shem Tov* — also alluded to by the *yud*;

2. The *mem* of *miyad* corresponds to the second narrative of the *Aseres Hadibros* which were transmitted through *Moshe*;

3. And the *dalet* of *miyad* corresponds to the two narratives (the “ten” and the “eleven”) coming together as one, which will happen in a completed way through a third phase in the revelation of the Torah — the revelation of the “New Torah” of *Moshiach* which “will come forth from Me.”

וַיֵּשׁ לֹמֶר שְׁשָׁלֶשֶׁת אֱלוֹהִים עַל-דָּרֶךְ וּבְדַגְמַת ג' הַעֲנִינִים הַנִּלְ

דְּבָרוֹת הָרֵאשׁוֹנוֹת (על-ידי הקדוש-ברוך-הוא.

וְדַגְמַתוֹ עַל-יְדֵי גִלּוּי סִתִּים וּפְגִימֵי תוֹרָה, מִתְחִיל עַל-יְדֵי יִשְׂרָאֵל הַבֶּעַל-שֵׁם-טוֹב),

דְּבָרוֹת הָאַחֲרוֹנוֹת (על-ידי משה),

וְהַחֲבוּר בֵּינֵיהֶם – דְּעֶשֶׂר וְאַחַד עֶשֶׂר, כְּפִי שִׁיחֵי בְשָׁלְמוֹת עַל-יְדֵי הַגִּלּוּי דְּתוֹרָה חֲדָשָׁה מֵאִתִּי תצא”

1) אגה"ק הידועה דהבעש"ט - כש"ט בתחלתו. ובכ"מ.
2) להעיר שמנחם שמו (סנהדרין צח, ב.).
3) ראה שמו"ר פ"ב, ד. שם, ו. זח"א רנג, א. ש' הפסוקים פ' ויחי. תו"א משפטים עה, ב.

“From *Me*” indicates that it comes directly **from the Essence of Hashem Himself, surpassing** even the revelation of the Torah as it came through Moshe who served as a “*memutza ha-mechaber* — a connecting intermediary” between us and Hashem

... מעצמות ומהות (ש'למעלה ממושה ממצע המוכר),

to take place at the true and complete Redemption through *Moshiach Tzidkeinu*, alluded to by the *dalet* in *miyad* — Dovid.

בגאולה האמתית והשלמה על-ידי משיח צדקנו.

Delving Deeper: The Rambam's Signatures

Regarding the two understandings of the phrase “miyad,” the Rebbe cites in footnote 95 a curious fact that goes to support “reading into” one word these two understandings:

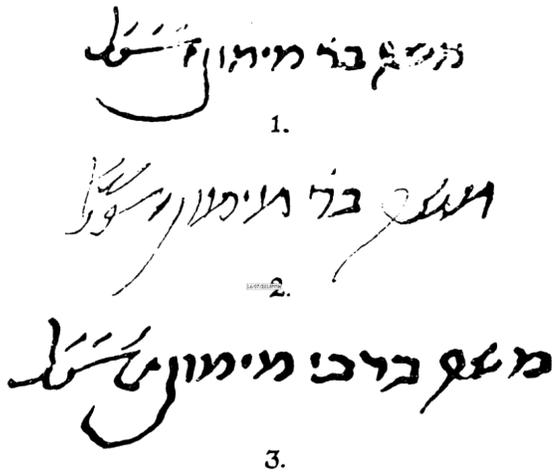
“We find that the Rambam (a halachic authority as well as a guide for the perplexed in matters of faith), signed his name in varying ways: at times using separate letters and at times with the letters interconnected one to the other.”

During the Sunday Dollars some weeks later, on 26 Adar I, the Rebbe discussed this subject again with more elaboration:

“You probably know that the Rambam would sign in three ways and this was done with precision. [There was a signature in which] each letter was written separately; then there was [a signature in which] each letter was connected to the other; and then there was one which in which it was all mixed together.

[As mentioned,] this was done precisely and this helps us appreciate how precise the Rambam was in writing his legal code, that even in his *signatures* the Rambam invested such precision. So much so, that from [the type of signature] you can tell what this particular letter dealt with — whether a matter of halacha or a matter of *reshus* [of “mundane” nature].”

This table of the Rambam's three signatures comes from the Rabbi Yosef Y. Keller's commentary on the Rambam's Hilchos Beis Habechira, to which he added this table upon the Rebbe's request.



Signature #1 is from a public appeal regarding Pidyon Sh'vuyim;

#2 is from a private letter;

#3 is from the Rambam's confirmation that a manuscript of his book of Mada and Ahava (known today as the Oxford manuscript) was copied from his original.

ס.ת.

חלקים משיחות ש"פ יתרו, כ"ף שבט, וליל ויום ב' פ' משפטים, כ"ב שבט תשנ"ב
Shevat 20-22, 5752 – January 25, 1992

65

A New Phase of Leadership

The twenty-second of Shevat is the *yahrzeit* of the previous Rebbe's daughter and the Rebbe's wife, Rebbetzin Chaya Mushka OBM in 5748-1988. In this talk, delivered on the fourth anniversary of her passing, the Rebbe reveals that this day was a landmark in his and his father-in-law's leadership which is divided to three stages comprising and culminating the Divine service of the Jewish people all through history until the Redemption, which consists of (a) *preparing* the world to receive the Divine revelation of the Redemption; (b) *drawing down* that revelation; and (c) *connecting* both, thus bringing the Redemption from potential into actuality.

Our generation is the last generation of exile and the first of the Redemption.

אונגער דור איז דער לעצטער דור פון גלות און דער ערשטער דור פון דער גאולה

As my sainted father-in-law the Rebbe, whose *hilulah* we commemorated on the tenth of Shevat, announced and notified many times:

- ווי כ"ק מו"ח אדמו"ר דער בעל ההלולא האט מקריז ומודיע געווען כמה-פעמים,

that all requirements have already been met and all that is still necessary is to actually greet our *Moshiach Tzidkeinu*.

אז מ'האט שוין אלץ פארענדיקט און איצטער דארף מען נאר מקבל זיין משיח צדקנו בפעל ממש -

Obviously then, if in the meantime a *histalkus* (passing) took place

במילא איז פארשטאנדיק, אז אויב בינתיים איז געווען אן ענגן של הסתלקות,

as was the case on the twenty-second of Shevat four years ago (in the year 5748 -1988),

ווי דאס איז געווען בכ"ב שבט בארבע שנים לפני זה (שנת ה'תשמ"ח),

— the passing of the Previous Rebbe's daughter and Rebbe's wife, Rebbetzin Chaya Mushkah —

its purpose is only to bring about the only elevation that still remains – the elevation of the true and immediate Redemption.

איז דאס אך ורק בכדי צו ברענגען די איינציקע עלי' וואס איז נאך געבליבן - די עלי' פון דער גאולה האמתית והשלמה.

* * *

How do we see the passing of the Rebbetzin as a part of the Redemption process?

...The amazing innovation and advantage of this generation — the last of exile and first of Redemption — has been discussed frequently.

... מ'האט גערעדט מערערע מאל דעם געוואלדיקן חדוש ועלוי פון דעם דור - דער לעצטער דור פון גלות און דער ערשטער דור פון גאולה -

It is that it represents the finale and ending of the Divine work and service of the Jewish people of all previous generations, by completing the final "refinements" of the Divine sparks that were in the world in exile.

אז ער שטעלט מיט זיך פאר דעם גמר וסיום פון "מעשינו ועבודתנו"¹ פון אידן במשך כל הדורות שלפני זה, צו פארענדיקן די לעצטע ברורים אין גלות,

To use the expression coined for this by my father-in-law the Rebbe: "To polish the buttons" as soldiers do with their uniforms before taking part in a victory march.

Our Divine service consists of bringing the Redemption into reality, for *this* generation and for all generations preceding it!

Simply put, this generation concludes the work and Divine service of all preceding generations of Jews.

...The generation of *Nesi Doreinu* itself comprises of several stages and periods. In general, there are three stages represented by three significant dates:

(1) The tenth day of the eleventh month (i.e., the 10th of Shevat, 5710 -1950), the day upon which concluded the period of my sainted father-in-law's the Rebbe's Divine service during his lifetime in this world.

— the day of the Previous Rebbe's passing.

(2) The day after – the eleventh day of the eleventh month (which was the first complete day after his *histalkus*),

— The day after the Previous Rebbe's passing represents the day of the Rebbe' ascent to leadership. Why so?

Traditionally, we consider the very same day of a Rebbe's passing the day of his successors ascent to leadership based on the Medrash's explanation (Bereish Rabbah 58:1) of the verse "The sun rises and the sun goes down" (Koheles 1:5) that "When Hashem causes the sun of a righteous person to set, he causes the sun of his fellow to shine forth [immediately]." The Medrash lists many such instances: "The day that Rabbi Akiva passed away, Rabbi Yehuda HaNasi was born, etc."

However, in this context (defining "phases" in the Rebbeim's leadership), what's emphasized is the new Rebbe's "modus operandi" and therefore "the first complete day after the *histalkus*" of his predecessor is when the new Rebbe's "phase" of leadership begins.

The explanation for this is found in an earlier sicha referenced to in a footnote here (Sefer HaSichos, 5750, Vol. 1, p. 255, footnote 99), where the Rebbe explains that the day of a Tzaddik's *histalkus* still "belongs" to that Tzaddik's *avoda*, as it is a day during which he was still physically present in this world. Therefore, only on the day after *Yud Shevat 5710* did (primarily) begin the *avoda* of the "Ninth Generation."

This concept of a the day of the *histalkus* being an "overlapping" period of two Rebbeim, thereby somewhat "belonging" to the previous phase actually is extended to the entire *first year* after the *histalkus* (when the soul of a Tzaddik is still somewhat "bound" to this world). Therefore,

the "ninth Generation" particularly commenced on that day in the year after, the **eleventh year (5711 -1951)**,

ובלשון כ"ק מו"ח אדמו"ר² - "צופוץן די קנעפֿלעך";

אונזער עבודה באשטייט אין ברענגען די גאלה בפעל פאר דעם דור און פאר אלע דורות שלפני זה!

דאס הייסט, אז אין דעם דור איז מען מסים מעשינו ועבודתנו פון אידן במשך כל הדורות.

... אין דעם דור פון נשיא דורנו גופא זיינען פאראן עטלעכע שלבים ותקופות, ובכללות - דריי שלבים:

(א) יום עשירי לחדש אחד עשר (יו"ד שבט ת"ש יו"ד) - דער סיום התקופה פון עבודת כ"ק מו"ח אדמו"ר נשיא דורנו בחיים חיותו בעלמא דין.

(ב) דער יום למחרתו - יום אחד עשר לחדש אחד עשר (דער ערשטער גאנצער טאג לאחרי ההסתלקות),

ובמיחד בשנת עשתי עשר (תשי"א)³ -

(1) תניא רפ"ז.
(2) שיחת שמח"ת תרפ"ט.
(3) ראה סה"ש תש"נ ח"א ע' 255 הערה 99.
(4) ברכות כה, א. וש"נ.
(5) יל"ש רות רמז תרו בסופו (ממדרש זוטא רות).

upon which began a progression of the process of Redemption by an innovation of a new period

ווען עס האט זיך אנגעהויבן דער המשך וחדוש פון א נייער תקופה

— the day when “the luminaries were hung” of the seventh generation of Chabad Chassidus from the Alter Rebbe (or the ninth generation from the Baal Shem Tov);

ו'נתלו המאורות" פון דעם דור השביעי פון אלטן רבי'ן (אדער דור התשיעי פון בעל-שם-טוב).

— The Rebbe seems to be referring here to his “formal” acceptance of the leadership of Chabad Chassidus which took place during a farbrengen on the night after the tenth of Shevat, marking the first *Yom Hilulah* of the Previous Rebbe. This happened when the Rebbe fulfilled the request of Chassidim to offer a *Ma'amar Chassidus* (a Chassidic discourse) — something only a Rebbe does according to Chassidic tradition — after a year-long refusal to fully accept upon himself the role of a Rebbe.

This acceptance which marked the Rebbe's full accent to leadership took place on the eleventh day of the month, since in Jewish law is the night after a day is generally considered the next day. Thus, the second phase began on the eleventh day of the eleventh month on the eleventh year.

(3) The third period began after the passing of the daughter of my sainted father-in-law the Rebbe on the twenty-second of the eleventh month (22 Shevat 5748 - 1988).

(ג) די תקופה נאך דער הסתלקות פון בתו של כ"ק מו"ח אדמו"ר ביום כ"ב לחדש אהד עשר (כ"ב שבט תשמ"ח).

What do these three "periods" represent?

“These three periods express—in general terms—three stages in completing the Service of making Hashem a dwelling place in the lowest realms (“*dira Lo Yisbarech batachtonim*”), the *avoda* of drawing down the “Eleven” (=the level of G-dliness that transcends the world) into the “Ten” (=the natural order of the world - see previous chapter). This must come in orderly stages, because in order that it be within the framework of the world, the *avoda* has to be level by level, from below to above”:

(1) ...The tenth day of the eleventh month represents completing the Divine service of purifying the last “remnants” of exile — “polishing the buttons.”

... יום העשירי בחדש האחד עשר גייט אויף דעם סיום וגמר העבודה פון מברר זיין די לעצטע “שירים” פון גלות, “צופוץן די קנעפלעך”.

— this is equivalent to the first stage of the *dira b'tachtonim*: working with the world (“Ten”) to make it ready and receptive to be able to handle a transcendent Divine revelation (“Eleven”). Here, the emphasis is on the world, on the “Ten.” The Previous Rebbe's message of Redemption consisted of the idea that we are very close to finishing this millennium-long process and only have the “buttons” left to “polish.”

On the tenth day of the eleventh month, the Previous Rebbe's mission of preparing the “Ten” to receive the “Eleven” was completed, resulting in his *histalkus* and thus ushering in the next stage of the *dira b'tachtonim* process, when the focus shifts to the drawing the intended “Dweller” of the abode — “*Lo Yisbarech*.” Understandably, this stage is revolves around the theme of “Eleven:”

(2) ...The day afterwards, the eleventh day of the eleventh month, signifies that in addition to and following the Divine service of the tenth day of the eleventh month,

... דער יום למחרתו - יום אחד עשר לחדש אחד עשר - באדייט אז נוסף און נאך דער עבודה פון יום עשירי בחדש אחד עשר,

we have achieved and been elevated to the revelation of the eleventh (day) as well, in accordance with the principle, “only rise in holiness” דער גרייכט מען און מען ווערט נתעלה (לויט דעם קלל פון "מעלין בקדש"4) אויך צו דעם גלוי (יום) פון אחד עשר.

— i.e., we mustn't suffice with the previous mode of *avoda* after it has been completed.

This *avoda* is the second stage of *dira b'tachtonim*: to usher in the Divine revelation into the world and in the process the world “loses” its individual identity and becomes fused within the transcendent G-dliness — the “Ten” becomes part of the “Eleven” and there ceases to be a distinct “Ten”.

[It seems that the *avoda* of “Ten” within this context is to prepare the world to be consumed by G-dliness, as an unrefined world cannot achieve this form of losing its “self” and becoming overcome by the “Eleven”.]

An expression of this concept is when a person experiences a Divine revelation (such as what happened at the giving of the Torah) which he can only achieve once his personality is refined, but in order to receive it, he must paradoxically give up his distinct personality (just as then “for every commandment they heard, their souls expired” which can also be understood as method of accepting something transcendent by leaving the “self” behind.

This, however, isn't the ultimate meaning of *dira b'tachtonim*, for it leaves out the “lowliness” which also must become part of the Redemption of the world. Here is where the theme and number of “Twenty Two” comes into the picture:

(3) ...One comes afterward to yet a higher level; a level attained after the Divine service of all the “refinements” has already been completed and the “buttons have been polished” etc., ... אין דעם גופא קומט מען דערנאך צו נאך א העכערע דרגא - אז מ'האלט שוין נאך דעם סיום העבודה פון אלע ברורים, און מ'האט שוין אויך "צוגעפופצט די קנעפ" וכו',

and the only requirement is to stand ready to receive our *Moshiach Tzidkeinu*. און מ'דארף נאר שטיין גרייט צו מקבל זיין משיח צדקנו

This level represents a second perfected “Eleven” — (which unlike the first “Eleven” is completely incomparable to “Ten”). - די שלמות פון אחד עשר (אינגאנצן שלא בערך צו עשר)

To explain: the third, and ultimate, stage of *dira b'tachtonim* is when the *dira* (the dwelling) and the *Dayar* (the dweller) fuse and become one single entity. When this is achieved, the world can embrace its “self” and its identity and utilize it for its G-dly purpose, since it experiences such a tremendous level of *bittul* wherein its self-identity ceases to pose a problem for the Divine revelation.

... This level is alluded to in the **twenty second of Shevat – eleven doubled**, the “Eleven” that transcends the first “Elven.” . . . כמרמז אין כ"ב שבט . . . אחד עשר בכפלים.

This is the stage we are in during our present time since the *histalkus* of the Previous Rebbe's daughter and Rebbe's wife, Rebbetzin Chaya Mushka on th twenty-second of Shevat:

...After the 22nd of Shevat (the day of passing of the Rebbe's daughter), the last stage in preparing the world (as a dwelling place for Hashem here below) for the Redemption has been accomplished. ... נאך כ"ב שבט (יום הסתלקות פון בתו) האט זיך אויפגעטאן דער שלב האחרון אין צוגרייטן די וועלט (אלס א דירה לו'תברך בתחתונים) צו דער גאלה

A Message to the Shluchos

Parts of his talk were given in conjunction with the international convention of the Shluchos that took place the week of the Rebbetzin's fourth yarzeit. The Rebbe goes on to speak on how Jewish women are especially tasked with this mission:

The perfection of this matter comes through the efforts and in the merit of the Jewish women and daughters.

The above-discussed concepts provide the lesson for Jewish women and girls in general,

and in particular for the *shluchos* of my sainted father-in-law the Rebbe *Nesi Doreinu*, may they live and be well, who have gathered here from all corners of the world for the "International Convention of Shluchos"

at this time, at the final moments prior to the Redemption:

The lesson is that we must raise our own awareness and that of all the Jewish women and girls concerning the great merit of theirs

in actually bringing about the true and complete Redemption — which comes "in the merit of the righteous women there are in the generation" — literally and immediately!

. . . שלמות עג'ן זה קומט על-ידי ובשכר נשי ובנות ישראל.

... דערפון האט מען דעם למוד פאר נשי ובנות ישראל בכלל,

ובמיוחד - פאר די שלוחות תחינה פון כ"ק מו"ח אדמו"ר נשיא דורנו- וועלכע האבן זיך דא צוזאמענגעקליבן מכל קצוי תבל אין דעם "כנוס השלוחות העולמי"

. . . בזמננו זה, די לעצטע רגעים פאר דער גאולה -

צו מעורר זיין זיך און אלע נשי ובנות ישראל וועגן דעם גדל הזכות פון נשי ובנות ישראל

צו ברענגען די גאולה האמתית והשלמה תכף ומיד ממש, וועלכע קומט "בשכר נשים צדקניות שיש בדור"⁵, כנ"ל.



22 Shevat 5752 in 770:

Top left: A session of the International Conference of Shluchos.

Top right: The Rebbe carrying a Torah dedicated to the Rebbetzin's memory as he leads the prayers.

Middle: The Rebbe distributes a pamphlet with teachings on the importance of the Jewish woman along with a five dollar note for tzedakah.

Bottom: The Rebbe delivers a talk after the evening services



Charting a “New World Order”



Wars and bloodshed between nations over territorial and monetary disputes were an integral part of life all through history. During and following World War I, the recognition that much more can be achieved through peaceful negotiation and cooperation than with war and bloodshed began to sink into public opinion. Thus was born “The League of Nations,” which (during and after World War II) reappeared as the “United Nations” based in New York City.

These efforts reached a peak at the beginning of 1992:

The fall of communism and the resulting end of the Cold War in mid-1989, removed, to a large extent, the threat of a nuclear war, G-d forbid, from the world. The interest of the leading superpowers – Russia and the US – in owning nuclear weapons of mass destruction dwindled down.

This was the background that led to the UN Security Council summit on Friday, January 31, 1992, and on the following day, in which the leaders of these two superpowers, President George Bush of the US, and President Boris Yeltsin of Russia met to pass resolutions on minimizing their nuclear programs and redirecting these funds towards charitable and educational programs. President Bush announced these plans at the State of the Union address before Congress on Wednesday of that week and received congressional approval for it.

This positive movement was parallel to an increase in the dissemination of Judaism and Chassidus by the Chabad Rebbeim throughout the generations. Thus, the Rebbe concluded at the Farbrengen that Shabbos that these efforts towards world peace are a foretaste and a beginning of the world peace we will enjoy at the imminent Redemption.

Everything that happens in the world is by individual Divine providence, and therefore contains a lesson and directive in man's service of his Maker.

יְדוּעַ שֶׁכֵּל הַמַּאֲרָעוֹת שֶׁבְּעוֹלָם הֵם בְּהַשְׁגָּה פְּרָטִית, וְיֵשׁ בָּהֶם לְמוֹד וְהוֹרָאָה בְּעִבּוּדַת הָאֱדָם לְקוֹנוֹ,

How much more so is this principle true regarding events of a general and essential nature concerning large and prominent countries,

וְעַל-אֲחַת-כַּמָּה-וְכַמָּה בְּנוֹגֵעַ לַמַּאֲרָעוֹת כְּלָלִיִּים וְעִקְרִיִּים הַקְּשׁוּרִים עִם מְדִינוֹת גְּדוֹלוֹת וְחֻשׁוֹבוֹת

which are home to the majority of world Jewry and Jewish institutions, and therefore have influence and leadership of the entire world.

In a footnote to the original sicha, the Rebbe quotes the Mittlerer Rebbe who explains, based on midrashic sources, that “any nation that the Jewish people arrive to in their exiles becomes exalted ... above all other nations, because the nation of Israel is under them.”

Regarding events involving such nations, the lesson to be learned from them, relate to general and essential aspects of man’s service of his Maker.

Now in regard to current events:

First of all, we must look into what took place on the eve of this Shabbos, when heads-of-state of large and prominent countries in the world gathered and convened at the UN, led by the presidents of the two largest super-powers, Russia and the USA,

and announced resolutions to bring forth a new era in the relationships between the countries of the world.

— Namely, the nullification of the status of war between the world’s nations, which is to be expressed in a reduction and elimination of weapons,

ultimately reaching lasting peace and unity, cooperation, and mutual assistance between the world’s nations, benefiting all of mankind.

Secondly, prior to this event, the President of this country addressed the entire nation — by Divine providence on Wednesday eve, when the preparations for Shabbos begin —

— The significance of this date will be further explained —

notifying and announcing his plans to cut and eliminate weapons spending,

diverting the funds thereby saved to expand economic programs that provide for the citizenry of the country.

— a declaration ratified by Congress, wherein the laws of the country are established and which have the force of law according to Torah (“the law of the government is law”)

One has to consider the lesson from this event in general, as well as from the details of the event — where and when it happened.

(שְׂפָהּם נִמְצָא רֹב מִנֵּי רֹב בְּנֵי דְבְנֵי-יִשְׂרָאֵל בְּזִמְנֵי הַגְּלוּת) בְּעֲלֵי הַשְּׁפָעָה וּמְנִהִיגוֹת כָּל הָעוֹלָם כְּלוּ,

שָׁגַם הַלְמוּד וְהַהוֹרָאָה מִמְאַרְעוֹת אֵלּוּ הוּא בְּעִנְיַן כָּלְלֵי וְעִקְרֵי בְּעִבּוּדַת הָאָדָם לְקוֹנּוֹ.

וְעַל-דֶּרֶךְ-זֶה בְּנוֹגַע לְהִמְאֹרְעוֹת דְּיָמִים אֵלֶּה:

לְכָל לְרֵאשׁ - הַמְאַרְעַ שְׂאָרַע בְּעֶרְבַ שְׁבַת זֶה, שָׁבוּ הַתְּאֵסְפוּ וְהִתְכַּנְּסוּ יַחְדָּו רֵאשֵׁי מְדִינוֹת גְּדוֹלוֹת וְחֹשׁוֹבוֹת בְּעוֹלָם, וּבְרֵאשֵׁם נְשִׂאֵי שְׂתֵי הַמְעֻצָּמוֹת הַגְּדוֹלוֹת,

וְהַחְלִיטוּ וְהִכְרִיזוּ עַל תְּקוּפַת חֲדָשָׁה בְּיַחֲסֵי מְדִינוֹת הָעוֹלָם -

בְּטוֹל מִצָּב שֶׁל מִלְחָמוֹת בֵּין מְדִינוֹת הָעוֹלָם, שְׂיִתְבַּטָּא גַם בְּצִמְצוּם וּבְטוֹל כָּלֵי נֶשֶׁק,

וְעַד לְשִׁלוֹם וְאַחֲדוּת, שְׂתוּפָה פְּעִלָּה וְעוֹרָה הַחֲדִית בֵּין מְדִינוֹת הָעוֹלָם לְטוֹבַת הָאָנוּשׁוֹת כָּלֵה.

וְקִדְּם לְמְאַרְעַ זֶה (בְּהַשְׁגָּחַת פְּרֻטִית) נְאוּמוֹ שֶׁל נְשִׂא מְדִינָה זוֹ לְאֵמָה כָּלֵה (בְּאוֹר לַיּוֹם הַרְבִּיעִי, “קָמֵי שְׁבַת־א”, הַתְּחַלַּת עֶרְבַ שְׁבַת זֶה),

שָׁבוּ הוֹדִיעַ וְהִכְרִיזוּ עַל פְּעוּלוֹתָיו בְּצִמְצוּם וּבְטוֹל כָּלֵי נֶשֶׁק,

וְנִצּוֹל הַכֶּסֶפִּים (שֶׁלֹּא יִנְתְּנוּ לְרִכִּישַׁת כָּלֵי נֶשֶׁק) כְּדֵי לְהוֹסִיף בְּעִנְיָנֵי הַכְּלָלָה שֶׁל בְּנֵי הַמְדִינָה

- הַכְּרִזָּה שְׂאוּשְׂרָה עַל-יְדֵי “בֵּית הַנְּבָחָרִים”, שָׁבוּ נִקְבְּעִים חֻקֵי הַמְדִינָה שֶׁיֵּשׁ לָהֶם תְּקִיף עַל-פִּי תוֹרָה (“דִּינָא דְּמַלְכוּתָא דִּינָא”²).

וַיֵּשׁ לְהִתְבּוֹנֵן בְּהִלְמוּד וְהַהוֹרָאָה מִמְאַרְעַ זֶה, וְגַם בְּפְרֻטֵי הָעִנְיָנִים דְּהִמְאֹרְעַ - מְקוּמוֹ וְזִמְנּוֹ,

(1) פסחים קו, סע"א.
(2) גיטין י"ד, ב. וש"נ.

This includes also the event's connection to the contents of the time *in the Torah* — i.e., to the Parsha of the week, as will be further explained.

כולל שיכותו לתוכנו של הזמן בתורה, בפרשת השבוע, כדלקמן.

Moshiach: the International Judge

The lesson from this event, being one of global magnitude, is regarding a general and fundamental aspect of the Divine service of the Jewish people throughout history,

הלמוד וההוראה ממאדע זה הוא בענין כללי ועקרי בעבודתם של בני-ישראל

(described by the Alter Rebbe in Tanya as “our work and Divine service throughout the lengthy exile”) — namely, the task of bringing about the days of Moshiach.

“מעשינו ונעבודתינו כל זמן משך הגלות”³ – “להביא לימות המשיח”⁴:

Now, one of the prophetic promises to take place during the true and complete Redemption which will be carried out through our righteous Moshiach, that relates to the conduct of the nations of the world at that time to come is the following:

מהיעודים דהגאולה האמתית והשלימה על-ידי משיח צדקנו בשכות להנהגת אמות העולם –

“They shall beat their swords into plowshares and spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more.” (Yeshaya 2:4)

“וכתתו חרבותם לאתים ונחיתותיהם למזמרות לא ישא גוי אף גוי חרב ולא ילמדו עוד מלחמה”⁵.

We should add that this particular prophecy is unique in the fact that it will come about through the work of Moshiach *himself*, unlike other prophetic miraculous predictions which will be orchestrated directly by Hashem,

ולהוסיף, שענין זה יהיה על-ידי פעולתו של מלך המשיח עצמו

As stated at the beginning of the same verse, “He will judge among the nations and reprove many peoples.”

– כמו-שכתוב בהתחלת הפסוק⁵ “ושפט בין הגוים והוכיח לעמים רבים”

The Radak notes in his commentary that “the judge means the King Moshiach ... for he will be the master over all the nations. Therefore, he will have the authority to reprove them,” and in any conflict between nations, “he will say to the party in whom is the wrongfulness, ‘let the crooked be made straight.’

“השופט הוא מלך המשיח . . . שיהא אדון כל העמים, והוא יוכיח להם ויאמר למי שימצא בו העול ישר המעות

“Because of this, there will be no war between one nation and another, since using his authority as supreme judge, he will make peace between them.”

. . . ומפני זה לא תהיה מלחמה בין עם לעם כי הוא ישלים ביניהם,

This will lead to the following detail of the prophecy:

(3) תניא רפ"ז.
(4) ל' חז"ל – במשנה ספ"ק דברכות.
(5) ישעי' ב, ד. מיכה ד, ג.

Since war will be no more, “they will not need weapons of war, and they will beat them to make of them utensils for working the land”.

This condition of global peace will be possible, since “at the end of days, the mount of the House of the L-rd will be established at the top of all mountains, exalted beyond all hilltops.

... All the nations will flow to it. Many peoples will go and say ‘let us go up to the mount ain of Hashem, to the House of the G-d of Yaakov, so he will teach us his ways and we will go in his paths,’ because Torah will go forth from Zion and the word of G-d from Jerusalem.”

Who is “he” who “will teach us of his ways?”

Here too explains the Radak, “the teacher is the King Moshiach, of whom it was said previously, that ‘he will judge among the nations.”

These very days, heads of state are resolving and announcing reduction and elimination of weapons,

and redirecting the funds previously used for them towards an expansion of programs needed to provide sustenance for the country and the world at large.

This is a fulfillment — albeit in modern-day terms — of the *intent of the prophetic promise* of “shall beat their swords into plowshares,”

which in essence can be defined as **breaking weapons of war to make them into tools for working the land.**

Now, “working the land” is not limited to agriculture alone, but to all forms of growing the economy. This is alluded to in the verse “an earth from which comes forth bread,”

— agriculture alone doesn’t produce ready-to-eat bread. “Bread” in this verse, therefore, is to be understood as general livelihood, and by extension, working the land to get bread, reefer to growing the economy *overall*.

World leaders making such decisions, is a clear sign of the *beginning of the fulfillment of this prophetic promise at the true and complete Redemption through our righteous Moshiach.*

To explain further:

Since we find ourselves in “high time” for the coming of our righteous Moshiach,

ולא יצטרכו לכלי מלחמה, וכתתו אותם לעשות מהם כלי לעבודת האדמה”⁶).

שכן, “באחרית הימים נכון יהיה הר בית ה’ בראש ההרים ונשא מגבעות

ונהרו אליו כל-הגוים והלכו עמים רבים ואמרו לכו ונעלה אל הר ה’ אל בית אלקי יעקב וירנו מדרכיו ונלכה בארחותיו כי מציון תצא תורה ודבר ה’ מירושלים”⁷,

”והמורה הוא מלך המשיח, ועליו נאמר וישפט”⁸.

וכינן שבמים אלו מחליטים ומקריזים ראשי מדינות בעולם על-דבר צמצום ובטול כלי נשק

וההוספה בהענגים הדרושים לקיום כלכלת המדינה והעולם כולו

– תכן היעוד “וכתתו חרבותם לאתים”.

שבירת כלי המלחמה לעשות מהם כלים לעבודת האדמה,

”ארץ ממנה יצא לחם”⁸ –

הרי-זה סימן ברור על התחלת קיומו של יעוד זה בגאולה האמתית והשלימה על-ידי משיח צדקנו.

ליתר באור:

כינן שנמצאים ב”זמן השיא” (די העכסטיע צייט) של ביאת משיח צדקנו,

6 פי' הרד"ק עה"פ.
7 ישע'י שם, ב-ג. מיכה שם, א-ב.
8 איוב כח, ה.
9 שה"ש ב, ח ובשהש"ר עה"פ.
10 לשון הרגיל – ע"פ משלי כא, א. וראה לקו"ש חי"ג ע' 285 הערה 1 ובשוה"ג.
11 מגילה כט, א. וראה בארוכה קונטרס בענין מקדש מעט זה כו' (סה"ש תשנ"ב ע' 465).

at a time when we can already say **“Behold, he comes”** — **“he,”** being **the King Moshiach,** as the Midrash comments,

”הנה זה (מלך המשיח) בא”⁹,

— in other words: not only a time *worthy* for Moshiach’s arrival, but a time when we can already observe his arrival. This can be seen in the Midrash quoted here (Shir HaShirim Rabbah 2:8) which records a conversation that ensues between Moshiach and the Jewish people when he announces that they are to be redeemed this month and they question that. From here we see that there is a stage of Moshiach’s arrival, still before the actual Redemption, when —

we already see a semblance and a beginning of the impact the king Moshiach will have on the nations,

רואים כבר (מעין ו) התחלת פְּעוּלָתוֹ שֶׁל מֶלֶךְ
הַמְּשִׁיחַ עַל הָעַמִּים,

alluded to in the verses **“He will judge among the nations and reprove many peoples ... and they shall beat their swords into plowshares...”**

”וְשָׁפַט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים וְכַתְּתוּ
חַרְבוֹתָם לְאֵתִים וְגו’” –

Where do we see this?

This is coming into fruition by Hashem inspiring the rulers of the world’s nations — as “the heart of kings and ministers is in the hand of Hashem” and such global developments are *openly* directed by Hashem.

על-ידי-זה שֶׁהַקְּדוֹשׁ-בְּרוּךְ-הוּא נוֹתֵן בְּלֵב
הַמְּלָכִים דְּאוֹמוֹת-הָעוֹלָם (“לֵב מְלָכִים וְשָׂרִים
בְּיַד ה’”¹⁰)

— “Although every individual’s heart is in his possession and he has freedom of choice, this is not the case with the heart of a king, since the welfare of the public depends on his choices, and if he chooses badly, many will be hurt. Therefore, his “general heart” (his choices vis-a-vis the people he leads) remains in the hands of G-d, and he is — in these affairs — deprived of free choice” (The Malbim on Mishlei 21:1) —

to issue and announce joint resolutions about the world entering a state of world peace in which “they shall beat their swords into plowshares.”

לְהַחֲלִיט וּלְהַכְרִיז יַחְדָּו עַל-דְּבַר הַמְּעַמָּד וּמַצָּב
ד’ וְכַתְּתוּ חַרְבוֹתָם לְאֵתִים”.

The resolution and announcement occurred specifically at this time, because of its special connection with the true and complete Redemption through our righteous Moshiach.

וְזֶהוּ הַטַּעַם שֶׁהַחֲלִטָּה וְהַכְרָזָה זֶה הִיָּתָה בְּזִמְנָן
זֶה דְּוָקָא – בְּגִלְגַּל שִׁיכוּתוֹ הַמְּיַחֲדָת לְהַגְאוּלָּה
הָאֲמִתִּית וְהַשְּׁלִימָה עַל-יְדֵי מְשִׁיחַ צְדָקָנוּ
בְּפַעַל מְמֹשׁ.

The Place of the Summit: New York

The connection of this event to the beginning of the impact of Moshiach on the world, is also apparent in the *details* of the event;

וַיֵּשׁ לְהוֹסִיף, שִׁשְׁיָכוּתוֹ שֶׁל הַמְּאַרְעֵ לְהַתְּחַלֵּת
פְּעוּלָתוֹ שֶׁל מְשִׁיחַ צְדָקָנוּ מוֹדְגָשֶׁת גַּם בְּפֶרְטֵי
הַמְּאַרְעֵ

That is, the location and time where the heads of state made the resolution and announcement concerning entering a state of **“they shall beat their swords into plowshares.”**

– הַמְּקוֹם וְהַזְּמַן שֶׁבָּהֶם הִיָּתָה הַחֲלִטָּה וְהַכְרָזָת
רֵאשֵׁי הַמְּדִינוֹת עַל הַמְּעַמָּד וּמַצָּב ד’ וְכַתְּתוּ
חַרְבוֹתָם לְאֵתִים”:

The Rebbe analyzes the details of the event, showing their connection to the *Moshiach Shebador* — the Moshiach of the generation:

12) אגה"ק דהבעש"ט – כש"ט בתחלתו. ובכ"מ.

13) ראה אג"ק אדמו"ר מהוריי"צ ח"ב ע' תצב ואילך. וש"נ.

The place where this event occurred, the United Nations, is an institution designated for representatives of the world's nations to deliberate among themselves and resolve differences in a courteous and peaceful manner.

It is located in New York city, the same country and city of the Rebbe's home and shul — *Beis Rabbeinu Sheb'Bavel*, also known as *Beis Chayeinu*

— the shul and study hall of my sainted father-in-law, the Rebbe *Nesi Doreinu*; a center of Torah, prayer, and acts of loving-kindness,

The Rebbe refers here to "770" — the Chabad Lubavitch world headquarters, with two names. *Beis Chayeinu* means (lit.) "the house of our life," and is a title used by Chassidim for generations to describe the Rebbe's home as the source of spiritual and physical energy that flows to the world through Tzaddikim.

The second name, *Beis Rabbeinu sheb'Bavel*, (lit. "The house of our master in Babylon") is a Talmudic term describing the central dwelling of *Shechina* — the Divine presence — in exile after the destruction of the Beis HaMikdash. It is at the shul and *Beis Midrash* of the *Nasi Hador* of the time — chapter 70 of this book is dedicated entirely to this topic.

In this generation, this place has an added advantage of being not only a center of Torah and kindness, but that

the Rebbe chose this place and established here the headquarters from which "Torah will go forth," and be transmitted to the whole world.

This refers to the outreach programs the Previous Rebbe established to further the dissemination of Torah and Chassidus outward to all corners of the world,

that will continue until the coming of Moshiah (which will arrive "when your wellsprings extend outward") — the time when the prophetic promise of "they shall beat their swords into plowshares" will be fulfilled.

To explain:

When the leader of our generation relocated to "the lower hemisphere" — a term referring to the "new" world, including the USA — and established his residence in this country and city, the spiritual purification and refinement of the lower hemisphere has begun in full force.

And these efforts have been successful, thereby extending also therein a greater degree of the Divine revelation that took place at the giving of the Torah, (a revelation which had previously been only in the upper hemisphere).

המקום שבו ארע מארע זה (מקום מיוחד שבו מיצגים בקביעות באי-כח המדינות שבועולם כדי להתדבר ביניהם בדרך נעים ודרכי שלום)

– הוא במדינה זו ובעיר זו, המדינה והעיר שבה נמצא "בית רבינו שבבבל"¹¹, "בית חיינו",

בית הכנסת ובית המדרש, בית תורה תפלה וגמילות-חסדים, דכבוד-קדשת מורי-והמי אדמו"ר נשיא דורנו,

שבחר בו וקבעו להמקום המרכזי שממנו "תצא תורה",

הפצת התורה והמעיינות חוצה בכל קצוי תבל

עד ביאת משיח צדקנו (כשיפצו מעיינותיך חוצה¹²), שאז יהיה גם קיום היעוד "וכתתו חרבותם לאתים".

והענין בזה:

בבוא נשיא דורנו לחצי כדור התחתון, וקבע מקומו במדינה זו ובעיר זו, התחיל בתקף ונעשה הברור והזכוך דחצי כדור התחתון,

שגם בו נמשך הגלוי דמתן-תורה (שהיה בחצי כדור העליון¹³)

14) כפסק-דין הרמב"ם (הל' מלכים פ"ח ה"י) ש"צנה משה רבינו מפי הגבורה לכוף את כל באי העולם לקבל מצוות שנצטוו בני נח".

15) צפני' ג, ט. וראה רמב"ם שם ספי"א.

[This idea is discussed at-length in several places in this book — see Chapters 28 and 70.]

More so: this place actually became the primary source from which the activities of disseminating Torah and the “wellsprings” of Chassidus to the farthest reaches of the world, literally, are spearheaded!

This was accomplished through the shlichim, the emissaries, the Rebbe sent throughout the world (also to the upper hemisphere...) reaching the farthest corner imaginable,

with the mission to disseminate Torah and Yiddishkeit to all Jews, especially to those living among non-Jews, speaking their language, and outwardly behaving like them.

But the Rebbe’s sphere of influence extends beyond Jews alone:

The shlichus includes — as a central part — also spreading goodness, justice and integrity among the gentiles as well,

through encouraging them to observe the Noahide laws.

The Rebbe here is making reference to his campaign launched in 5743 (1983) to raise awareness about the Noahide laws and to call on all non-Jews to observe them. It is noteworthy to mention, that while shlichus in general is something that the Previous Rebbe began, calling gentiles to observe the Noahide laws was something the Rebbe himself originated. Still, the Rebbe attributes it — as he oftentimes does — to his predecessor.

While it was always an obligation upon the Jewish people to bring the gentiles to observe the Noahide laws, it has come to be greatly emphasized in recent years, as we come closer to the time of Moshiach’s arrival,

when the transformation of the gentile world will be realized in completion, in the spirit of the prophecy “For then I will convert the peoples to a pure language that all of them call in the name of the L-rd, to worship Him of one accord.”

Why Did the Soviet Union Collapse?

All events that occur in the world, result from spiritual causes. The Rebbe goes on to show how all these activities of spreading Torah, goodness and justice, finally “paid off” in recent times:

This spiritual work recently has reached its climax — starting in 1990 (“the year of miracles”) and continuing in 1991 and 1992 (the year of “I will show you wonders” and the year of “wonders in everything”) —

— The Hebrew letters marking the years mentioned are acrostics of these (Hebrew) phrases —

ויתירה מזה - אדרבה - שנעשה המקור שממנו נמשך ונתפשט עקר הפעלה דהפצת התורה והמעיינות חוצה בכל קצוי תבל ממש,

על-ידי השלוחים ששלח ברחבי העולם (גם לחצי כדור העליון), עד לפנה הכי נדחת שבועלם,

כדי להפיץ תורה ויהדות בין כל בני-ישראל (כולל ובמיוחד אלו שדרים בין אמות העולם ומדברים בלשונם ומתנהגים בחיצוניות כמוהם),

ועוד וגם-זה עקר, הפצת כל עניני טוב וצדק וישר גם בין אומות-העולם

על-ידי קיום מצוות בני נח¹⁴,

כמדגש ביותר בשנים האחרונות, ככל שהולכים ומתקרבים יותר להזמן דביאת משיח צדקנו,

ש"אז אהפך אל עמים שפה ברורה לקרא כלם בשם ה' לעבדו שכם אחד"¹⁵.

resulting in the collapse of the USSR, that same country which previously made it its mission to negate Judaism and declared war on the dissemination of Torah and Yiddishkeit,

even battling the mere notion of faith in the Creator and Leader of the world!

Their war included the arrest of my sainted father-in-law, the Rebbe Nesi Doreinu, and subsequently, his leaving that country.

Despite this persecution, the activities of the shluchim of Nesi Doreinu still continued even there, spreading Torah and Yiddishkeit in secret with literal self-sacrifice.

This continued until just recently, when this persecution by the government was nullified, making it possible to continue spreading Torah and Judaism with greater strength and vigor, now openly and publicly,

culminating in the collapse of the previous regime, and establishing a new one that called for justice, integrity and peace, based on belief in the Creator and Leader of the world.

All this was the background for the summit this Friday between the new leader of Russia and the leader of this country — the President of the United States,

attended by several other leaders of powerful countries.

At this summit, a resolution was drafted and announced in the spirit of the messianic promise of “they shall beat their swords into plowshares.”

The fact that this summit took place in New York City, the city of my saintly father-in-law, the Rebbe Nesi Doreinu

— to which the world leaders flocked, including the President of the United States, who needed, in fact, to leave the country's capital to come to this city to attend the summit —

alludes to all this happening as a result of the efforts of spreading Torah, Judaism, kindness and justice throughout the world

conducted — in the past and in the present — by the leader of our generation, who by extension is the *Moshiach of the generation*.

בפריצת גבולותיה של המדינה ההיא שבשעתה חרתה על דגלה והכריזה מלחמה בהפצת התורה והיהדות

ועד למלחמה באמונה בבורא עולם ומנהיגו

(כולל גם המאסר דכבוד-קדושת מורי-וחמי אדמו"ר נשיא דורנו, ולאחר-ינה וכתוצאה מזה יציאתו מגבולות המדינה ההיא).

ואף-על-פי-כן, נמשכה גם שם הפעילות דשלוחי נשיא דורנו בהפצת התורה והיהדות בחשאי ובמסירות-נפש ממש,

עד לתקופה האחרונה שנתבטלה גזירת המלכות ונתאפשר המשך הפעילות בהפצת התורה והיהדות ביתר שאת וביתר עז, בגלוי ובפרסום,

ועד לנפילתו של המשטר הקודם, והקמתו של משטר חדש שהכריז לצדק ולישר ולשלום, על יסוד האמונה בבורא העולם ומנהיגו.

ובהמשך לזה התקיימה בערב שבת זה הפגישה בין מנהיגה החדש של המדינה ההיא למנהיגה של מדינה זו,

בהשתתפותם של עוד כמה מנהיגי מדינות גדולות בעולם,

שבה נתקבלה ההחלטה וההכרזה שתכנה "וכתתו חרבותם לאתים".

ויש לומר, שבקיומה של פגישה הקלטה והכרזה זו בהעיר של נשיא דורנו כבוד-קדשת מורי-וחמי אדמו"ר

(שבה נתקבצו מנהיגי המדינות, כולל גם מנהיג מדינה זו, שהצטרף לבוא מעיר הבירה לעיר זו¹⁶),

מרמז, שכל זה בא כתוצאה מהפעלות בהפצת התורה והיהדות, צדק וישר, בכל העולם,

שנעשו ונעשים על-ידי נשיא דורנו, משיח שבדור¹⁷,

17) ראה קונטרס הנ"ל (שבתערה 11) ס"ה שנשיא הדור הוא המשיח שבדור. ובהדגשה תיירה בכבוד-קדושת מורי-וחמי אדמו"ר נשיא דורנו — כמרימו כב' שמותיו: "יוסף" — על-שם ש"יוסף אדני-שנית ידו גו' ואסף נדחי ישראל גו'" (ישעי' יא, יא-יב), ו"יצחק" — על-שם ש"אזי מלא שחוק פינינו" (תהלים קכו, ב. וראה ברכות לא, א).

Featured Footnote: Why did the President come from Washington DC to NYC?

A general theme in this sicha is that while things seem to have logical reasons behind them, still, — just like the mitzvos of the category of Mishpatim (logical laws) — this logic too comes from Hashem (“from Sinai”). Here is a footnote where the Rebbe points to seemingly logical events and actions, revealing the true motif behind them:

16. The simple, logical, reason why the President needed to leave the country’s capital to come to the UN headquarters in New York for this summit

16) ואף שהטעם הפשוט לזה הוא

is because the United Nations, a designated center for permanent delegations of the nations of the world to be represented in,

לפי שהמקום המיוחד שבו מיצגים בקביעות באי-כח המדינות שבעולם

was designed from the outset to be in a location which isn’t a capital city of a particular country, to ensure its independence from any government.

נקבע מלכתחלה במקום שאינו עיר הבירה של מדינה מסוימת,

But the true reason why it was established in this city, is because it’s the capital city of who the Talmud calls “the real kings — the sages”; namely, it being the city of residence of my sainted father-in-law, the Rebbe Nesi Doreinu — see further in fn 18.

הרי, הטעם האמיתי לקביעות מקום זה בעיר זו דווקא, הוא, להיותה עיר הבירה של “מלכי רבנן” (ראה גיטין סב, סע”א. ועוד), כבוד-קדושת מורי-וקמי אדמו”ר נשיא דורנו (וראה לקמן הערה 18).

Featured Footnote: The Hidden History of the UN

In this unique footnote, the Rebbe “explores” the history of the UN showing how every step in its development corresponds to developments in the work and activities of the Nasi Hador - the Moshiach of the generation:

18. Note, that the United Nations with the goal of international unity and peace” was established in the “lower hemisphere” (America) soon after the arrival of Nesi Doreinu to these shores, in the lower hemisphere:

18) ולהעיר, שארגון חבר העמים למטרת אחדות ושלום בין העמים הוקם בחצי כדור התחתון לאחרי ובסמיכות לבואו של נשיא דורנו לחצי כדור התחתון

The Rebbe doesn’t leave it at that, but goes into “minute” seeming historical details:

This began with the resolution mid-WWII, with the 1942 “Declaration By United Nations,” around the year 5702

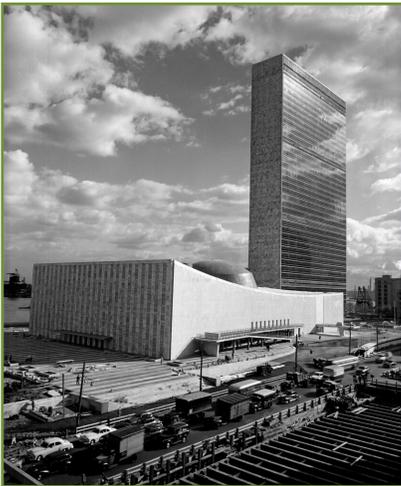
(החל מההחלטה שנתקבלה באמצע המלחמה, בשנת תש”ב לערך,

— Representatives of 26 countries fighting the Axis powers, affirmed their support by signing the “Declaration by United Nations.” This important document pledged the signatory governments to the maximum war effort and bound them against making a separate peace at its end —

and the organization’s principal establishment at the end of the war, circa 5705,

ובעקב בסיומה של המלחמה, בשנת תש”ה לערך),

— This refers to the 1945 “San Francisco Conference” at which representatives of fifty nations signed a charter establishing the UN as an organization —



Top: Signing the 1942 "Declaration by United Nations."

Middle: the San Francisco Conference and the UN Charter.

Bottom: The newly built UN HQ along the East River in 1951

when its headquarters was set up in the city of *Nesi Doreinu*, culminating in constructing a designated building (circa 5711, 1951 — the year the Rebbe formally began his leadership)

All this further emphasizes the following:

that the unity and peace among the world's nations, come as a result of the activities of *Nesi Doreinu* in spiritually refining the world

by means of disseminating Torah, Judaism, kindness and justice throughout the entire world:

As the level of the world's spiritual refinement through the *Nasi Hador* increases,

so does the solidification of an organization whose goal is to achieve unity and peace in the world,

ultimately reaching a complete refinement of the world, when the prophetic promise of "they shall beat their swords into plowshares" will be fulfilled

— this prophecy being the foundation of this organization, so-much-so that this very verse is inscribed on the wall of its headquarters!

ונקבע מקום מושבה בעירו של נשיא דורנו, ועד לבניית הבניין המיוחד (בשנת תשי"א לערך)

— שבזה מדגיש

שהאחדות והשלום בין העמים היא כתוצאה מפעולתו של נשיא דורנו בברור העולם

(על-ידי הפצת התורה והיהדות וצדק וישר בכל העולם).

וככל שנתוסף בברור העולם על-ידי נשיא הדור

נתוסף גם בקיומו וביסוסו של הארגון שמטרתו לפעל אחדות ושלום בעולם,

ועד לגמר ושלמות ברור העולם בקיום היעוד "וכתתו חרבותם לאתים"

שהוא היסוד של ארגון זה. [ועד שפסוק זה מתנוסס על גבי כתל הבניין.]

What Happened in 1942 and 1945?

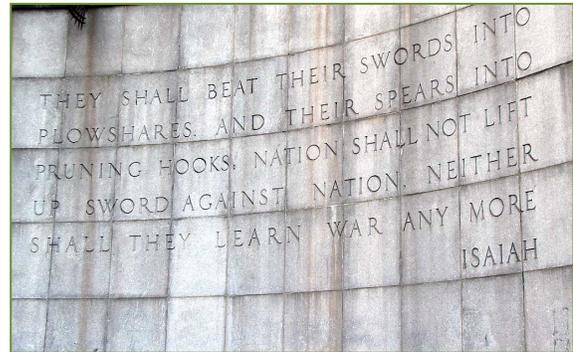
In footnote 18 (which was published in issue 1211) the Rebbe mentioned briefly the history of the United Nations, listing several milestones in its establishment: 5702, 5705, and 5711.

As for the corresponding spiritually-significant events of these years which caused them, the Rebbe mentions only the fact that it began close to the Friediker Rebbe's arrival to these shores. The building of the UN's headquarters in 5711, though not mentioned explicitly, corresponds to the Rebbe's official *kabbolas han'sius*. But what are the special spiritually significant things that happened in the years 5702 and 5705?

A possible explanation is given based on the Rebbe's *Shalshelas Hayachas*:

"5702 (1942): Appointed by his father-in-law as chairman of the Executive Committees of *Machne Israel*, *Merkos L'inyonei Chinuch* and *Kehot Publication Society*." In 5705 (1945), a new division in *Merkos L'inyonei Chinuch* was established called *Shaloh — Shiurei Limud Hadas*.

In the Rebbe's words: "As the level of the world's spiritual refinement through the *Nasi Hador* increases, so does the solidification of an organization whose goal is to achieve unity and peace in the world."



The inscription on the "Isaiah Wall" near UN headquarters

— Here, the Rebbe references a special pamphlet published a few months prior (portions of it appear in chapter 70 of this book), in which he spoke of the unique role of the *Nasi HaDor* — a Jewish leader who in every generation stands in the place of Moshe, leading and caring for every Jew in the generation — as also being the “Moshiach of the generation” — a saintly man born in every generation worthy of being the redeemer of Israel if the time is right (see chapter 48 of this book at length).

In this talk, the Rebbe links between the activities of the Rebbe as the *Nasi HaDor* and the activities of Moshiach, namely brokering peace between the world’s nations.

In the Rebbe’s words:

It came to be, that by recently achieving a perfection in all the said aspects of the Divine service led by the Rebbe,

ועד שעל-ידי שלמות העבודה בכל-הנזכר -
לעיל בקיינו אלה

the world at-large has become prepared and ready for the initiation of Moshiach’s activities as the world’s peace-keeper,

נעשה העולם כלו ראוי ומקשר להתחלת
הפעלה דמלך המשיח,

described by the prophet as “**He will judge among the nations and reprove many peoples ... and they shall beat their swords into plowshares.**”

”ושפט בין הגוים והוכיח לעמים רבים וכתתו
חרבותם לאתים”¹⁸.

The Time of the Summit: End of Shevat

Within the latest era itself — a period of great messianic developments — the time in which this particular event occurred

וגם הזמן שבו ארע מארע זה (בתקופה
האחרונה עצמה)

is a time very much suited for the Redemption ... because of its connection to *Nesi Doreinu* — the leader of our generation, the Rebbe:

הוא זמן מסגל בשכיכות להגאולה . . מצד
הקשר והשכיכות דזמן זה לנשיא דורנו

The summit occurred on the last Friday of the month of Shevat, the eleventh month

– להיותו ערב שבת האחרון בחדש שבט,
חדש האחד עשר,

— There are two alternate forms of counting the Jewish months: starting from Tishrei or from Nissan, each carrying special significance. Shevat is the eleventh in the Nissan count; the number eleven carries special significance vis-a-vis the work of the Chabad Rebbeim in preparing the world for the Redemption (as explained in the previous chapter at length) —

on the tenth of which occurs the *hilula* (the day of passing of a Tzaddik, in accordance with Chassidic tradition, carries great spiritual potential, as it marks the completion and perfection of his Divine service in this world) of my sainted father-in-law, the Rebbe *Nesi Doreinu*.

שהעשירי שבו הוא יום ההילולא (גמר
ושלמות העבודה) של כבוד-קדשת מורי-והקמי
אדמו"ר נשיא דורנו,

In addition, the eleventh of this month produced a tremendous expansion and innovation of his leadership,

ובאחד עשר שבו נעשה המשך וחדוש
הנשיאות שלו ביתר שאת וביתר עז

— the Rebbe is here referring to the start of *his own* leadership as successor of the Previous Rebbe, which began the day after his passing on the eleventh of Shevat. This too is explained in the previous chapter in this book —

19 שיחות י"א שבט וש"פ בשלח (סה"ש תשנ"ב ע' 308).

ultimately culminating in completing *all* of the Divine task of our generation — the last of exile which in-turn is the first of Redemption — through out forty-two years.

These forty-two years correspond to the forty-two stages of travel in the “desert of the nations,” i.e., exile,

which means that after having completed them, we already stand prepared to enter the land in the true and final Redemption

(as discussed in length at a previous farbrengen — chapter 63).

All this goes to show that also the time (as well as the place) of the announcement regarding entering a state of “they shall beat their swords into plowshares”

emphasizes its connection with the effect of the leader of our generation, my sainted father-in-law the Rebbe, who is the Moshiach of the generation.

Namely, that it is through *him* that the prophetic promise of “they will beat their swords into plowshares” is being fulfilled.

עד לסיום וגמר כל העבודה של דורנו זה (דור האחרון של הגלות שהוא-הוא דור הראשון של הגאולה) במשך מ"ב שנים

דיש-לומר שהם כנגד מ"ב המסעות שבמדבר העמים,

שאז כבר מוכנים ועומדים להכניסה לארץ בגאולה האמתית והשלימה והשלימה

(כמדבר בארוכה בהתעודות שלפני-זה¹⁹)

- שגם בהזמן (נוסף על המקום) שבו היתה ההכרזה על-דבר "וכתתו חרבותם לאתים"

מודגשת השיכות לפעולתו של נשיא דורנו כבוד-קדשת מורי-יחמי אדמו"ר, המשיח שבדור,

שעל ידו נעשה קיום היעוד "וכתתו חרבותם לאתים וגו'".

2. Sinaic Logic

To summarize: On the Friday of Parashas Mishpatim 5752 (1992), world leaders met at the UN headquarters in New York City to discuss a disarmament treaty, which brought to mind Yeshayahu's prophetic promise of world peace at the Redemption that will be orchestrated by Moshiach himself. The Rebbe explained how the spiritual work of the Rebbeim (in their capacity as “Moshiach of the generation”) was the *true* cause behind this major development, as it made the world's spiritual climate ready for a Redemption which is now unfolding.

By Divine providence, this concept is alluded to in that very week's parsha — Mishpatim (“statutes”): The parasha, the first to come after *Mattan Torah* — the giving of the Torah, begins with the words “And these are the ordinances that you shall set before them.” It primarily consists of logical civil and inter-personal statutes of the kind which every society would have set up on its own.

Significantly however, the Torah reading begins with the word “and,” which Rashi explains to signify that “just as what has been previously stated [namely the Ten Commandments,] are from [G-d at] Sinai, *these too* are from Sinai.” This means that while these laws are indeed logical, they still have a Divine origin and must be observed as such and not only because human intellect dictates so.

At this farbrengen, the Rebbe uncovers a deeper dimension of the idea of the Divine origin of logical laws, and deduces that not only must we *observe* these as Divine laws *despite* their logical nature, but we must recognize that their very *logical* nature is Divinely sourced as well — “from Sinai!” A striking example of this can be seen in the world's progression from warfare towards peace:

This applies to the above-discussed event — the resolution issued by gentile world-leaders concerning entering the state of “beating their swords into plowshares” — which took place on the eve of Shabbos Parashas Mishpatim:

The concept of disarmament is one understood and compelled also by human logic

(what would fall under the category of “*Mishpatim*” — the category of Torah-laws that have a logical basis as well),

since human logic itself calls for the world to exist according to principles of justice and honesty,

averting the need to use war, which causes destruction and ruin, Heaven forbid.

Furthermore, from a logical perspective weaponry should be destroyed — “they shall beat their swords” — and transformed into “plowshares,” i.e., instruments useful for the world’s inhabitation and economy.

Nevertheless, illogically, throughout all previous generations, many wars between nations were conducted which caused destruction in the world,

contrary to what human logic mandates!

But recently, this unfortunate trend has changed, and nations have begun to act in a logical way to resolve their conflicts of interest.

Why now?

We must say that the true reason for the new-found aspiration to end the era of warfare in the world,

and begin a new era in which the world will be governed according to principles of justice, honesty, peace and unity,

— as was emphasized in yesterday’s resolution announced by the world leaders —

comes not only because logic requires it (“*Mishpatim*”) — for this logic existed previously in all generations —

but mainly because we’re approaching the era about which the Torah (“*Sinai*”) declares to be one of disarmament, dominated by world-peace!

...ומזה מוכן גם בנוגע למאָרע הנזכר- לעיל - החלטת והכרזת מנהיגי אומות-העולם על-דבר המעמד ומצב ד"וכתתו חרבותם לאתים" - בערב שבת פְּרַשַׁת מִשְׁפָּטִים:

“וכתתו חרבותם לאתים” הוא-ענין המוכן ומחויב גם בשכל האדם (“משפטים”),

שהרי, שכל אנושי מחויב קיומו של העולם על-פי צדק וישר,

על-ידי שלילת מלחמה שמביאה הרס וחרבן, רחמנא לְאַלְוּ,

ועד שיביא לשבירת כלי המלחמה (“וכתתו חרבותם”) והפיכתם לכלים שמביאים תועלת לישובו של עולם (“אתים”).

ואף-על-פי-כן, במשך כל הדורות התנהלו רבוי מלחמות בין אומות העולם שגרמו הרס וחרבן בעולם

- בנוגד להמתחייב בשכל האנושי!

ועל-כרחך-צריך-לומר, שהסבה האמתית לכך שבתקופה האחרונה נכרת השאיפה לגמר ולסיום תקופת המלחמות בעולם,

והתחלת תקופה חדשה של קיום העולם על-פי צדק וישר, שלום ואחדות,

כמדגש ביותר בהחלטת והכרזת מנהיגי אומות-העולם בערב שבת זה,

היא (לא רק מצד חיוב השכל (“משפטים”), שהרי חיוב השכל היה גם בכל הדורות שלפני-זה,

אלא גם, ובעקרה) מפני שמתקרבים להזמן שאודותיו הכריזה התורה (“מסיני”) “וכתתו חרבותם לאתים”.

To explain: this shift of attitude towards disarmament and international peace illustrates clearly how logic too is a Divine creation. The logical reasons for peaceful relationships and cooperation always existed, and yet, never has the world abided by them until now. Now, that the Divinely destined time for this has finally come, Hashem has shifted the minds of world leaders to accept this logic and conduct their political business in accordance.

The Rebbe goes on to further show how these decisions came as a result of specific Halachic decisions of rabbis (something the Rebbe greatly encouraged) stating that the time of the Redemption has arrived:

3. Rabbis: The Real Movers & Shakers

According to the above, it stands to say that the resolution and announcement of the world leaders on the eve of Shabbos Parshas Mishpatim

ועל-פי-זה יש לומר, שהחלטת והכרזת מנהיגי אמות-העולם בערב שבת פרשת משפטים

concerning the start of a state of world peace in the spirit of “they shall beat their swords into plowshares”

על-דבר המעמד ומצב ד"וכתתו חרבותם לאתים,"

is a result of the resolution and announcement of “the kings, the Rabbis” that “Behold he (the king Moshiach) comes.”

היא, כתוצאה מהחלטת והכרזת "מלכי רבנן" ש"הנה זה (מלך המשיח) בא,"

This expression “the kings, the rabbis” which the Rebbe uses many times, comes from the Gemara in Gittin 62a:

“Rav Huna and Rav Chisda were once sitting when the Sage Geneva passed by alongside them ... Geneva approached them and said to them: “Peace be upon you, kings, peace be upon you, kings.” They said to him: “From where do you know that the Sages are called kings?” He said to them: “As it is written with regard to the Torah in Mishlei (8:15): “Through me (the Torah), kings (the sages) rule.”

Background: The Power of Halachic Rulings on Moshiach’s Arrival

As background to the Rebbe’s mention in this chapter of Besuras HaGeulah of the imminence of Moshiach’s arrival being a matter ruled by rabbis, we bring this historical overview of the special concept which is very dear to the Rebbe, as the following article will show.

1. The First Time

As far as we know, the first time the Rebbe requested rabbis to rule that Hashem should bring the Geulah was on the Motzei Yom Kippur 5761 (1960) at the post Yom Kippur seudah conducted in the Friediker Rebbe’s apartment. At the seudah, the Rebbe remarked: “It was written in the newspapers that important rabbis from Eretz Yisrael came here. It would be proper that they say (or “agree” in another version of the exchange) that Moshiach arrive!” One of the rabbonim present replied: “We need to agree? Who are we to agree? The Rebbe should agree!”. The Rebbe’s face turned serious and he said no more.

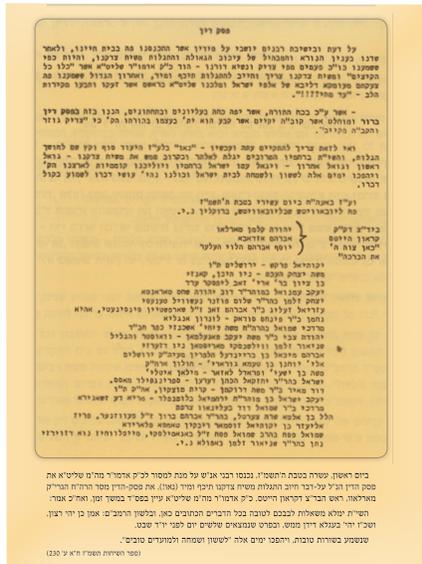
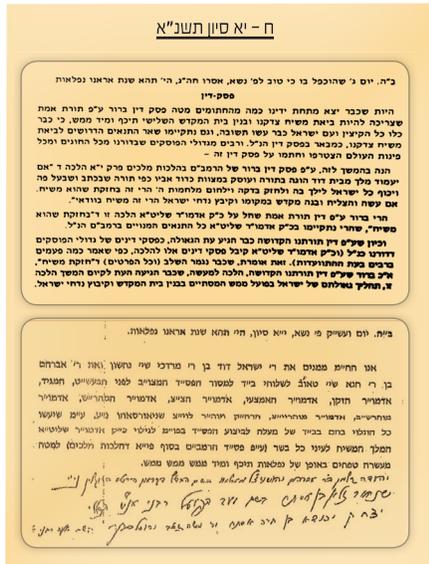
At the seudah on the first night of Sukkos just a few days later, the Rebbe was asked as to what the bochorim coming from Eretz Yisrael should do as regards to whether they should observe one day of Yom Tov or two. The Rebbe’s shocking response was “[You’re asking about] Yom Tov Sheini shel Galuyos? You could have completely avoided that!”

2. “The Chief Rabbis Should Rule”

During a Yechidus with the Chief Rabbis of Eretz Yisrael, **Rabbi Mordechai Eliyahu** and **Rabbi Avraham Elkana haKohen Shapira** which took place on 27 Adar Sheini 5746



(1986 - see photo), the Rebbe requested that all rabbis should gather and issue a ruling that Moshiach Tzidkeinu should



(L): The Psak Din that the Rebbe is "b'chezkas Moshiach" from ii Sivan 5751 (1991); (C): The Psak Din from the Crown Heights Beis Din, joined by many other rabbis; (R): Rabbi Mordechai Eliyahu's Psak Din

come immediately!... The Rebbe said that "the chief rabbis should begin, led by the Kohen and the [second] chief rabbi after him, and all the people after them." When the Rebbe met the chief rabbis another time (in 5849/1989 - pictured above), the Rebbe again raised the issue.

3. Impediments

The story didn't end there. Two months later, a Yom Iyuan and conference for Chabad rabbis was held in Yerushalayim, and the chief rabbis were invited to participate at the event. The deputy-secretary of the Beis Din of Chabad Rabbonim, Rabbi Menchem Mendel Gluckowsky sought to use this opportunity to issue such a Psak Din. Rabbi Shapira was present, but Rabbi Eliyahu tarried.

Rabbi Gluckowsky tried to stall for time and wait for both rabbis to be present but Rabbi Eliyahu's driver fell asleep at first, then lost his way, even though it was a route he took almost daily. The bottom line was that an hour after Rabbi Shapira came, he left and two minutes later, in walked Rabbi Eliyahu...

Despite this, after Rabbi Eliyahu sat down, Rabbi Gluckowsky presented to him the text of the Psak Din, saying that since the Rebbe asked the rabbis to sign such a ruling, it was worthwhile to do so at this event. Rabbi Eliyahu read the text, added some details and then signed it and read it aloud to the rabbis. In his remarks, Rabbi Eliyahu emphasized that this ruling was signed in Yerushalayim, the Holy City. The Halachic ruling was immediately faxed to the Rebbe, and that same night Rabbi Yeruslavsky, secretary of the Beis Din, received a phone call from the Rebbe's mazkirus, instructing the Rebbe to see to it the more rabbis join the psak and ad their signatures. Then came another phone call from the secretariat with further instructions regarding the Psak Din.

4. The Crown Heights Beis Din Joins

On Shabbos Parshas Vayigash 5747 (1987), the Rebbe spoke about demanding the Geulah. That very night, 30 Rabbonim of Anash, led by the recently elected Crown Heights Beis Din, gath-

ered and issued a similar ruling, stating that Moshiach must arrive immediately. The next morning, before the Rebbe left his holy room to Selichos and Krias HaTorah, the Rabbinm entered "Gan Eden HaTachton" and led by **Rabbi Yehuda Kalman Marlow** handed the Rebbe a the Psak Din (see facsimile). The Rebbe read it for a while with a serious expression on his face, and then responded: "May Hashem fulfill the desires of your heart for good in all the things written here, and in the language of the Rambam: 'Amen, may this be His will'. And let it be speedily and literally. Particularly since we are thirty days before Yud Shevat. May we hear good news, and may these days be turned into joy and gladness and Yamim Tovim."

5. The Rebbe Seeks more Rulings

In the following years, the Rebbe continued to seek such rulings from additional rabbis. When the late **Rabbi Menashe Klein**, Av Beis Din of Ungwar, came to be menachem avel the Rebbe after on the Rebbetzin's passing on 22 Shevat 5748 (1988), and asked "that the Rebbe work for Moshiach to come," saying: "Now we only need the Rebbe to lead everyone towards Moshiach Tzidkeinu. The Rebbe said to him: "Pasken like this in 'Shone Halachos [=Rabbi Kelin's monumental book of Halachic responsa] and publicize it also in print as a hora'ah l'rabbim."

6. B'Chezkas Moshiach

After the Rebbe's passionate call to "do all that you can to bring Moshiach" another type of Psak Din was issued that included that the Rebbe is considered "b'chezkas Moshiach." The Rebbe related to this Psak Din too, attributing to it the shift in the approach of the Beis Din to seek amicable, peaceful solutions over war to settle disputes as seen inside.



A king has the power to decree and whatever he decrees happens. The sages, by the power of Hashem's Torah, have dominion over the world's physical reality, are the "kings" of the world and the world must align itself by their Torah-based decision. The fact that the world is now entering a state of messianic peace, is a result of such halachic rulings, some of which the Rebbe goes on to mention:

Starting from the *p'sak din* (the Halachic legal ruling) of my saintly father-in-law, the Rebbe Nesi Doreinu, that we have already completed our Divine work and service required over the course of the exile to bring the Redemption,

and we are already prepared to greet our righteous Moshiach.

There was also the *p'sak din* of Jewish rabbis and halachic authorities that the time of Redemption has arrived,

— a decision that also included the fact that the readiness of the world for the Redemption is expressed by the fact that we have seen the fulfillment of the Rambam's words, that

"a king from the house of David will arise" and if he succeeds in doing certain actions described in the Halachah, then "he is presumed (*b'chezkas*) to be Moshiach,"

ultimately reaching the time when of "he is certainly Moshiach (*b'vadai*)."

These are legal decrees "from Sinai," i.e., based on Torah, which extended into and penetrated the *parameters of the world* as well,

to such an extent that world leaders are resolving and announcing *on their own accord*

— having it confirmed "in their own courts" which are recognized by the Torah and have its force in accordance with the rule that "the law of the government is the law" regarding matters that don't interfere with the Torah's laws —

to begin a state of "they shall beat their swords into plowshares."

The Rebbe here is referencing the idea of "their own courts," in line with what he explained earlier regarding the origin of human logic being G-dly as well:

To explain: The parsha begins with the words "And these are the ordinances that you shall set before them." Rashi explains that "Before them means 'before them' - Jewish judges, and not before gentile authorities. Even when one knows that in a particular instance the secular law will parallel Jewish law, one may not judge the case before their authorities."

החל מהפסק-דין של כבוד-קדושת מורי-והמי אדמו"ר נשיא דורנו שמכבד נשקמו מעשינו נעבודתינו דמשך זמן הגלות

ומוכנים כבר לקבלת פני משיח צדקנו,

וכן הפסק-דין של הרבנים ומורי-הורא בישראל שהגיע זמן הגאולה,

"יעמד מלך מבית דוד וכו' בהזקת שהוא משיח"

ועד להמעמד ומצב ד"הרי זה משיח בנדאי"²⁰

- פסק-דין "מסיני", שנמשך וחדר גם בגדר העולם.

עד כדי כך שמנהיגי אומות-העולם²¹ מחליטים ומכריזים מדעתם

(ו"בערכאות שלהם", שיש בהם התקף ד"דינא דמלכותא דינא")

על-דבר המעמד ומצב ד"וכתתו חרבותם לאתים".

20 רמב"ם הל' מלכים ספי"א.

21 "דאף-על-גב דאינהו לא תזו מזליהו תזו" (מגילה ג, א).

4. The Bewildering Question

Seeing all this happening, strengthens an already disturbing question:

...According to all that was said above, the wonder and amazement becomes much stronger, combined with great pain and bewilderment,

pain so great that one should not go into lengthy discussion of this matter on Shabbos, as on Shabbos it is forbidden to engage in painful activity which negates the joyous spirit of Shabbos:

How is it possible that the Jewish people still find themselves in exile?!... *Ad Masai?! Until when?!...*

How is it possible that after the fulfillment of all the signs that the true and complete Redemption is coming imminently in literal form

including the event of this Friday, when even the nations of the world announced that the time has arrived to “beat their swords into plowshares,”

and yet, on this Shabbos we still find ourselves *outside* the land of Israel,

instead of being in the Holy Land and in the holy city of Jerusalem, in the Beis HaMikdash together with all Jews from all corners of the world,

sitting around a “table set and prepared for a person to eat,” upon which are set the *Livyasan*, the *Shor Habor* and the *Yayin Hameshumar!*

The term the Rebbe uses here — a “table set and prepared for a person to eat,” is one that comes from this week’s parsha (hence it being marked in quotation marks), where Chazal explain the Torah’s expression “And these are the ordinances that you shall set *before them*” as an instruction that the Torah be presented in a clear manner, like “a table set and prepared for a person to eat.”

[Incidentally, this also the source of the name of the Jewish legal code the *Shulchan Aruch* (*lit.* “the set table”), as it does just that: arrange all the necessary laws needed for Jewish living in an organized and ready-to-use manner.]

The main thing is, that we are yet to have received the notification, instruction, and gift of power to “make me a Sanctuary and I will dwell among them”

. . . על-פי האמור לעיל מתחזקת יותר הפליאה והתמיהה, ביחד עם גדל הצער והבהלה

(ועד שמצד גדל הצער אין להאריך בזה ביום השבת)

– היתכן שבני-ישראל נמצאים עדין בגלות?!... עד מתי?!...!

היתכן שלאחרי כל הסימנים על בוא הגאולה האמתית והשלימה תקף ומיד ממש,

עד להמאנע דערב שבת זה שאפלו אומות-העולם מכריזים שהגיע הזמן ד”וכתתו חרבותם לאתים”

– נמצאים אנו ביום השבת-קדש זה בחוץ לארץ.

במקום להמצא, יחד עם כל בני-ישראל מכל קצוי תבל, בארצנו הקדושה, בירושלים עיר הקדש ובבית המקדש,

מסבים ל”שליחן הערוך ומוכן לאכל לפני האדם”²², שעליו ערוכים הלוחות ושור הבר ויין המשמר!

ועוד ועקר – שעדין לא נתקבלה ההודעה והצווי ונתינת-כח ד”ועשו לי מקדש ושכנתי בתוכם”

(As per the verse from the Torah reading we will read at Minchah today), as it relates to the construction of the third Beis HaMikdash!

— The term “a gift of power” is often appended to by the Rebbe when he speaks of a directive of the Torah. The meaning is simply that an instruction coming from Hashem includes in it the empowerment to get it done, as Hashem only demands of us what we can accomplish.

This underscores the great need and urgency to greatly increase those activities which draw closer, hasten, and bring in actual reality the Redemption, imminently and immediately.

What are those activities?

First and foremost, in the matter emphasized in this week’s Torah portion — Parshas Mishpatim:

Namely, observing “Mishpatim - justice” in all the detailed laws regarding peaceful interpersonal behavior discussed in it.

In a footnote, the Rebbe quotes the Midrash (Shemos Rabbah 30:1) which explains the connection of justice to peace, saying that “through the laws of the Torah that Hashem has given the Jewish people, they quarrel with one another thus bringing them to seek justice, after which they make peace.” The Rebbe brings the commentary of the RaDaL, who explains that this perhaps means that the judges reach a compromise, which leaves both parties the ability to resolve their differences yet restoring peace.

(And obviously ensuring that the opposite, interpersonal conflicts, doesn’t happen, thus nullifying the cause of the final exile, which came because of sin’as chinam, baseless hatred).

Observing these laws brings the Redemption, as Chazal have said of the virtue of justice (*mishpat* in Hebrew), that with it Zion will be rebuilt, as is written “Zion will be redeemed with justice.”

This also applies to *tzedaka* (as the same verse continues, “and its captives through *tzedaka*”) and *gemilus chassadim* — acts of kindness,

(כפי שקוראים בתורה במנחה בנוגע לבנין בית-המקדש השלישי.)

ומזה מובן גדל הצורך וההכרח להוסיף ביקור שאת וביקור עז בהענינים שמקריבים ומזרזים ומביאים בפעל ממש את הגאולה תכף ומיד ממש.

ולכל לראש - בהענין המדגש בפרשת משפטים:

“משפטים” - פרטי הדינים בין אדם לחברו מתוך שלום²³

(ופשיטא שלילת הפכו, בטול סבת הגלות האחרון²⁴),

שעל-ידי-זה באה הגאולה, כמאמר-חז”ל²⁵ במעלת המשפט שבו ציון נבנית, שנאמר²⁶ “ציון במשפט תפדה”

וכן צדקה (“ושביה בצדקה”²⁶) וגמילות חסדים,²⁷

22 פרש"י ריש פרשתנו.

23 ראה שמו"ר ריש פרשתנו (פ"ל, א): “באין לידי משפט והם עושין שלום”. ובחדושי הרד"ל שם: “אפשר רצונו-לומר על-ידי פשרה, וכמו-שכתוב בסנהדרין (ו, ב) איזהו משפט שלום זה הבצוע”.

24 ראה יומא ט, ב.

25 שמו"ר שם, טו.

26 ישעי' א, כו.

Featured Footnote: Tzedaka Now Got Easier

27. This call to increase in tzedakah includes influencing non-Jews as well to be involved in charitable acts, especially that after the heads-of-state have made resolutions to save in military spending,

it has become easier to accomplish that they add in charitable causes, benefiting both gentiles and Jews.

27 כולל גם הפעלה על אומות-העולם לעסק בצדקה, ובפרט לאחר החלטת מנהיגי המדינות על-דבר חסכון בהוצאות הכספיות לצרכי גשק,

אזי נקל יותר לפעל שיוסיפו בפעולות של צדקה, הן בנוגע לאומות-העולם, והן בנוגע לבני-ישראל.

which includes offering free loans to fellow Jews. This is also a theme **explained in this parasha**, in the verse “**If you will lend money to any of my people that is poor,**”

כַּמְפֹּרֶשׁ בְּפָרְשַׁתְנוּ 28 “אִם כֶּסֶף תִּלְוֶה אֶת עַמִּי אֶת הָעֲנִי,”

gemilus chassadim in fact being **greater than tzedaka**, as the Gemara says that “**acts of loving kindness are greater than charity.**”

”גְּדוּלָה גְּמִילוֹת חֲסָדִים יוֹתֵר מִן הַצְּדָקָה” 29,

One reason being that “Charity is given to the poor, while acts of kindness are performed both for the poor and for the rich.” Additionally, helping someone with a loan keeps him from going under in the first place so he can retain his dignity, whereas *tzedaka* is given after someone has fallen and naturally, is far less dignified. (See Rashi on Vayikra 25:35)

5. Bava Basra: A Moshiach-filled Tractate

The Rebbe goes on to dedicate a substantial portion of the talk to the Talmudic tractate Bava Basra which contains sections of the Oral Law explaining the themes discussed in the Written Law in Parshas Mishpatim:

The connection between *tzedaka* and Moshiach is **further explained in the sugya (the relevant section) of tractate Bava Basra — which contains the explanation of Parashas Mishpatim in the Oral Torah — listing various details of the mitzvah of tzedaka,**

וְכַמְבָּאֵר גַּם בְּהַסוּגָא בְּבָבָא בְּתָרָא 30 (“פירושה” של פְּרֻשַׁת מִשְׁפָּטִים בְּתוֹרָה-שְׁבַע־לֶפֶה) פְּרֻשֵׁי הָעֲנִינִים דְּמִצְוַת צְדָקָה,

among the fundamental teachings there is the statement “Great is tzedaka for it brings close the Redemption,”

וּמַהֲעֵקֶר, ”גְּדוּלָה 31 צְדָקָה שְׁמִקְרַבֶּת אֶת הַגְּאוּלָּה,

- 28 כב, כד.
- 29 סוכה מט, ב.
- 30 ח, א ואילך.
- 31 יו"ד, א.
- 32 ישעי' נו, א.

Behind the Scenes: The Rebbe Answered the Bochorim at the Farbrengen...

Inside, the Rebbe mentions the “*sugya* in Bava Basra” in connection to *tzedaka* and Moshiach. In the full sicha, the Rebbe discussed much more about this mesechta, the reason being that – as mentioned inside – it contains the *Torah Sheb'al Peh* of what’s discussed in Parashas Mishpatim.

To be sure, all three Bava’s explain passages from the parasha and — as the Rebbe quoted from the Zohar at the Farbrengen — are hinted in the parasha, but Bava Basra has a special connection to Moshiach and to the idea that even *Mishpatim* — logical mitzvos — are “from Sinai,” which can be seen in the recent events.

It is noteworthy to mention an incident that happened around those days at the Yeshiva in 770.

A group of bochorim learning at the central Yeshiva in 770 that year, were very much inspired by months of the Rebbe speaking about Moshiach in such a vividly imminent way, that they came along to the *hanhala* (the yeshiva’s administration), requesting

that instead of learning Bava Basra as the year’s *masechta*, they should be learning Zevachim – a tractate that discusses the laws of sacrifices in the Beis HaMikdash soon to be built.

The *hanhala* refused to change the curriculum, and the bochorim naturally felt flustered.

Around that time, the Rebbe said this sicha and showed these bochorim that one needs not look far to find Moshiach; it’s *everywhere* in the Torah. It can be easily found even in parts which at first glance seem to be dealing with the nitty-gritty details of galus-life, like business and partnerships. These laws too contain much of what there is to be studied about Moshiach.

To paraphrase the Rambam’s words about why there’s no need to point out where Moshiach is mentioned in the books of the Nevi’im because “all the books are filled with these ideas,” we can say that “all the tractates of the Gemara are filled with this idea”...

(As heard from Rabbi Avrohom Mann, then a bochor learning in 770)

the source being the scriptural verse, “Thus says the L-rd, keep judgment and do tzedaka, for my salvation is near to come and my righteousness to be revealed” — implying that “my salvation is near to come” through “keeping judgment and doing tzedaka.”

To say the above using the terminology of the beginning of tractate Bava Basra:

The tractate’s first Mishna teaches that “Partners who wished to make a partition in a jointly owned courtyard, build the wall for the partition in the middle.” The Mishna goes on to discuss the materials to be used: “In a place where it is customary to build such a wall with non-chiseled stone (*gevil*), or chiseled stone (*gazis*) ... they build the wall with that material.”

The Rebbe highlights parts of this Mishna, connecting them to the idea that peaceful just behavior brings Moshiach:

“Partners who wished” alludes to the requirement that inter-personal conduct should be in a manner of “two partners,” each desiring for the benefit of the other partner.

(This is required especially now, when even non-Jewish world leaders have announced their resolution concerning unity and mutual cooperation.)

This leads to another statement on the Mishna, “they build the wall of *gazis* — chiseled stone,” which, we may say, alludes to causing the building of the Beis HaMikdash, as hinted in the Gemara’s further explanation of this Mishna.

This is hinted in the Gemara’s further explanation of this Mishna, commenting that the word “*gazis*” means planed stones,

citing a verse describing the stones used for the construction of the first Beis HaMikdash: “All these were of costly stones, according to the measures of *gazis* — chiseled stones.”

The Talmudic discussion then continues to discuss the advantage of the second Beis HaMikdash in both structure (which was much larger) and in years (it stood for 420 years, ten more than the first)

citing what is written “The glory of this latter house shall be greater than that of the former.”

This verse comes from a prophecy to Chaggai (2:9), given at the start of the Second Beis HaMikdash period. The prophet tells those people who saw the first temple in its full glory and were dismayed by the second’s lack of grandeur, that ultimately “the glory of this latter house shall be greater than that of the former,” if only the Jewish people will uphold the Torah and keep peace between each other (see commentaries of the Ibn Ezra and Malbim on this verse).

שְׁנֵאמַר³² כֹּה אָמַר ה' שִׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה כִּי קְרוּבָה יְשׁוּעָתִי לְבוֹא וְצְדָקָתִי לְהַגְלוֹת׃

וּבְלִשׁוֹן הַתְּחִלָּת מִסְכַּת בְּבֵא בְתָרָא:

“הַשְּׂתֵפִין שְׂרָצוּ” - שֶׁהֵנְהִיגָה וְהֵיחֵס שְׂבִין אָדָם לְחִבְרוֹ הִיא בְּאִפְּן שֶׁל ב' שְׂתֵפִין שְׂכָל אֶחָד רוֹצֵה בְּטוֹבָתוֹ שֶׁל הַשְּׂתֵפִי הַשֵּׁנִי

(בְּמִכָּל-שָׂכָן וְקָל-וְחָמָר מִהַחֲלִטָּה וְהַכְרֹזָה מִנְהִיגֵי אֲמוֹת-הָעוֹלָם עַל-דִּבְרֵי הָאֲחֵדוּת וְהַשְּׂתֵפוּת הַהִדְדִּית בֵּינֵיהֶם),

וְעַל-יְדֵי-זֶה “בּוֹנִין אֶת הַכֶּתֶל .. גְּזִית” - דִּישׁ לֹאמַר, שֶׁרוֹמְזוֹ עַל בְּנִין בֵּית-הַמִּקְדָּשׁ, כִּהְמִשְׁךְ הַסּוּגָא

כִּהְמִשְׁךְ הַסּוּגָא “גְּזִית אֲבָנֵי דְמִשְׁפָּא,

דְּכַתִּיב כָּל אֵלֶּה אֲבָנִים יִקְרָת כַּמְדַּת גְּזִית׃”

וּבִהְמִשְׁךְ לְזֶה מְדַבֵּר אוֹדוֹת מַעֲלַת בֵּית הַמִּקְדָּשׁ הַשֵּׁנִי “בְּבִנְיָן .. בְּשָׁנִים׃”

“דְּכַתִּיב גְּדוֹל יְהִי כְבוֹד הַבַּיִת הַזֶּה הָאֲחֵרוֹן מִן הָרִאשׁוֹן”

33) ראה אלשיך עה"פ. של"ה ט, א. ועוד.

34) כה, ב-ג.

35) ראה לקו"ש חכ"א ע' 153, ובהנסמן שם.

36) ליתן כפי נדבת לבם הטהור להקרון גמילות-חסדים, שבמוצאי שבת קדש זה נערכת מלנה מלקה לטובת הקרון (המו"ל).

37) ראה תענית ח, ב. שו"ע או"ח סו"ס תקעא.

38) סידור האריז"ל במקומו. ועוד.

39) ראה לעיל אות נט.

This prophecy was indeed fulfilled *in part* later with Herod's renovation of the Beis HaMikdash (of which Chazal say that "he who hasn't seen the building of Hurdus, hasn't seen a beautiful building in his life"), and it ultimately stood for ten years more. However,

the Zohar explains that this verse speaks - שפסוק זה קאי גם (ובעקר) על בית-
 also — primarily in fact — of the *third* Beis המקדש השלישי, כמבאר בזהר. {
 HaMikdash, based on the usage of the word
 "the last," rather than "the second."

The Zohar explains that the "greatness" of "the latter house" will be achieved because "the earlier one was built by man, and this one by the Holy One blessed be He." This prophecy could have happened already at the time of the Second Beis Hamikdash, indeed making it "the last" and eternal one, but for various reasons the Jewish people were unworthy of the Redemption coming then which leaves the complete fulfillment of the prophecy to happen speedily at the building of the third Beis HaMikdash, as the Zohar says.

6. A Melave Malka With Moshiach Himself

The Rebbe went on to speak about the annual Melave Malka to benefit the Shomrei Shabbos Free-Loan Society which took place each year on the Motzaei Shabbos of Parashas Mishpatim. Over the years, it became a tradition that the annual Melave Malka was announced at the Rebbe's Farbrengen by its chairman. Prior to the announcement, the Rebbe spoke shortly about the Melave Malka, asking that people contribute to this free-loan fund, adding that

The main thing is that the decision alone to תביא תכף את השכר,³⁷ {ועוד והוא העקר,} שהחלטתה על זה³⁶
 do so, should suffice to bring about the reward
 for it,

the ultimate reward being תביא הגאולה, תכף ומיד ממש,
 bringing about the
 Redemption immediately and literally.

Recurring Themes: "Teikef umiyad mamash" — Not even 15 Seconds

"*Teikef umiyad mamash*" is a frequently-used phrase of the Rebbe to describe how fast we hope for him to come. In Talmudic and Halachic literature, we find an interesting discussion as to the definition of these terms.

Miyad: The Beraisa (Taanis 19b) teaches that "if they have no water to drink, they sound the alarm (i.e. conduct special prayers) over them *miyad* — immediately." The Gemara asks: What is the meaning of 'immediately'? and answers that "It is Monday, Thursday, and Monday" of the week in which the Beis Din became aware of the crisis, but not necessarily on the very day that it became evident.

The Rebbe cites this Gemara (see *Likkutei Pirushim* on *Iggerses HaTeshuvah* p. 141) to explain why the Alter Rebbe in *Iggerses HaTeshuvah* Chapter 11, adds that Hashem is "gracious and merciful and abundantly forgiving *teikef umiyad* when one entreats Him for forgiveness and atonement." If it were only *miyad*, the forgiveness can be delayed by several days — to the

next Monday or Thursday perhaps...

Teikef: *Teikef* means "in close proximity". But how close is close?

"There are three *tekifos* — three things that should immediately follow each other: Immediately following placing hands on the head of a sacrifice, is its slaughter; immediately following the blessing of redemption recited after Shema, is the *Amida* prayer; and immediately following the washing of the hands, is the blessing" (Brachos 42a). Tosafos in Sotah (39a) proves that the proximity between the washing and the blessing should be no longer than the time it takes to walk twenty-two *amos* — somewhere between 12 and 15 seconds.

Mamash: Even the minimal amount of time of *teikef* is too long for Moshiach to come; the Rebbe adds *mamash*, which we perhaps can understand to mean as a form of *teikef* which is in such close proximity to this moment that there virtually is not even a second in between!

And then, the *Melave Malka* — a customary meal conducted after Shabbos connected to Moshiach, as alluded to by the Arizal calling it “the feast of David, the King Moshiach” —

will be attended by *Nesi Doreinu*, our righteous Moshiach himself, taking the lead,

at the feast taking place in our Holy Land, in Jerusalem the holy city, and in the third Beis HaMikdash.

May it be His Hashem’s will — this being the main thing — that the true and complete Redemption through our righteous Moshiach should come in actual reality, *teikef umiyad mamash* — imminently and immediately,

Teikef umiyad mamash is a frequently-used phrase of the Rebbe to describe how urgently we need Moshiach and how fast we hope for him to come. The first two words (*teikef umiyad*) describe levels of immediacy. *Mamash*, a derivative of the Hebrew word *mishush* — touching, means the we want the Redemption literally and tangibly, so much so that we can actually “touch” it with our physical fingers and not grasp it only as a conceptual idea.

Here, the Rebbe reveals a deeper dimension of the phrases *miyad* and *mamash*:

May this all happen to us in actuality, and immediately so, with all the explanations of “*miyad*,”

[also including the way the word *miyad* contains an acronym that encompasses — in a general way — all the generations of the Jewish people,

starting with *משה* — *Moshe Rabbeinu*, continuing with *ישראל* — *Yisroel* (the name of the Baal Shem Tov, founder of Chassidus) and ending with *דוד* — *Dovid*, referring here to the King Moshiach, the first letter of each of these three names making up the word *מיד*].

In a footnote, the Rebbe adds an additional acronym of *miyad*, one of particular interest to us:

148) Approaching it in even greater specificity, another interpretation of *miyad* emerges — one that applies to our generation:

The acronym of *miyad* alludes to the three periods of leadership connected to my sainted father-in-law, the Rebbe and leader of our generation, as was explained at an earlier farbren-gen — see chapters 58 and 64 of this book.

The acronym starts from the period closest to us, that of *Moshiach* (“*Menachem is his name*”) alluded to by the letter *mem*,

שאז תעריך המלכה מלכה, “סעודתא דדוד מלכא משיחא”³⁸,

בהשתתפותו של גשיא דורנו משיח צדקנו בראשנו,

בארצנו הקדושה, בירושלים עיר הקדש ובבית המקדש השלישי.

. . . ויהי רצון והוא העקר - שהגאולה האמתית והשלימה על-ידי משיח צדקנו תבוא בפעל ממש תכף ומיד ממש

{כן תהיה לנו בפעל ממש, ותיכף ומיד ממש} עם כל הפרושים שב”מיד”

[כולל גם הראשי-תבות דקללות הדורות

משה ישראל (הבעל-שם-טוב) דוד (מלכא משיחא)]

148) ובפרטיות יותר בנוגע לדורנו זה

- שבראשי-תבות ד”מיד” נרמזים ג’ התקופות השייכות לכבוד-קדשת מורי-וחמי אדמו”ר גשיא דורנו,

ועל סדר הקרבה אלינו - משיח (מנחם שמו).

then the previous period, which is alluded to by the letter *yud* which is the first letter of both of the Previous Rebbe's names **Yosef Yitzchak**,

יוסף יצחק,

and the first period of the Previous Rebbe's leadership, in the lifetime of his father the Rebbe Rashab, **whose second name Dovber starts with a letter dalet, forming again the word** מיד.

דובער (שמו השני של כבוד-קדשת אדמו"ר נשמתו-עדן).

In the text of the sicha, the Rebbe returns to the next word in this phrase — *mamash*:

Moshiach should come *mamash* — literally, with **all the explanations of “*mamash*,”**

וכל הפרושים שב"ממש",

above all, the literal meaning of “*mamash*” — that the Redemption should come immediately and in actual reality — *mamash, mamash, mamash!*

ולכל לראש מיד ממש בפשוטו, ממש ממש ממש.



נדפס ע"י הורי החתך והכלה שיחיו לזכותם ולזכות משפחתם שיחיו
ולחיזוק ההתקשרות לכ"ק אדמו"ר מלך המשיח
מהרה יגלה אכי"ר



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

