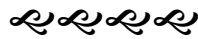


*Long Live our Master, Teacher and
Rebbe King Moshiach Forever!*



Highlights

from the Sichos of

Dvar

Malchus

5751-2

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B”H

Long Live our Master, Teacher and Rebbe King Moshiach Forever

Preface

In accordance with the instructions of the Rebbe Melech HaMoshiach Shlita to lear matters of Moshiach and Redemption, we hereby present a collection of highlights from the Sichos of Dvar Malchus – selected points from these Sichos, adapted and simplified, including important conclusions to be drawn from the Sichos. These highlights appeared originally in the Dvar Malchus section of Tambourines Magazine.

We are printing this in connection with the printing of a complete Translation of these Addresses, including the footnotes (which originally appeared in Hebrew and Yiddish, edited by the Rebbe Melech HaMoshiach Shlita), which we printed one volume (Devorim – Shoftim, 5751) as of now, and in the process of printing the more in the near future, with the help of Hashem.

Much appreciation to Hatamim Eitan Corenblum for his help in the printing of this book.

The addresses of Dvar Malchus 5751-5752 are unique in that they show us how the ultimate Redemption through our Righteous Moshiach is currently unfolding, and guide us in how to fulfill the Torah and Commandments, on a truly high level to befit this special era.

Immediately Hashem shall open our eyes to see “the king in his glory” – the Rebbe King Moshiach Shlita, Now!

Rabbi E.Y. & I Benyaminson

Vayikra

Rosh Chodesh Nissan on Shabbos – Three Sifrei Torah

In the year 5751 (1991), Rosh Chodesh Nissan was on Shabbos. This is very significant because on such a day we take out three Sifrei Torah – which we rarely have occasion to do. Even more significant is the fact that the portions that we read in each of the three Sifrei Torah all have to do with Rosh Chodesh Nissan.

In the first Sefer Torah, we read Parshas Vayikra, which was said on Rosh Chodesh Nissan and whose events occurred on Rosh Chodesh Nissan. In the second Sefer Torah we read about Rosh Chodesh, and in the third Sefer Torah we read “Parshas Hachodesh” (one of the four special Parshahs that we read at this time of year) – about the Mitzvah of sanctifying the new moon, starting with Rosh Chodesh Nissan.

Nissan – Miraculous Service of Hashem

Taking out three Sifrei Torah gives us extra strength in our Service of Hashem (three represents strength). The only day that we take out three Sifrei Torah *every year* is on Simchas Torah. This gives us extra strength in our regular Service of Hashem, within the limits of nature. In contrast, taking out three Sifrei Torah on Rosh Chodesh Nissan is only done in certain years – when Rosh Chodesh Nissan comes out on Shabbos. This gives us extra strength in our “miraculous” Service of Hashem, when we transcend the limits of nature. The name of the month – Nissan – means “miracles”. We bring down this miraculous and unlimited way of serving Hashem into the world, uniting the person and the world with Hashem. This is the idea of a Mitzvah, and the first Mitzvah given to the Jewish People is the Mitzvah of sanctifying the new moon – starting on Rosh Chodesh Nissan of the year that the Jews left

Egypt.

Three Levels of Miraculous, Unlimited Service of Hashem

The idea of serving Hashem in a miraculous, unlimited way is expressed in the portions that we read in each of the three Sifrei Torah.

In the third Sefer Torah – where we read about sanctifying the new moon: Our Sages explain that when Hashem chose the Jewish People, He made them a “Rosh Chodesh of Geulah” – Rosh Chodesh Nissan. Geulah is freedom from limitations, to serve Hashem in an unlimited way. This portion also speaks about the Pesach sacrifice, called “Pesach” because it means “skipping over” (or “Passover”). This represents serving Hashem in a way in which we “skip over” limitations.

In the second Sefer Torah – where we read about Rosh Chodesh: “Chodesh” means “new” – adding new greatness to our Service of Hashem. The months are according to the moon, which grows from day to day; so too we should grow in our Service of Hashem. Rosh Chodesh coming out on Shabbos represents the unification of the regular and miraculous ways of serving Hashem – the constant adding and progressing (represented by Rosh Chodesh and the constantly-changing moon) is drawn down and affects the regular Service of Hashem (represented by Shabbos, the culmination of the days of the week, which are according to the unchanging sun).

In the first Sefer Torah – where we read Parshas Vayikra: In Parshas Vayikra, Hashem calls to Moshe, and this represents the revelation of Hashem in the ultimate Redemption. Later in the Parshah we learn that we must bring each sacrifice with salt. This teaches us that the miraculous way of serving Hashem, like the great revelation of the Redemption, should become regular and eternal – just as salt is eternal (and preserves food).

These three portions represent three levels in serving Hashem in a miraculous way:

- 1) The general idea of unlimited, miraculous Service of Hashem (Parshas Hachodesh).
- 2) The effect of the miraculous Service on the regular Service (Rosh Chodesh).
- 3) The miraculous Service becoming regular and eternal (Parshas Vayikra).

Extra, Miraculous Study and Tzedakah Starting from Rosh Chodesh Nissan

We should begin to study the laws of Pesach thirty days before Pesach. Starting from Rosh Chodesh Nissan, we should add in this, in a miraculous and unlimited way – as befits the miraculous month of Nissan.

We should also give people what they need for Pesach, starting from thirty days before, and adding in a miraculous and unlimited way starting from Rosh Chodesh Nissan.

The Power from the Leader of the Generation

Our good resolution to add in Service of Hashem – especially in learning the laws of Pesach and giving people what they need for Pesach – in a miraculous, unlimited way, should bring Hashem to immediately act miraculously and bring the true and complete Redemption, when we will observe all the laws of Pesach in the most perfect way, beginning with the Pesach sacrifice in the third Bais Hamikdash.

Tzav

Shabbos Hagadol: The Beginning of the Redemption from Egypt

The Shabbos before Pesach is referred to as Shabbos Hagadol. The reason for this is that a great miracle happened on the Shabbos before the Jewish people left Egypt, the miracle of the “the Egyptians were smote by their firstborns.” This indeed “was the beginning of the Redemption from Egypt.” Why is this miracle more significant than the prior miracles in Egypt to the extent that it is the beginning of the Redemption from Egypt?

Permanent Revelation of Hashem in the World, Through the Moshe of the Generation

The Torah places great emphasis on the fact that Moshe, the leader of the Jewish people, redeemed us from Egypt. In fact, Moshe and the redemption are intrinsically related to each other. Moreover, Moshe gives the power even for the ultimate Geulah (Redemption) through Moshiach.

Geulah is when G-dliness is drawn into the world in a permanent fashion (eternally) and in a clearly manifested way. This is why the redemption from Egypt came about through open miracles, which clearly reveal the power of Hashem, Who is all capable. This gives us freedom from servitude to nature (which hides G-dliness). This was brought in the world in a more permanent way with the building of the Mishkan, and in an even more permanent way with the building of the first and second Beis Hamikdash. This will reach ultimate perfection with the building of the third Beis Hamikdash – an eternal edifice, when the entire world will know Hashem.

In order for G-dliness to be clearly manifested in the world in a permanent way, there has to be a level of G-dliness that transcends the limitations of the world, and at the same

time this great revelation should be accepted in the world in an internal fashion. This is accomplished through the fact that the Jewish people are superficially similar to the non-Jew and nothing openly pushes them to do Torah and Mitzvos. Therefore, the fulfillment of Torah and Mitzvos is from their own initiative, bringing G-dliness into the world in an internal way. For had there been some amount of force pushing one to do Torah and Mitzvos, the physicality of the world itself (from its own perspective) wouldn't really be "interested" in doing the will of Hashem (it would only be superficial), and therefore there is room for the opposite conduct. However, when the physicality of the world itself realizes that it should serve Hashem, the G-dly revelation is permanent.

The power for this is brought about by Moshe who is on one hand a physical person, a soul in a body in this physical world (superficially, a regular person like all other people) and together with this "a G-dly man." Therefore, we see the concept of eternity in Moshe – in every generation there is a "Moshe of the generation" who embodies the soul of Moshe. Now, because Moshe accomplishes a permanent dwelling for Hashem in the world, it is understood that it is not sufficient to only draw G-dliness into the mundane aspects of the world; rather he must also affect the negative things – that there be no opposition to G-dliness.

Indeed, we find this phenomenon a few months after the birth of Moshe. Moshe was placed at the edge of the Nile river – the idol of the Egyptians – and specifically Basyah – the *daughter of Pharaoh* – nullified the idol and moreover, took Moshe away from the place of the idol. This phenomenon will reach ultimate perfection in the true and complete Redemption when Hashem will remove the spirit of impurity from the world.

With this, we can understand the significance of the miracle of "the Egyptians were smote by their firstborns". This miracle expresses the fact that even the Egyptians themselves realized that they should do the right thing and smite a "land full of idols". This indeed "was the beginning of the Redemption

from Egypt”.

The Connection to Parshas Tzav: Eternal Fulfillment of Hashem’s Commandments

This is also connected to the Parshah of Tzav. “Tzav” means “command”. (In this Parshah,

Hashem tells Moshe to command the Kohanim regarding the laws of the “Olah” sacrifice, which must be completely burned – unlike other sacrifices which are partly burned, leaving the rest for the Kohanim to eat. Rashi explains: Because the Kohanim “lose out”, so to speak, when they bring this sacrifice, Hashem tells Moshe to “command” them regarding its laws.) Hashem uses the strong word “command” (rather than “tell” or a similar word) in order to ensure that they will keep these laws, both immediately (at the time the command was given) and continuing throughout the generations.

Rashi’s explanation on this verse teaches us a lesson which we can apply to all of Hashem’s commandments:

When Hashem commands us to do something, He also gives us the strength and ability to do it – both “immediately” and “throughout the generations”.

“Immediately” means that Hashem removes all obstacles to performing His commandments, because the Jew becomes completely involved in fulfilling Hashem’s will – this becomes his whole life.

“Throughout the generations” means that we continue performing Hashem’s commandments forever, for all generations. When even the third generation (grandchildren) lead a life according to the Torah, the fulfilling of Hashem’s will becomes eternal, because three is a number which represents eternal strength.

Miracles in Our Time

This has special relation to our time. In the year 5751

(1991) before Pesach, the enemy of the Jewish people (Sadam) actually freed many captives in a good manner. And the wars in the Arabian countries are among the signs of the coming of Moshiach as related in the Yalkut Shimoni (Yeshayah, 499). The Rebbe King Moshiach Shlita announced in this address (as well as in many others): “have no fear; the time of your Redemption has arrived”. As the words of above-mentioned Yalkut Shimoni – the King Moshiach announces, “humble ones, the time of your Redemption has arrived”.

Instructions for Us Now

Seeing these open miracles should arouse us to do our G-dly Service in a miraculous manner – to ascend to a most lofty level of Torah study and fulfillment of the Mitzvos in a scrupulous manner. We should be completely given over to Hashem’s will, and likewise influence other Jews through spreading Torah and Mitzvos and the wellsprings of Chassidus, as well as the seven Mitzvos to the Bnei Noach. The eleventh of Nissan (the birthday of the Rebbe King Moshiach Shlita) is an especially auspicious time for this. We should place effort in giving the necessities for Pesach to those who need them.

May it be the will of Hashem that His Divine Presence rest in the work of our hands – our Service and actions throughout the time of exile – ushering in the eternal Redemption, with the third and eternal Bais Hamikdash (Holy Temple), *literally* immediately.

Yud-Alef Nissan

Hashem's Blessing

Before this Sicha, the Chassidim blessed the Rebbe King Moshiach Shlita for his Majesty's birthday, and one of the Rabbis, a Kohen, said the Bircas Kohanim.

Hashem blesses those who bless. Hashem's blessing is unlimited, and at the same time reaches every Jew, giving everyone blessings in everything that they need.

A blessing must combine two aspects: it must come from a place above the limitations of the one being blessed, and at the same time must be drawn down internally into the one being blessed, according to his personal needs.

Moshe Draws Down the Blessings to the Jewish People

On Yud-Alef Nissan 5751 (1991), we began to say chapter 90 – the Hebrew letter “Tzadik” – in Tehillim. (This is according to the custom to say the chapter in Tehillim corresponding to one's age, and that year the Rebbe King Moshiach Shlita entered his Majesty's ninetieth year. Everyone says the chapter of Tehillim corresponding to the age of the Rebbe King Moshiach Shlita, as his Majesty is the leader of all the Jewish People.)

Chapter 90 in Tehillim is the blessing of Moshe to the Jewish People that Hashem should dwell in the Mishkan. Moshe combines both necessary aspects of a blessing – he is a “man of Elokim” so he can elicit blessings from Hashem, and yet is still a human so he can bring the blessings down to be internalized by the Jewish People. Every Jew has a “Moshe” within him, enabling him to internally receive the highest blessings.

Moshe blessed the Jewish People that Hashem should make our work established and permanent. This includes both

our work in spiritual matters – the G-dly aspect of the Moshe in every Jew, as well as our work in refining the physical world – the human aspect of the Moshe in every Jew.

Fulfilling Our Mission

Through our work of revealing the light of the soul in the body, we reveal that the body is a vessel for the soul's light, and we also reveal the body's own greatness. Then we are also able to reveal that the world is a vessel for G-dliness, through using physical things for Torah and Mitzvos – making the world a home for Hashem to dwell in.

With the power that we receive from the leader of the generation, we reveal that we are emissaries – Shluchim – of Hashem, by using all our abilities in fulfilling Hashem's mission: learning both the revealed part of Torah and Chassidus, including and especially Halachos such as the Rambam's book, and doing the Mitzvos in a beautiful way. We also affect the world, using it to fulfill Hashem's mission. The numerical value of "Shaliach" (emissary) plus ten is "Moshiach" – when each Shaliach, every Jew fulfills Hashem's mission, using all of his ten soul-powers (the ten Sefiros), this brings the revelation of Moshiach, when Moshe's blessing will be fulfilled – that Hashem's Presence will be revealed.

The Significance of the Year, the Month and the Day

The year 5751 was called a year in which Hashem will show us wonders (using the Hebrew letters representing the number "5751" as an acronym). There were many wondrous events in that year, both on a global scale and in peoples' personal lives. Moreover, they were visible wonders, which Hashem clearly *showed* to us. This showing of wonders will reach a point when we will be able to see Hashem Himself, and then we will truly see that everything, both nature and miracles, are wonders of Hashem.

This is especially emphasized in Nissan, the month of

the greatest miracles, like the wonders of the ultimate Redemption, which are wondrous even compared to the wonders of the exodus from Egypt. The eleventh of Nissan (the birthday of the Rebbe King Moshiach Shlita) is when the leader of the tribe of Asher brought his offering in the Mishkan (as we say in the “Nasi” of the day). Asher was blessed to “give king’s delicacies”.

Every Jew is blessed – already in the last moments of exile – with “king’s delicacies”, symbolizing ultimate pleasure physically and spiritually, including pleasure in the Service of Hashem. Every Jew receives “king’s delicacies” because every Jew is the child of Hashem, the King of kings.

Actions to Bring About the Ultimate Wonders and Revelation of Hashem

We should add in learning Torah, especially Chassidus, and doing Mitzvos in a beautiful manner – in an unlimited way, to constantly ascend even higher than the miraculous way of serving Hashem that we have already done. This causes Hashem to reveal Himself, and to show us wonders – from showing us that what has happened to us already was wonders, to the wonders of the true and complete Redemption, to even greater and ever-increasing wonders.

Through becoming Shluchim to do the Mitzvah of giving Tzedakah, using the ten powers of the soul, we bring Moshiach. Then the blessing of Moshe will be perfectly fulfilled, with the ultimate revelation of Hashem’s Presence in the third Bais Hamikdash.

The Rebbe King Moshiach Shlita made everyone present a Shaliach to give Tzedakah, by distributing a dollar bill for each person to give (or to save and give a different dollar) to Tzedakah.

Erev Pesach I

The Rebbe King Moshiach Shlita said this Sicha after the Selling of the Chametz.

Constant Blessings, Like the Constant Dew

It should be a Kosher and happy Pesach, and Pesach should be drawn down into the entire year – all the blessings should continue forever. This is similar to dew, which we praise Hashem for starting on the first day of Pesach, because dew falls everyday and is never held back. So too all the blessings in revealed good should come down to the Jewish People always, never being held back.

The Main Blessing: the Imminent True and Complete Redemption

The main blessing is the true and complete Redemption, which is eternal – like dew – with no exile after it.

Immediately we should hear the Shofar of Moshiach, after we hear Eliyahu Hanavi announcing that the Redemption has *already come*. It says that when Moshiach comes, he stands on the roof of the Bais Hamikdash and announces, “humble ones, the time of your Redemption has arrived!” (770 Bais Moshiach, the Mikdash in the time of exile, is considered the “roof” of the Bais Hamikdash, from where the Rebbe King Moshiach Shlita announces that the time of the Redemption has arrived! See Kuntres Bais Rabbeinu Shebibavel.)

From Speech to Action

The main thing is that the *speaking* about Pesach should be drawn into action immediately – bringing the actual Korban Pesach in the third Bais Hamikdash!

Erev Pesach II

Pesach Beginning on Shabbos and in Parshas Shemini

This year (as in 5751-1991, the year in which the Rebbe King Moshiach Shlita said this Sichah) is special in that Pesach is on Shabbos and in Parshas Shemini. (We learn Parshas Shemini in the Chitas of the day throughout Pesach, and read part of Parshas Shemini in the Torah at Minchah on the Shabbosos of Pesach, as well as at other times during these weeks.) When Pesach begins on Shabbos, it receives a special blessing from Shabbos Hagadol (the Shabbos before Pesach) – even more than the blessing from Shabbos Hagadol when Pesach begins on a different day of the week, because both days have something in common; they are both Shabbos.

A High Level of G-dliness, Permeating and Elevating the World

Pesach beginning on Shabbos, the special blessing from Shabbos Hagadol and Parshas Shemini all express one idea: the unification of a high level of G-dliness and the physical world.

Shabbos represents the world; Shabbos perfected the created world. Pesach represents a level of Hashem that is above the world – redemption from the limitations of the world and “skipping over” (Passover) to reach above the world. Pesach coming out on Shabbos represents drawing down the high level of G-dliness represented by Pesach into the world represented by Shabbos. This way, not only do we leave the limitations of the world and ascend above the world, but we elevate the world itself to a level above its limitations.

On Shabbos Hagadol, there was a great miracle that the Egyptian firstborns themselves smote their fellow Egyptians. This represents transforming *nature itself* (the

Egyptians themselves). This idea is the blessing that Pesach receives from Shabbos Hagadol, and it is especially revealed when Pesach comes out on Shabbos, because Pesach coming out on Shabbos also emphasizes the unification of the level above the world and the world.

Parshas Shemini also expresses this idea. “Shemini” means “eighth” and *eight* represents a level *above* the world, which was created in *seven* days. The number eight represents redemption – freedom from the limitations of the world. For example, the eighth day of Pesach is especially connected to the Redemption through Moshiach. At the same time, “Shemini” also comes from the same root as “Shuman”, which means “fat”. Just as fat fully permeates things that it comes in contact with (Vaseline on chapped lips, deepfried foods...), so too the level above the world permeates the world itself.

“Skipping Over” Even Higher than the Perfection of Tzaddikim

Shabbos represents the Service of the Tzaddikim. Just as Shabbos represents the perfection of the world, the Tzaddik is perfect. Pesach represents the Service of the Baalei Teshuvah. Just as Pesach means “skipping over”, the Baal Teshuvah “skips over” to a level above the perfection of the world, reaching a place that even a Tzaddik cannot reach.

Shabbos coming out on Pesach emphasizes the unification of the Service of Tzaddikim and the Service of Baalei Teshuvah. This is accomplished by Moshiach, who “comes to cause the Tzaddikim to do Teshuvah”. Even after reaching the perfection of a Tzaddik, we must also do Teshuvah the Service which reaches above the confines of the world.

On Erev Pesach afternoon, we read the Order of the Korban Pesach, which ends by saying that if the lamb was found to be unfit, one must bring a different one in order to fulfill the obligation. The deeper meaning of this is that even

when we have reached the perfection of a Tzaddik, and even when we have “skipped over” to a higher level, we must “skip over” in an even greater and completely different way than before. And this “skipping over” above the world should permeate the world – as especially emphasized when the Korban *Pesach* is brought on Erev *Shabbos*, like in this year.

Pesach in the Third Bais Hamikdash, Immediately

Pesach should not only remain in the realms of thought and speech, which are above the world, but should come down into physical action – through the immediate true and complete Redemption through Moshiach, when we will *actually* bring the Korban Pesach.

Especially through adding in Tzedakah, which “brings the Redemption close”, the true and complete Redemption through Moshiach will actually come, and we will celebrate Pesach in the third Bais Hamikdash!

[The Rebbe King Moshiach Shlita gave each person a dollar bill to give (or to save and give a different dollar) to Tzedakah.]

We should go up to the third Bais Hamikdash. We should read the Haggadah, especially the three central things of Pesach, Matzah and Maror, in the *third* Bais Hamikdash, which will be rebuilt immediately!

Acharon Shel Pesach I

The Idea of Sefiras Haomer: More Emphasized When Pesach Begins on Shabbos

When Pesach begins on Shabbos, Sefiras Haomer begins on Motzaei Shabbos. This is special because the verse of the Commandment of Sefiras Haomer says that we should begin counting “the day after the ‘Shabbos’”. “Shabbos” in this context means “Yom Tov” – the first day of Pesach. When Pesach begins on Shabbos, the literal meaning of the verse – “the day after the *Shabbos*” – is also fulfilled. The verse continues to say that “they should be seven *complete weeks*”. This is especially fulfilled when Pesach begins on Shabbos, and the weeks of Sefiras Haomer begin on Sunday and end on Shabbos just like the first week of creation – “complete weeks”.

Pesach, meaning to “skip over”, is a great revelation of Hashem, which transcends the world. Sefiras Haomer is about working to refine the seven emotional attributes within a person, as well as the world, which was created through Hashem’s seven attributes. The fact that Sefiras Haomer begins on Pesach teaches us that our work (represented by Sefiras Haomer) includes drawing down G-dliness that transcends the world (represented by Pesach). This combination causes a very high level of Hashem to be drawn down internally within the limits of the world. “The day after the Shabbos” means that we draw down G-dliness from a level above the world (after and above “Shabbos”) – because Shabbos represents the perfection of the world. This high level is represented by Pesach – “skipping over” above the world.

This idea is especially emphasized when Pesach begins on Shabbos because then we clearly see that the revelation of Pesach is even higher than the level of Shabbos (since *Pesach* occurring on Shabbos causes the Sefirah to be on a level that transcends the world). Then Sefiras Haomer

begins literally on “the day after the Shabbos” and the weeks are “complete weeks” like the seven days of creation. This represents bringing down the greatness of Pesach – which is higher even than Shabbos and transcends the world – into the *world*, which was created in seven days.

The Eighth Day of Pesach and Moshiach

Pesach is the first redemption, and the source of all future redemptions until the ultimate Redemption through Moshiach. The eighth day of Pesach is especially connected to Moshiach, for several reasons:

1) The number eight is connected to the Days of Moshiach; for example, the harp in the third Bais Hamikdash will have eight strings (rather than seven).

2) We read about Moshiach in the Haftorah of the eighth day of Pesach.

3) We eat the “Meal of Moshiach” on the eighth day of Pesach. This custom was initiated by the Baal Shem Tov, and has now become widespread among all Jews everywhere. (In Eretz Yisrael (where there are only seven days of Pesach), we eat the “Meal of Moshiach” on the seventh day of Pesach. Some of the special qualities of the eighth day of Pesach are expressed on the seventh day as well, and others on “Isru Chag”, the day after Pesach.)

4) The eighth day of Pesach completes the first week of Sefiras Haomer. Sefiras Haomer brings down a very high level of G-dly revelation into the world (as explained above) – and this will reach ultimate perfection in the Redemption through Moshiach.

The Sefirah of the eighth day of Pesach is “Malchus Sheb’Chessed” – “Royalty within Kindness”. The ultimate kindness of Hashem is the true and complete Redemption through the King Moshiach, who will reveal Hashem’s kingship-royalty throughout the world.

Extra Emphasis on Moshiach

The connection of the eighth day of Pesach and Moshiach is even more emphasized when it is on Shabbos and during Parshas Shemini:

1) The number eight is connected to the Redemption through Moshiach, and so is Shabbos – the ultimate Redemption is like an “eternal Shabbos”. The name of Parshas Shemini means “eighth”, and the Parshah speaks about the Shechinah dwelling in the Mishkan. The ultimate dwelling of the Shechinah will be in the third Bais Hamikdash.

2) In addition to the Haftorah about Moshiach, the Torah reading also hints to Moshiach. When the eighth day of Pesach comes out on Shabbos, we begin the Torah reading with verses about tithes – hinting to the perfection of the ultimate Redemption, which is connected to the number ten – there will be an instrument with ten strings as well as eight.

3) The “Meal of Moshiach” is on Shabbos afternoon, a time that is especially connected to the great revelations of the Redemption. Right afterwards, as on every Motzaei Shabbos, we eat the Melaveh Malkah, a meal that is also connected to Moshiach. We eat *two* meals that are connected to Moshiach, and everything double is connected to Redemption.

4) When Pesach begins (and ends) on Shabbos, the Sefiras Haomer is more complete (as explained above). This more strongly emphasizes the ultimate revelation of a very high level of G-dliness in the world, in the ultimate Redemption. The true and complete Redemption through Moshiach should come immediately, and we should count Sefiras Haomer the way it should be – in the third Bais Hamikdash!

Acharon Shel Pesach II

“Seven Complete Weeks”

The Torah commands us to count Sefiras Haomer, and says that “they should be seven complete weeks”. There are different explanations as to the meaning of “complete weeks”:

1) The completeness that we are commanded to have every year – to have complete days, by counting each *night* (when the day begins).

2) The extra completeness in certain years, when Pesach begins on Shabbos and the weeks of Sefiras Haomer (beginning on the second night of Pesach) are from Sunday to Shabbos, just like the seven days of creation.

3) The completeness of performing the Mitzvah when there is a Bais Hamikdash, in which we bring the Omer sacrifice at the beginning of the counting and the two loaves of bread at its conclusion (on Shavuos).

This Mitzvah Creates a New Existence

The Mitzvah of Sefiras Haomer is unique in that a new existence is created by the Torah commanding this Mitzvah. Counting in itself is not an existence without the Mitzvah to count these days. The *Commandment* of the Torah makes the counting into an existence.

The obligation to count Sefiras Haomer now is a different type of obligation than when there will be a Bais Hamikdash. So if Moshiach would come in Sefiras Haomer, would we be able to continue counting with a Brachah? Or would it be similar to forgetting to count one day, when one cannot continue with a Brachah (because one cannot count “ten days”, for example, if he did not count “nine” thenight before)?

The answer is (based on the above): Because the

Torah's Command to count makes the counting an existence, the previous days that were counted – even though the obligation was not the same type – enable us to continue to count when the Bais Hamikdash is built.

Existence, Important Existence and Holy Existence

There are three aspects in the Mitzvah of Sefiras Haomer:

1) The Commandment to count makes the counting an existence.

2) Just as every Mitzvah makes the things used to fulfill it into an important existence (an existence that is necessary for a Mitzvah), so too the Commandment to count makes the counting an *important* existence.

3) The fulfillment of the Mitzvah makes the counting as well as the days being counted into a *holy* existence.

Preparation for the Giving of the Torah

In Sefiras Haomer, we eagerly count the days leading to the Giving of the Torah. The Mitzvah of Sefiras Haomer is the preparation for the Giving of the Torah.

The fact that the Mitzvah of Sefiras Haomer is what makes the counting into an existence emphasizes that the whole world only exists because of the Torah. In fact, Hashem made the continued existence of the world conditional on the Jewish People accepting the Torah! This was revealed at the Giving of the Torah.

The boundaries of the world are time and space. The Mitzvah of Sefiras Haomer relates to time. This is a preparation for all the Mitzvos (which were given at Matan Torah) – the effect of each Mitzvah on a certain thing in the world comes after the effect on time, the boundary of the whole world, through the Mitzvah of Sefiras Haomer.

The Connection to the Three Explanations of "Complete Weeks"

The three aspects in Sefiras Haomer correspond to the three explanations of “complete weeks”:

1) The existence of the counting, created by the Mitzvah, is emphasized in the completeness of counting by making sure to count every night, even when the weeks are not from Sunday to Shabbos.

2) The Mitzvah makes the existence important, including the days of the week (which existed even before the Commandment of Sefiras Haomer). This is emphasized in the extra completeness when the weeks are from Sunday to Shabbos just like the seven days of creation – these weeks, which exist already, are made important.

3) The counting and the days becoming holy through the *fulfillment* of the Mitzvah corresponds to the explanation that the weeks are complete when there is a Bais Hamikdash, when we can do the Mitzvah as it is supposed to be done, counting from the Omer sacrifice.

Sefiras Haomer in the Third Bais Hamikdash!

When we do Hashem’s will, we have a Bais Hamikdash, and then we can fulfill the Mitzvah as it should be fulfilled. Doing Hashem’s will changes the physical world itself – as we see from Hashem’s promises of physical rewards in the Redemption, when the nature of the world will change. The whole world becomes perfect, including *time*, which we use to fulfill the Mitzvah of Sefiras Haomer. Then the holiness brought down by the Mitzvah also becomes perfect.

It should be Hashem’s will that the prayer we say after counting Sefiras Haomer should be fulfilled: that we should serve Hashem in the Bais Hamikdash!

Then this year will have a *triple* completeness: in counting all the days, the weeks beginning on Sunday and ending on Shabbos, and the fulfillment of the Mitzvah in the time of the Bais Hamikdash – in the *third* Redemption and the *third* Bais Hamikdash!

The 26th of Nissan

The Rebbe King Moshiach Shlita said this Sichra at the “collective Yechidus” of the guests that came to 770 Bais Moshiach for Pesach.

Miracles Then and Now

We are approaching the end of the month of Nissan, the “month of Redemption”, when we thank Hashem for the miracles that He showed us when we left Egypt. It is a fitting time to take note of the miracles that happened and are happening at this time (Adar-Nissan 5751-1991).

The Beginning of All Redemptions Including the Ultimate Redemption through Moshiach

The Exodus from Egypt is not only a one-time occurrence; rather, in every generation and every day we are obligated to feel that we have left Egypt. At the Seder, we recline to demonstrate our freedom. We thank Hashem for redeeming our forefathers from Egypt, for otherwise we would still be enslaved there today. Even more than this, the redemption from Egypt opened the way for all future redemptions – the Exodus from Egypt includes all redemptions until the ultimate Redemption through Moshiach!

When we look at the miracles of the redemption from Egypt, we can see how they are reflected in the

current miracles, leading to the miracles of the true and complete Redemption (which are similar to the miracles of the Exodus from Egypt).

The Sequence of the Redemption from Egypt

The redemption from Egypt can be divided into three general stages:

- 1) The beginning of the redemption – even before Pesach – was the “great miracle” of the Egyptian firstborns smiting their fellow Egyptians. This was a great miracle because it was done through the Egyptians themselves. They hit them, and this was better than killing them, because then the Egyptians that were hit eventually recognized the miracles and sent the Jews out of Egypt.
- 2) On the fifteenth of Nissan – when we celebrate Pesach – the Exodus itself occurred. The Egyptians themselves drove the Jews out of their land, and the Jews brought all the wealth of Egypt out with them. The Egyptians gave them even more than what they asked for.
- 3) The culmination of the Exodus was when Hashem split the Red Sea. Until then, the Egyptians were still powerful and actually pursued the Jewish People; it was still possible to be afraid of them. When Hashem split the sea, though, they all drowned in it – except for Pharaoh, so that he would witness Hashem’s miracles.

“I will show them wonders, similar to those of the Exodus from Egypt”

In the year 5751 (1991), the miracles of the Exodus from Egypt were reflected in the miracles of the Gulf War.

Before Pesach, the “firstborns” of the nations of the world (including Egypt and Arab countries around it), following the decision of their representatives in the UN, “smote” the terrorizer of the Jewish People, Saddam Hussein. (“Mitzrayim,” Egypt, is from the same root as “Meitzer” – terrorizer.)

On Purim, the war was won and he was defeated (but not killed – as the Egyptian firstborns only hit the other Egyptians). This was through non-Jews, who forced him to regret his previous actions. He was forced to comply with the instructions of the “firstborns”, including freeing some of his captives.

Until Pesach, it was still uncertain to what extent the UN would harm and weaken Saddam, and how much he would fulfill their instructions. On Pesach, though, the UN strongly forced him to free the captives, to return what he had stolen and to pay for the damage he had done. As the month of Nissan went on, the miracle increased even more – he agreed to do everything without a fight. He even revealed hidden money and property that they hadn’t even known that he had!

This is the answer to those who ask where do we see miracles today like the miracles of Pesach and Purim – all they need to do is open up their eyes and look at the events in the Middle East. We can clearly see that

miracles are happening that are benefitting the Jewish People and all of humanity. These miracles occurred at the time of year when Jews experienced miracles in the past – Purim and Pesach time. Moreover, whereas Purim was a miracle encloded in nature, recognizable only when looking at the entire story, the miracles of the Gulf War are clearly seen both to Jews and even non-Jews. Every day there are new developments in the decision of the “firstborns” in the UN and Saddam’s agreement – in the month of Nissan, the “Month of Redemption”.

The Exodus of the Russian Jews

Another modern miracle is the “exodus” of many Jews from Russia, similar to the Exodus from Egypt.

After years of not allowing Jews to leave the country, Russia has finally freed the Jews to go to Eretz Yisroel. Moreover, the Russians are actually helping the Jews leave, similar to how it was when the Jewish People left Egypt. They give the Jews money, just as the Egyptians did, and like the Egyptians, the Russians give the Jews even money that they did not ask for, and even hidden wealth! The Jews are leaving the “Egypt” of Russia together with its wealth, just as they left Egypt with all of its wealth.

How to React to the Miracles

Seeing these miracles strengthens our recognition that Hashem controls the world, and always performs miracles for the Jewish People. These miracles, which

are so similar to the miracles of the Exodus from Egypt, especially help us to feel as if we are leaving Egypt every day. We thank Hashem for the miracles.

And the main thing that we do as a result of these miracles – which makes Hashem continue to perform miracles – is adding in learning Torah and keeping Mitzvos scrupulously. This includes the Mitzvah of Tefillin, which shows the nations of the world that we are Hashem's people and makes them fear us. It causes the non-Jews to point out to us that our success is due to Hashem. In our Torah learning, we should place special emphasis on learning Chassidus, which brings Moshiach and the miracles of the true and complete Redemption.

We should also make sure to influence other Jews, through spreading Torah and Chassidus, especially to those Jews who are leaving Russia.

Hashem should help each Jew to have “eyes”, “ears” and a “heart” to see the revealed miracles that are occurring every day. Even for a Jew who does not yet notice the miracles, it is easy to show them to him in a pleasant way – the miracles are so clear that it is enough to point them out to him just once.

We should clearly see the miracles and thank Hashem for them, to the point of dancing – for Hashem is showing revealed miracles, and we should rejoice over them. (Note: in another Sichah the Rebbe King Moshiach Shlita mentions that when women dance, it must be with utmost modesty i.e. only in front of women.)

Nissan: Reaching Above Nature, Exemplified by the Russian Jews

In Nissan, we are all at the level of Tzaddikim. The Teshuvah we need to do in Nissan is not over negative things, but rather because we could have done even better – the Teshuvah of Tzaddikim that Moshiach brings about.

Nissan gives us the power to go even higher than the high level that we are already on, reaching a level above nature, and seeing the supernatural miracles of Hashem. The Jews who have recently left Russia are a special example of this, many of them going from ignorance of Judaism to strong Torah-

observance in Eretz Yisroel. Even those who have settled in other countries, for whatever reasons, will come to Eretz Yisroel – especially the spiritual Eretz Yisroel and the spiritual Yerushalayim, “Yirah Shalem” – complete fear of Hashem.

The enthusiasm of these Jews for Yiddishkeit is especially apparent in their performance of the Mitzvah of Bris Milah. Many of them were unable to observe this Mitzvah in Russia, and are now rushing to get a Bris as soon as they can.

The True and Complete Redemption

From the happiness and singing over these miracles (note: women should sing only in front of women), we should immediately come to the “new song” of the true and complete Redemption, when there will be the greatest miracles, even compared to the miracles

of the Exodus from Egypt.

We will all fly on the clouds – similar to flying on an airplane, but faster – to the Holy Land and the third Bais Hamikdash.

We will hasten this by giving everyone money to give to Tzedakah, adding from one's own money, and especially in the home of the leader of the generation (770 Bais Moshiach) – which will come to the Holy Land, together with all the Shuls and places of learning in the Diaspora.

The main thing is that this should be immediately, without even waiting for “a blink of an eye”.

28 – “Koach” Nissan

The 28th of Nissan: A Special Day for the True and Complete Redemption

The 28th of Nissan 5751 (1991) was a special day and an auspicious time for the true and complete Redemption, because of the greatness of the year, the month and date in the month, the week and day of the week as well as the day and week in Sefiras Haomer. (Interestingly, this year, 5772, is similar in many ways to that year.) It is a fitting time to emphasize the completion of our work to bring the true and complete Redemption.

The Significance of these Days

The year is special because it is called “a year in which Hashem shows us wonders” (using the Hebrew letters of the numerical value of the year as an acronym for the Hebrew words with this meaning). These “wonders” are so great that they are actually above revelation, yet Hashem “goes out of His way” to show them to us.

The month is Nissan, the “Month of Redemption”.

The date is the night between and connecting the 27th and the 28th of Nissan. The Hebrew letters that stand for the number 27 spell the word “Zach”, meaning “clear” and representing the clear revelation of the Redemption. It is also three times three times three, and the number three represents strength. The letters standing for 28 spell the word “Koach”, meaning

power and strength and representing the strength of the Redemption and the power to bring the Redemption into actuality.

The week is the week of Parshas Shemini, which means “eighth” – and the number eight is connected to the Redemption (the harp in the Bais Hamikdash in the Days of Moshiach will have eight strings). It is the third week of the reading of Parshas Shemini (outside of Eretz Yisroel, and in Eretz Yisroel it is the week blessed from the Shabbos in which Parshas Shemini was read), representing strength (three) of the Redemption (“eighth- Shemini”).

The day of the week is the night preceding Shabbos, when the Parshah of Shemini will be read from the Sefer Torah for the eighth time – eighth within eighth (“Shemini”), Redemption within Redemption.

The upcoming days are also significant:

The 29th day of the month, Erev Rosh Chodesh, is called a “small Yom Kippur”. Yom Kippur, when the second Luchos were given, represents the wedding of Hashem and the Jewish People, which will reach perfection in the true and complete Redemption.

The next day is Rosh Chodesh, when the moon is renewed, just as the Jewish People – who are compared to the moon – will be renewed in the ultimate Redemption.

After the two days of Rosh Chodesh – emphasizing the renewal of the Redemption in a double way – we come to the second day of Iyar, the birthday of the Rebbe Maharash, who said and instructed “Lechatchila Ariben”, meaning that one should “jump

over” obstacles rather than trying to go “under” them.

Sefiras Haomer is a preparation for the Giving of the Torah on Shavuot, which will reach perfection with the novel Torah insights that Moshiach will reveal.

The 27th of Nissan is the 12th day of Sefiras Haomer, representing the 12 tribes – the Jewish nation that will reach perfection in the ultimate Redemption. The 28th of Nissan is the 13th day of Sefiras Haomer, and 13 is the numerical value of “Echad” – “One”, representing the revealed Oneness of Hashem in the Redemption. Then there is the 14th, the numerical value of “Yad” – “hand”, representing Hashem’s great, high and strong hand; then the 15th – representing the fullness of the moon on the 15th of each month, which is compared to the renewal of the Jewish People in the Redemption.

The Rebbe King Moshiach Shlita Gives the Responsibility to Us

With all the emphasis on the Redemption on this day, it is not understood at all how Moshiach has not yet been brought!

Even more: tens of Jews are gathered at this auspicious time for the Redemption, and they are not making any commotion about bringing Moshiach immediately! Shockingly, the possibility that Moshiach will not come tonight, tomorrow or the next day, Heaven forefend, is not out of question to them!

Even when they shout “Until when?!” it is only because they are told. If they would have really meant

it, Moshiach would surely have come already!

After all that the Rebbe King Moshiach Shlita has done, we are still in exile, mainly in an inner exile in our Service of Hashem.

“The only thing that I can do – is to give the matter over to you: Do all that you can – matters that are in a manner of Lights of Tohu however in vessels of Tikkun (see infra pg. 11 ff.) – to actually bring our righteous Moshiach literally immediately!”

It should be Hashem’s will that ten Jews should stubbornly cause Hashem to actually bring the true and complete Redemption immediately.

“And in order to hasten...through my action...I will give each one of you...to give to Tzedakah, and ‘great is Tzedakah for it brings the Redemption close’...and I have done my part, and from now on do everything that you can...”

One, two or three people should come up with a plan for what to do, and the main thing is that they should actually bring the true and complete Redemption immediately!

Shemini

A Special Shabbos

Shabbos Parshas Shemini in the year 5751 (1991), “the year in which Hashem shows us wonders” (using the Hebrew letters standing for the year as an acronym for the Hebrew words with this meaning), was special in four ways (and likewise this year, 5772, which is similar to the year 5751):

1) On this Shabbos we read Parshas Shemini for the eighth time. There is a saying that

when we read Shemini (meaning “eighth”) eight times, it will be a “fat” year, full of physical and spiritual goodness (the word for “fat” – “Shuman” – comes from the same root as the word for “eight” – “Shmoneh”).

2) This Shabbos is the end of the month of Nissan, the day before Rosh Chodesh Iyar.

3) This Shabbos is the conclusion of the second week of Sefiras Haomer.

4) On this Shabbos we begin to say and learn Pirkei Avos.

Because everything is by Divine Providence, all of these must be connected, moreover, connected to Hashem showing us wonders.

Shemini – “Eighth” Eight Times: Bringing Unlimited G-dliness into the Limited World

“Shemini Shmoneh Shmeinah” – “When we read Parshas Shemini eight times it is a fat year.”

Parshas Shemini speaks about the eighth day that the Mishkan was erected, when Hashem’s Presence finally rested in the Mishkan. One reason that this happened on the eighth day is that the number eight represents a G-dly light that transcends the world (which was created in seven days), namely, the Revelation of Hashem’s Presence.

Now, the ultimate purpose is that the light that transcends the world should be drawn down and received by the

world itself. The unlimited revelation should be received internally by the limited world – the unification of the unlimited and the limited.

The Aron was a clear example of this phenomenon: it did not take up space –

5 cubits ---Ark-- 5 cubits

-----10 cubits-----

unlimited, yet had to be a certain size – limited (see diagram).

Our Service of Hashem also includes both limited and unlimited types of Service. (Some possible examples of this: Certain Mitzvos are to be done in a certain amount; for example counting forty-nine days in Sefiras Haomer. Other Mitzvos have no limit; for example acts of kindness. Some Mitzvos are to be done only by certain people – men/women/Kohanim/Leviim/kings etc. or only at certain times – lighting Shabbos candles/shaking the Lulav and Esrog on Sukkos, while other Mitzvos are

constant – love and fear of Hashem etc. Also, it is important to follow the exact, limited details of the laws, as well as to connect to Hashem in a spiritual, unlimited way.) The purpose is to combine the limited and unlimited ways of serving Hashem, so that the unlimited Service is drawn down internally and the limited Service is also “with all your might” (unlimited).

Reading Parshas Shemini – “eighth” – eight times unites the unlimited and the limited. “Eighth” is a level on its own, separate from the seven preceding it. “Eight”, on the other hand, includes the previous seven and raises them all to the level of “eight”. Shemini – “eighth” eight times brings down the transcendent level of “eighth” into the seven levels of the world that are included within “eight”. This causes the year to be “fat” – full of extra blessings that bring the unlimited into the limited world. This comes from Hashem’s Essence, which is higher than the definitions of “limited” and “unlimited” and is therefore able to unite them. Hashem’s Essence is represented by fat and oil, which are the essence of everything and fully penetrate everything.

The way to reach eight is through first going through seven steps. This teaches that serving Hashem through the limited Mitzvos brings us to the highest revelations. The unlimited quality of the Aron – that it did not take up space – came specifically through it having its exact, limited measurement. The holiness of the Aron was complete because it was made according to the measurement that Hashem commanded. The way to lofty, unlimited spirituality

is specifically the exact performance of the detailed, limited physical Mitzvos!

“Moshe Received the Torah from Sinai”

Hashem’s Shechinah was brought into the Mishkan as a result of Moshe’s prayer. Moshe, who combines within himself the unlimited and the limited, gives us the power to draw down G-dliness that transcends the world into the world – like it was in the Mishkan.

This accomplishment of Moshe is emphasized in the beginning of Pirkei Avos, which we begin to learn on Shabbos Parshas Shemini: “Moshe received the Torah from Sinai and gave it over...”. Through the Torah, which is one with Hashem, we were all given the power to draw G-dliness down into the world.

Moshe’s power for this came from the fact that he “received the Torah from Sinai”. Sinai was the lowest mountain, and Moshe learned from Sinai to be exceedingly humble. Through his self-nullification towards Hashem, he was able to be a true receiver of the Torah, who can transmit Hashem’s Torah to the Jewish People.

“Moshe” (spelled Mem, Shin, Hei) stands for Moshe, Shammai, Hillel. Hillel and Shammai represent Chessed and Gevurah – leniency and stringency, unlimited and limited. Moshe is the balance between Chessed and Gevurah, unlimited and limited. Through his self-nullification he reveals the advantage of each, includes and unites them. Thus Moshe has the power to bring Hashem’s Shechinah, which transcends the world, down into the world.

Moshe gives the power to each Jew to be a receiver of the Torah, and through the Torah to unite with Hashem – to the point that we will see Hashem in the true and complete Redemption.

Malchus-Moshiach Comes from Gevurah-Exile Itself!

This Shabbos is the completion of the first two weeks of Sefiras Haomer – the weeks of Chessed and Gevurah, which everything in the world can be divided into (some examples: water and fire, men and women, silver and gold...). The source of Chessed and Gevurah is the Unlimited and the Limited Spiritual Realms.

The specific Sefirah of this Shabbos is “Malchus Shebigvurah” – Royalty within Severity. This alludes to the fact that the Redemption – the ultimate revelation of Hashem’s kingship and royalty – comes from the exile – Gevurah – itself. Through our Mitzvos during the time of exile, we add the letter “Alef” (which represents Hashem) to the word “Golah”, meaning exile – thereby transforming it into the word “Geulah”, Redemption and a Redemption in a “Gevurah” manner (Gevurah with the meaning “strength and vigor”), true and complete – strong and eternal.

From Concealment to Renewal: The New Moon

The Haftorah of Erev Rosh Chodesh speaks about how

Dovid was absent from his seat, causing Shaul to remember him. On Erev Rosh Chodesh, the moon (whose Divine source is Malchus (Dovid)) is concealed, and this causes it to be renewed on Rosh Chodesh. The Jewish People are compared to the moon. Through the concealment of the exile – Gevurah – we are “remembered” by Hashem and renewed in the Redemption – Malchus. The Malchus-Redemption comes from the Gevurah-exile, and the power to bring the Redemption is hidden within the exile. As it says in Pirkei Avos, “Everyone who fulfills the Torah out of poverty will eventually fulfill it out of wealth” – through serving Hashem in the poverty of exile, we receive the spiritual and physical wealth of the true and complete Redemption. In our times we are finished with the poverty that we suffered from in previous generations. Now the governments give us freedom to learn Torah and do Mitzvos peacefully, and today there is a wealth of Torah books that were previously hidden.

In the true and complete Redemption, there will be the advantages of both the Redemption – unlimited – and the advantage of exile – the Service of Hashem that is done despite the poverty of exile and temptation – limited.

The Power to Bring the Redemption is Within the Exile Itself!

One may claim: “I am so limited by the world. I must spend so much time on physical activities such as eating, drinking and sleeping. Especially in the time of

exile, there are so many obstacles to serving Hashem perfectly. I don't even have the strength to do something smaller, and definitely not to bring the true and complete Redemption!"

The answer is that Moshiach's coming depends on our Service of Hashem specifically during the exile! Specifically within the limitations – Gevurah – are hidden the greatest powers that can bring the Redemption. The Rambam rules that through just one Mitzvah, a Jew can save the entire world! Hashem gives us the power to do this work that He asks of us perfectly, to the point of becoming a “partner to Hashem” – a true partner, who fully shares the responsibility. This is all besides for the fact that a Jew, as a part of Hashem, has the greatest powers to accomplish the greatest things.

Hashem Shows All the Wonders

The acronym for the year 5751 – “the year in which Hashem shows us wonders” – means that Hashem shows us clear miracles, reveals the miracles of nature – that He constantly, miraculously recreates everything, and shows us even the wonders hidden within the darkness of exile.

The Leader of the Ninth Generation Continues Directly into the Redemption, with No Interruption

Shemini – “eighth” – eight times, represents Moshiach and the revelation of unlimited G-dliness that

redeems us from the limitations of the world, yet at the same time is drawn into the world. From “eight” we continue to nine and ten, ten representing the perfection of the true and complete Redemption. Just as nine immediately leads to ten, with no interruption, so too our generation, the ninth from the Baal Shem Tov, leads directly to “ten” – the perfection of the true and complete Redemption. (The leadership of the Rebbe King Moshiach Shlita in the ninth generation continues directly into the true and complete Redemption, with no interruption – eternal physical life.)

The leader of the generation, in whose Shul (770 Bais Moshiach) we read Parshas Shemini for the eighth time, gives us extra power to bring unlimited G-dliness into the world. From this Shul of the leader of the generation, this power spreads throughout the world – until it becomes “a house of prayer for all the nations” (when 770 Bais Moshiach will be attached to the third Bais Hamikdash), and all the Jews will be gathered. A taste of the ingathering of all the Jews is the gathering of the Russian Jews to Eretz Yisroel, with no more limitations. This is one of the unlimited revelations that begin already at the end of the exile.

Everyone’s Responsibility

Every man, woman and child has the responsibility to bring Moshiach – no one can rely on others; everyone must add in Torah and Mitzvos. This includes saying and learning Pirkei Avos every Shabbos after Minchah between Pesach and Shavuos, and continuing throughout the summer. We must also influence

others in the above. We should spread Torah, Yiddishkeit and Chassidus (which Chassidus) especially brings Moshiach. This should all be done out of anticipation for the Redemption, which we pray for numerous times each day.

May these good resolutions and their performance bring the true and complete Redemption through Moshiach immediately!

Tazria-Metzora

It's Time for Moshiach!

The end of Nissan of the year 5751, marked the true finale of “all the appointed times for the coming of the ultimate Redemption” – since this is so, certainly Moshiach will come immediately, and every single person will point and say, “Here he (the King Moshiach) has already come”!

It is therefore fitting to explain how the Redemption and the actions needed to bring it are emphasized in the Shabbos of Parshas Tazria-Metzora – the Parshahs, the Pirkei Avos, the month and the days of Sefiras Haomer.

Tazria-Metzora and the Redemption

The Redemption is emphasized in both Tazria and Metzora.

Tazria begins, “When a woman gives seed (“Tazria”) and gives birth to a male...”. On a deeper level, a “woman” represents the Jewish People, the “wife” of Hashem. “Giving seed” represents our work in serving Hashem, which is compared to planting. This brings about the “birth” – representing Redemption and the revelation of Moshiach. A “male” represents the fact that the Redemption through Moshiach is strong and eternal.

Moshiach is called a “Metzora” (one who suffers from a spiritually-caused skin affliction), because even though he himself is perfect, he suffers the afflictions

of the exile as a result of the sins of the Jewish People. Parshas Metzora speaks about the purification and healing of the “Metzora”, representing the state of Moshiach when he is revealed and redeems the Jewish People.

Questions About the Symbolism of these Parshahs

The Rebbe King Moshiach Shlita asks:

- 1) Tazria – birth – represents Redemption, while Metzora – affliction – represents exile. How then can both these Parshahs be combined?
- 2) Even more than this: The ultimate Redemption is eternal, with no exile afterwards. How then can Metzora-exile come after Tazria-Redemption?
- 3) Tazria begins by speaking about birth – Redemption, but most of the Parshah is about Tzara’as (the skin affliction of the Metzora), which represents exile. And the name of Parshas Metzora represents exile, but the Parshah speaks about the purification of the Metzora, which represents Redemption. Why are the names of these Parshahs different from their content?
- 4) Moshiach brings the Redemption – so why is he called a “Metzora”, which represents exile?

Tzara’as in Truth: “Lofty Lights”

We can answer these questions by explaining what Tzara’as really is.

Tzara’as happens to a person who has already

perfected himself, yet may still need to refine some superficial things. That is why Tzara'as is a skin affliction – skin is the outermost part of the person.

Moreover, the spots of Tzara'as are actually “lofty lights”, “Lights of Tohu” which are above revelation (in the vessels of Tikkun). Even when the impure forces suck these lights into impurity, it is only a superficial impurity, on the skin. The purification from Tzara'as is through revealing these lights, and this keeps them away from the impure forces.

The Lights Need to be Drawn into Vessels

We can understand this through analyzing how these “lofty lights” are expressed in our Service of Hashem. The “lights” that are above revelation, not contained in “vessels”, move us to want to come close to Hashem. This drive is called “Ratzo”. If we do not draw these

“lights” back down into vessels – called “Shuv”, the impure forces can suck them into negativity. For example, if we Daven with great enthusiasm, yet do not sit down and learn Torah after Davening, the fiery enthusiasm can turn into anger and arrogance. To prevent this, we must make sure that after every “Ratzo” we do “Shuv”. “Shuv” is self-nullification. Whereas in “Ratzo” mode, the person burns with passion, in “Shuv” mode he becomes still like a rock, similar to a servant before the king. The self-nullification of “Shuv” causes the “lights” to be drawn down into “vessels”, thus fulfilling the purpose of creation: making a home for Hashem in the world.

When there is “Shuv” after “Ratzo”, even the loftiest lights are drawn into vessels. In order to combine “Ratzo” and “Shuv”, we need something higher than both of them, namely, Torah; as the verse says, “this shall be the Torah of the Metzora on the day of his purification”. To learn Torah, one needs to nullify himself; only then does he become a “vessel” to receive Torah, which comes from a very high level, above both spiritual and physical creation. Torah, which transcends both “Ratzo” and “Shuv”, can combine them, bringing down the loftiest lights and revealing them in vessels, thereby protecting them from the forces of impurity.

The Redemption: Drawing Down and Revealing the “Lofty Lights” of Exile into Vessels

The same is true about exile and Redemption, which correspond to Tzara’as and the purification from it.

The source of the exile is actually “lofty lights” that are above revelation, and therefore become darkness when they descend into this world. This darkness is only superficial, though, just as Tzara’as is on the skin, the most superficial part of the person. Through our work in serving Hashem, we reveal what the exile truly is, making the exile itself into Redemption. We bring down even the loftiest lights and reveal them in this world, and when the lights are drawn down and revealed, it is impossible for the forces of impurity to capture them.

The self-nullification and self-sacrifice that are mainly

emphasized in the time of exile connect the Jew to Hashem, Who is above both “Ratzo” and “Shuv”, and then they can be combined – drawing down the loftiest lights and revealing them in vessels.

Redemption and the Sequence of Tazria-Metzora

Now that we know that the Redemption is the revelation of what the exile truly is – “lofty lights” – just as the purification of the Metzora is through the revelation that Tzara’as is truly “lofty lights”, we can understand the connection and sequence of Tazria and Metzora:

The beginning of Parshas Tazria is the general introduction; through our work in serving Hashem (“giving seed”) we bring the “birth”- Redemption.

After this introduction come the details.

In Parshas Tazria: Tzara’as, the “lofty lights” that will be drawn down and revealed in the Redemption.

And in Parshas Metzora: the purification from Tzara’as through revealing that the spots of Tzara’as are actually “lofty lights”. In the Redemption, these lights are drawn down and revealed, and then the impure forces will never be able to draw them into negativity; the Redemption is eternal.

In the Redemption, there is eternal physical life, because the Neshamah – light – is united with the body – a vessel. Our generation merits to live forever with no interruption (between the life in exile and the eternal life in the Redemption). Even as we are in the

physical world, we can be holy like Hashem.

Moshiach is called a “Metzora” to emphasize that he is alive in the physical world, in the time and place of exile, waiting impatiently for

Moshiach’s revelation; and being in exile, he transforms the exile into Redemption.

The “Straight Path”: Torah

The second chapter of Pirkei Avos, which we learn on this Shabbos begins with the Mishnah that says that “Rebbi” says that the “straight path” that a person – “Adam” – should follow is “Tiferes” (the Sefirah of beauty, truth, harmony and mercy; which combines Chesed-kindness and Gevurah- severity).

“Rebbi” – Rabi Yehudah Hanasi – was the potential Moshiach of his generation, who himself was perfect yet suffered – as explained earlier that Moshiach, who is perfect, is called a “Metzora” because he suffers the afflictions of the exile.

“Adam” is a term used to refer to a person who has refined himself. This is everyone in our generation, when we have completed the work that we needed to accomplish during the exile.

The “straight path” for us to bring about the revelation and coming of Moshiach is –

“Tiferes” – Torah, which is so high that it is able to unite “Ratzo” and “Shuv”, bringing down the loftiest lights and revealing them in vessels – revealing in the world the “lofty lights” of exile and thus causing the eternal Redemption.

Moshiach: King and Torah Teacher

Moshiach is both a king and a teacher of Torah. A king, who is high and distant, represents the loftiest lights, which transcend revelation. A Torah teacher, on the other hand, brings down the material so that the student can understand it – emphasizing the vessels. Moshiach combines both aspects, and through Torah brings down the loftiest lights to be revealed within our vessels.

Iyar and Bringing Lights into Vessels

Iyar is the month of our work from below to above, which comes after Nissan, the month of miracles from above to below. Through our work, we bring the lights of Nissan into vessels. The power to do this comes from a level above both lights and vessels: Tiferes. This is especially emphasized on the second of Iyar, the first day of Iyar after Rosh Chodesh, when the Sefirah of the day is “Tiferes within Tiferes”. When the high revelations of Nissan, the “Month of Redemption” are drawn down and revealed through our work, there is no more possibility for negativity, and the eternal Redemption comes.

The letters of “Iyar” stand for Avraham, Yitzchak, Yaakov and Rochel. Avraham, Yitzchak and Yaakov represent the lights, and Rochel represents the vessels. Their combination represents the drawing down and revelation of the lights in the vessels.

Rochel, who cries for her children in exile and cries for the Lights that are concealed, represents the work of the Jewish People. And her reward, her children

returning to their borders, represents the lights being revealed in the world, bringing the eternal Redemption with no exile after it.

Malchus-Royalty within Tiferes- Beauty: Learning Torah About Moshiach

The Sefirah of the day on the Shabbos of Tazria-Metzora (outside of Eretz Yisroel) is Malchus-Royalty within Tiferes-Beauty.

Sefiras Haomer includes all the aspects of our work in refining ourselves and the world, bringing the eternal Redemption. This year (as in 5751), when every Shabbos the Sefirah of the day is Malchus-Royalty (within one of the Sefiros), the Malchus-Royalty of Moshiach is especially emphasized, because the Redemption is compared to Shabbos. The Malchus of Moshiach is the strength of the Redemption, with no consideration of any obstacles – just as a king’s command can “uproot a mountain”. In truth, there can be no opposition to a king, for the life of his entire country is dependent on him. Nothing in the world can oppose Moshiach, for the whole world was created for Moshiach!

Malchus-Royalty within Tiferes-Beauty is Moshiach (Malchus) within Torah (Tiferes): learning Torah about Moshiach and Redemption. Many places in both the Written and Oral Torah, and especially in Chassidus, speak about Moshiach and Redemption. The teachings of the leader of the generation especially are a taste of the new insights that Moshiach will reveal, knowledge about Hashem.

Adding in learning Torah – Tiferes – about Moshiach and Redemption is the “straight path” (as in the Mishnah in Pirkei Avos that says that the “straight path” is Tiferes) to accomplish the actual and literal revelation of Moshiach and the Redemption.

Hastening the Redemption Through Tzedakah and Torah, Especially about Moshiach

To bring Moshiach everyone – men, women and children – must add in learning Torah (especially) about Moshiach and Redemption. We should try to learn in groups of at least ten, because this causes great excitement and anticipation for Moshiach.

We should also add in scrupulous performance of Mitzvos, especially Tzedakah, which “brings the Redemption close”. When we give Tzedakah, we should have the intention to hasten the Redemption, and this combines the addition in the Mitzvah of Tzedakah and the addition in learning Torah about Moshiach and Redemption – learning this saying of our Sages that “Tzedakah brings the Redemption close”.

May our good resolutions in the above bring the revelation of Moshiach immediately, and immediately the whole world should hear the announcement that “Here he (pointing with the finger and saying “he”), the King Moshiach, comes!” The main thing is that all this should happen actually and literally.

Acharei-Kedoshim

“Geulah”: The Name of the Redemption

We await the true and complete Redemption every day; moreover, we anticipate that it will come literally immediately. We can understand what we need to do to bring the Redemption and how to prepare for the Redemption by understanding what the Redemption is – expressed by its name: “Geulah”. Specifically *the* ultimate true and complete Redemption is referred to by all the Jewish People simply as “Geulah”, for this name expresses what the true and complete Redemption is.

The word “Geulah” is, surprisingly, almost identical to the word “Golah” – exile, with only one additional letter, “Alef”. The letter Alef represents Hashem. Through bringing down and revealing Hashem in the exile, we transform the exile itself into Geulah- Redemption.

The Redemption Frees Everyone and Everything – Including our Accomplishments and Possessions!

The fact that the word “Geulah” is formed from the word “Golah” itself shows that the Redemption does not mean that we leave behind the life, activities and world that were in the exile; rather, Redemption *frees* all that was formerly enslaved in exile. Nothing will remain “lost” in the exile; every single Jew together with his possessions and accomplishments, as well as the non-Jews and everything in the world will be freed. All the positive things that were in exile will continue to exist, and the change will be that they will be freed from the concealment over their true essence and their enslavement to nature.

“Geulah” is revealing the “Alef” within everything in the exile – revealing that the true essence and purpose of

everything is to express Hashem's glory.

“Look at Three Things...” – Including the World

Even the greatest miracles of the Redemption, which seem to be far above the world of exile, are expressed by the word “Geulah”, because even they are connected to the work of bringing the “Alef” – Hashem – into the exile.

We can understand this by explaining the first Mishnah of the third chapter of Pirkei Avos: “Look at three things and you will not come to sin...”. The words “three things” do not only refer to the three things listed in the Mishnah; rather, they teach us that we must always look at three things: not only oneself and Hashem (two) but also the world. The world was created for the Jews to refine their physical bodies and the physical world, making it all into a dwelling for Hashem. This is accomplished by the Jew *within a physical body in this physical world* performing the Mitzvos, most of which are done with physical things. Through the Mitzvos, we refine the physical things and make them vessels for G-dliness. The prime example is the Mitzvah of Tzedakah, in which we take our physical money that we worked for and which gives us life, and give this “life” to Hashem.

This “third” thing – the world that we transform into a dwelling for Hashem – is important for both Hashem, for it fulfills His desire to have a dwelling in this world, and the Jew, because he was created and brought down into the world for the purpose of making it a dwelling for Hashem. The dwelling for Hashem in this world is so important that for this purpose the good and kind Hashem brought the Neshamah down into exile in this lowly world! Making a dwelling for Hashem in this world accomplishes something even greater than the Service of the Neshamah above: *the revelation of Hashem's Essence in the lower realms*. This in turn brings the Neshamah to a higher level, that it is now connected to the Revelation of Hashem's Essence. And thereby the person also reaches perfection – through “looking at three things” and making not

only himself but also the world a dwelling for Hashem, he reaches a state of “not coming to sin” – not even a *possibility* for sin.

This emphasizes the significance of the physical world (exile), specifically in (and through) the *lowest* is *the* place where the Essence of Hashem is revealed. The Geulah includes and elevates *the exile*; the Geulah is all about revealing Hashem’s Essence (that transcends the world), the “Alef” – Hashem – in *this world (exile)* – “Golah”. This is the phenomenon of making a dwelling for Hashem’s Essence, which is revealed specifically in this world (rather than in the higher worlds, where the Neshamah originated). In correlation with this, in the Redemption there are miracles – that reveal Gdliness, which transcends the world – *in the world*.

(The Rebbe King Moshiach Shlita adds with this explanation that the Alef of Geulah does not only represent “Master of the world” rather also the Essence of Hashem (that transcends the world) which is specifically revealed in the lowest realms. See the following address for greater elaboration upon this.)

This Time of Year

This idea is especially emphasized at this time of year – 1) Sefiras Haomer in general, 2) the fourth Shabbos of Sefiras Haomer, when the Sefirah of the day is Malchus-Royalty within Netzach-Victory, 3) Shabbos Parshas Acharei-Kedoshim, and also Parshas Emor, which we begin to read at Minchah, and 4) the 13th of Iyar.

Sefiras Haomer: Refining our Animal Souls and the World

In Sefiras Haomer, we refine the emotional attributes of our animal souls – the main focus of our G-dly Service during the time of exile.

This purifies both the person *and also the world*, which in turn brings the person to a higher level. This work of refining our

emotional attributes brings the “Alef” into the “Golah” and transforms it into “Geulah” – and that is why we say that Hashem will return the Service in the third Bais Hamikdash of the Redemption immediately after counting Sefiras Haomer.

Moshiach’s Victory

The Sefirah of the day (on Shabbos Parshas Acharei-Kedoshim) is Malchus-Royalty within Netzach-Victory: the victory of the King Moshiach in the true and complete Redemption.

Acharei-Kedoshim: The Ultimate Holiness, In the Physical World

Parshas Acharei speaks about the laws of the Kohen Gadol entering the Kodesh Hakodoshim – a place of revealed G-dliness in the physical world, similar to the state of the world in the Redemption (when Hashem is revealed in the physical world). Similarly, all the Kohanim are holy, and at the same time served Hashem while within their physical bodies. While living in the physical world – where there is room for impurity – the Kohanim keep themselves pure, leading to the ultimate purity in the true and complete Redemption. In addition, they must perform their *holy* Service in the Bais Hamikdash specifically while wearing their special, *physically beautiful* clothes – using the most beautiful physical things in the world for serving Hashem. The Kohen Gadol, the ultimate Kohen, had especially beautiful clothes, and also had to be wealthy. The ultimate holiness is drawn down into everything, including the physical world.

Every Jew is similar to a “Kohen Gadol”; we are called “a kingdom of Kohanim”. This means that even as our Neshamos are within our physical bodies, we have the power to reach the level of holiness of the “Kodesh Hakodoshim”. This will be fully revealed in the true and complete Redemption. In Parshas Kedoshim we are commanded to be

holy – even as we are in the physical world, we are in a state of holiness, and even at Hashem’s high level of holiness (as Chassidus explains)!

The Lessons from Yisroel Aryeh Leib, the Name of the Brother of the Rebbe King Moshiach Shlita

The 13th of Iyar is the Yahrzeit of Yisroel Aryeh Leib (the brother of the – may he be parted for good long life – Rebbe King Moshiach Shlita). We learn many lessons from his names:

Yisroel is the name of the Jewish People. Its letters are an acronym for “there are 600,000 letters of the Torah”. Each letter is the lifesource of one of the 600,000 general Neshamos, which are each divided into 600,000 individual Neshamos. The lesson from this is that we need to know that our life comes from the Torah, and therefore everything that we do needs to be according to Torah. In addition, “Yisroel” also has the same root as “Sar” – “ruler”. This teaches us that we must go out into the world and rule over it and its nations. This should not be in a forceful way; rather, we should utilize nature itself in the Service of Hashem, and influence the nations of the world to serve Hashem from their own will – to the point that the world itself helps the Jew serve Hashem. We elevate everything in the world, transforming it from “Golah” to “Geulah” by adding an “Alef” – Hashem. This in turn makes us able to do more, as it is explained that through the Neshamah serving Hashem in the physical body and in the world, it can use the strong energy of the animal soul to serve Hashem.

We do this work of “Yisroel” in a way of “**Aryeh Leib**”, which means “lion” (“Aryeh” in Hebrew and “Leib” in Yiddish) – being “strong like a lion to do the will of your Father in heaven” (as it says in Pirkei Avos). We overcome all obstacles and serve Hashem both in holy and worldly matters.

“Leib” is spelled like “Lev” – “heart”, but with the letter “Yud” in the middle. This represents the ten soul-powers (whose source is the Ten Sefiros) – because the letter “Yud”

has the numerical value of ten – which are encompassed by the Jewish heart, which is always perfect, wanting to do only the will of Hashem. Through these soul-powers within our hearts, we perform the Service of making Hashem a dwelling below. The “heart” also represents thought, speech and action, through which we express our ten soul-powers in our Service.

Yisroel Aryeh Leib’s Yahrzeit is on the 13th of Iyar. 13 has the numerical value of the word “Echad” – “One”, representing our task to reveal Hashem’s kingship and oneness in the world.

Instructions Based on All of the Above

We learn many lessons from the above regarding our work in bringing the Redemption and our preparation for the Redemption, now that we are at the end of the exile and about to find ourselves in the Redemption.

First of all, we have the answer to those who worry, “What will be with everything that we accomplished in the time of exile – the businesses that we established, the possessions that we accumulated, the friends and connections that we have made – both among Jews and non-Jews, and more?!”

The answer is that there is nothing to worry about; the Geulah does not nullify the good things that were accomplished – according to Torah – in the exile, but rather *includes* and *elevates* all the good things of the exile, bringing them to a state of Redemption by revealing that their true purpose is to express Hashem’s glory. Every business person should find ways to reveal Hashem’s glory in business matters, and should use his business, possessions and connections to add in Torah and Mitzvos.

And to those that think that Geulah means not being involved in the world – they should know that they must look at “three things” (as explained above) and make a dwelling for Hashem in the world, preparing the world for the Redemption – in a way of fighting against the concealment, yet in a way of bringing the world itself to willingly accept Hashem’s kingship.

We should add in physical Mitzvos, including and especially Tzedakah – taking our wealth that Hashem blessed us with and helping another to have food and clothing that befit a member of the Jewish People, “a kingdom of Kohanim”, and also helping institutions of Torah and Tzedakah.

All of our mundane activities should be G-dly. We should spread Torah and Chassidus and influence Jews around the world to add in Torah and Mitzvos.

We should reveal Hashem throughout the world, including influencing non-Jews to keep their seven Mitzvos and preparing them for the ultimate kingship of Hashem.

The World Itself is Helping on the Way to the Redemption!

Because the Geulah comes from the Service in the exile itself, the world and its nations in truth help us bring the Redemption. Now, at the end of the exile, this is more revealed. Whereas it used to be that Jews lived in countries in which there were many obstacles to serving Hashem in general, now Jews live in countries that help Jews to serve Hashem without hardships, including the Service that they need to do to bring the Redemption.

This good treatment of the Jews has spread from the U.S. to other countries, including Russia, who went from limiting the freedom of the Jews to serve Hashem and leave the country to allowing them to keep Torah and Mitzvos and helping them leave to Eretz Yisroel – a preparation for when the non-Jews will help all the Jewish People go to Eretz Yisroel in the true and complete Redemption.

In addition, today the non-Jews themselves do acts of goodness and kindness, which reveal Hashem in the world. Whereas it used to be that some of the nations acted cruelly to each other and were mainly concerned with their own benefit or conquering other countries, today they are preparing and helping on the way to the Redemption with Tzedakah and education.

The U.S. used its power to help people in a distant country, sending people and soldiers together with food, clothes and medicine. Instead of using their army's planes to conquer land, and instead of using the food and clothes for their own citizens, they used them to save poor people and small children. As soon as the U.S. heard that people are suffering – even though they never had a connection to these people – they helped them, as is their policy to help people around the world without waiting to be asked.

The president of the U.S. also improved the education in the country and wanted to be remembered as an “education president”.

This all reveals that Hashem rules the world, which is the true basis for Tzedakah and education [for true success in education is dependent on the child's recognition of the Creator]. Many recent events, both on a large scale and in people's personal lives, show that the world is helping to bring the Redemption.

One example is that precious gems were found in a remote corner of the world – and their purpose is to be used for brides and for adding in Tzedakah. We are the last generation of exile and the first generation of Geulah, and Hashem is helping us to see that the world itself is helping and leading to the Redemption.

Bringing the Geulah

We should all add in our Service of Hashem, which brings the Geulah, including and especially learning Torah about the Geulah.

Taking the lesson from Pesach Sheni, we should correct and perfect our Service of Hashem – even if it wasn't perfect in the past it is never a “lost case” and it is *always* possible to correct.

The main thing is that everything that was lost in the exile should be corrected and revealed in the true and complete Redemption through Moshiach!

Emor

The Exodus from Egypt – The Redemption Of and Through the Exile Itself

By revealing Hashem, represented by the letter Alef, in the world, we transform the Golah-exile itself into Geulah-Redemption. (The word “Geulah” shares the same letters as “Golah”, with just an additional Alef.) This means that (1) the Redemption elevates everything in the world of exile, and (2) the Redemption comes through the Service of Hashem during the exile.

We see this already in the first Geulah, the Redemption from Egypt. In addition to the Jews being redeemed *from* Egypt, Egypt itself was redeemed – the Jewish People took all the wealth of Egypt with them. This revealed the true G-dly purpose of the wealth of Egypt: that the Jewish People should refine it. The Egyptians themselves willingly gave their possessions to the Jewish People, giving them even more than the Jews asked for and even forcing the Jews to take more! This clearly demonstrates that *Egypt itself* was elevated – they realized that Hashem is *the* Master of the world. Also, the redemption of Egypt and its wealth was specifically as a result of the descent into Egypt – similar to how the ultimate Redemption is a result of our efforts in the exile itself.

Wonders of the Geulah

The redemption from Egypt was a preparation for the great G-dly revelation of the Giving of the Torah. Similarly, the ultimate Redemption will bring with it great new G-dly revelations, both in the world and in the Torah. All of these great revelations (in addition to the elevation of everything in the exile) are also included in the title “Geulah”, which represents transforming the *exile* by revealing Hashem in it.

How can that be, when the great G-dly revelations will be so much higher than anything we knew of in the exile?

Three Aspects in the Letter Alef

The answer is that the letter Alef, with which we transform “Golah” into “Geulah”, actually represents three different aspects-levels:

- 1) “Aluf” – “ruler” – Hashem as the Ruler of the world.
- 2) “Alef” an idiom of “A’alefcha...” – “learning”.
- 3) “Alef” spelled backwards is “Peleh” – “wonder”.

The first step is “Aluf” – revealing that Hashem rules the world and every detail in it; revealing the G-dliness that is *in* the world, and that continuously brings it into existence – “the power of the Creator in the creations.”

A higher level is revealing G-dliness that is *above* the world – Hashem’s “*intellect*” (which is higher than His “*emotional attributes*,” with which He creates the world); Torah which preceded the creation of the world – “A’alefcha...”, “learning”. This level of Hashem is above the world, but still has some connection to the world.

An even higher level is “Peleh” – revealing *wonders*, which are *completely above and separate from the world*, including and especially the wonders – deepest secrets – of the Torah.

Through our actions in the time of exile, we bring about the revelation of *all* of these levels in the Redemption. To reveal G-dliness in the world, we use everything in the world for Hashem and in a G-dly way. But this is only one step. We also reveal G-dliness above the world through learning Torah, and reveal the “wondrous” level of Hashem through learning Chassidus, the wonders of Torah. We bring down these wonders (the level of “Peleh”) into our understanding (the level of “A’alefcha”) and even down into the world (the level of “Aluf”).

Moshiach, who brings the Redemption, includes in himself all three aspects: he is both a king (like “Aluf” – “ruler”)

and a Torah teacher, and his teachings include the wonders of Chassidus. Every Jew also has a spark of Moshiach, and thus also includes all these aspects within himself.

Rabi Shimon Bar Yochai and the Three Aspects of Alef

All of this is connected to Lag Ba'omer, the Hilula of Rabi Shimon Bar Yochai. He revealed the inner part of Torah – the wonders of Torah (in the Zohar), so that in the coming generations it was revealed in a manner that every Jew can learn them and bring them down into his understanding. This is a beginning and a taste of the revelation of the inner part of the Torah in the ultimate Redemption. He connected the inner part of Torah (“Peleh”) to the revealed part of Torah (“A’alefcha”). Through this he gave the power to reveal even the transcendent levels of G-dliness in the world (“Aluf”) – he said that Hashem’s Shechinah comes with the Jewish People wherever they go in exile, and he said that he is “able to free the entire world from judgment”, which includes the judgment of exile.

The Progression of the Revelation of the Inner Part of Torah

From Rabi Shimon Bar Yochai, the revelation of the inner part of Torah continued in the following generations. In the time of the Arizal, it became a “Mitzvah to reveal this wisdom”. Later, the Baal Shem Tov and the Maggid revealed the teachings of Chassidus and established the general Chassidic movement. Then the Alter Rebbe established Chabad Chassidus, teaching Chassidus in a way that it can be understood with human intellect, and spreading it outwards – a taste of the revelation of the inner part of Torah in the true and complete Redemption – with his successors, the Chabad Rebbeim, continuing and adding in every generation until the revelations of this generation (led by the Rebbe King Moshiach

Shlita).

Chassidus for the Immediate True and Complete Redemption

Through learning Torah, and especially Chassidus, one becomes a vessel for the revelation of Hashem's Essence in the world – revealing that only Hashem Himself can create physical matter from absolute nothingness.

Because our bodies are created with the power of Hashem's Essence, a Jew is able to reach the highest levels, even while being in this physical world. After all the refinement throughout the generations, now *every single Jew* can reach the level of "Tzaddik" according to Tanya (i.e. perfection), and this will be fully revealed in the true and complete Redemption.

And through spreading Chassidus, we can bring G-dliness even into the outermost places in the world. All this is a preparation for the ultimate revelation of Hashem in the true and complete Redemption, when the whole world will be occupied only with knowing Hashem, and we will even be able to see Hashem.

Taking Action

Besides for revealing Hashem in the world by using worldly things in a way that they express Hashem's glory, we should also add in learning Torah and especially Chassidus, in a way that we understand it. We should also influence others by spreading Torah and Chassidus.

May it be Hashem's will that the work of finishing to bring in and reveal the "Alef" in the "Golah" - exile, should immediately bring the Geulah, even as we are *now*, without even having time to "change our clothes". We will all go with everything that belongs to us, and our Shuls and houses of study with their Sifrei Torah – including the Sefer Torah that was completed through the efforts of the Jewish women and girls and their additional Tzedakah, which "brings the

Redemption close” – to the Holy Land and the third Bais
Hamikdash!

Behar-Bechukosai

Ten and One

On Rosh Chodesh Sivan, which is blessed from the Shabbos of Parshas Behar-Bechukosai, the Jewish People arrived in the Sinai Desert, the place of the Giving of the Torah – specifically a desert, which does not belong to anyone.

The specific place in the world that was chosen for the Giving of the Torah teaches us about the Torah's effect on the world. This will be understood based on the explanation of the connection between the Torah and the world that is emphasized in the first Mishnah of the fifth chapter of Pirkei Avos, which we learn on the Shabbos of Behar-Bechukosai. In this Mishnah it states the fact that the world was created with ten utterances. The Zohar explains that the Torah – represented by the *Ten* Commandments – ensures the continued existence of the world, which was created with *ten* utterances.

The Mishnah goes on to say that Hashem has the ability to create the world with just one utterance. In truth, the world *was actually* created both with “one utterance” and “ten utterances”. “One utterance” refers to the initial creation of matter out of nothingness, which emphasizes Hashem's great *ability*. The “ten utterances” refer to the different forms of created matter – all the diverse creations, and this emphasizes the unique significance of each detail of creation.

The Ten Commandments of the Torah correspond to the ten utterances of creation. The Torah too includes both aspects of “one utterance” and “ten utterances”. The Torah, is one entity just as Hashem is One, Hashem's wisdom. At the same time, the Torah descends into this world of diverse creations, and through its many Mitzvos causes the importance of the details of the world to be utilized according to Torah.

Through the “one utterance” of Torah we reveal the

“one utterance” of the world, and through the “ten utterances” of Torah we reveal the “ten utterances” of the world. “One utterance” in Torah is emphasized in blessing Hashem for the Torah before learning it and learning with self-nullification to Hashem. This reveals the Essence of Hashem who creates all matter out of nothingness – the oneness of creation. “Ten utterances” in Torah are emphasized by the myriad physical Halachos and ways of using physical things in a G-dly way. This reveals that the importance of everything in the world is the importance of the “ten utterances” of Hashem, corresponding to the ten holy Sefiros as they are revealed in the world.

The ultimate perfection is when both aspects are combined, when the level of Hashem that transcends the world – “one utterance” – is drawn down and revealed in the diverse details of the creations – “ten utterances”. This fulfills the purpose of creation: that there should be a home for Hashem’s Essence in this physical world.

Sefiras Haomer: “Milk” as a Preparation for “Grain” and Self nullification for Unity

This idea is emphasized in the preparation for the Giving of the Torah by counting Sefiras Haomer from Pesach until Shavuot. On Pesach, Hashem revealed His Essence when He Himself redeemed us. The purpose of the redemption from Egypt is the Giving of the Torah, which unites above and below in *true unity* – the above maintains its characteristics and the below maintains its characteristics, and as each remains as it is they unite. This is accomplished through the work of Sefiras Haomer, when we bring down the revelation of Hashem’s Essence so that it shines in the details of the seven emotional attributes. This accomplishes that even the details of the seven emotional attributes be permeated with the great revelation of the “fiftieth gate” of understanding (the Light that is above division) that transcends the 49 gates (the *division* of

the seven Attributes) which is revealed on the *fiftieth* day (Shavuos).

Rosh Chodesh Sivan is the day after the 44th day of Sefiras Haomer, when we have completed the main work of refining the emotional attributes. 44 is the numerical value of “Dam” – “blood”. Milk is produced from blood. The 44 days represent “nursing” the animal soul to make it “grow”, i.e. be elevated. Nursing prepares the child for eating grain. The work of Sefiras Haomer prepares us for receiving the Torah, which is compared to bread (grain) on Shavuos.

Because we have completed the main work of refining the details of the emotional attributes, we are ready to receive the revelation of the Light of the fiftieth day that is above division, through first having the self-nullification represented by Rosh Chodesh, when the moon shrinks to a tiny point.

Rosh Chodesh Sivan itself is the 45th day of Sefiras Haomer, the numerical value of “Adam” – “man”. “Adam” is “Dam” (blood) with the letter “Alef” first. Blood represents the “ten utterances” of the Torah – blood is circulated to every part (detail) of the body, similar to the details of the Halachos. “Adam” – “Alef Dam” – represents bringing down the “one utterance” of the Torah that is above division into details of Halachah. This level is brought down through the preceding of self-nullification to Torah study during Davenning.

“Mountain” and “Engraved Letters”, Torah and Davenning, the Significance of the Desert

The Parshahs that we read on the Shabbos that blesses Rosh Chodesh Sivan are Behar and Bechukosai. Behar (“Har” meaning “mountain”, high and significant) represents a Service of the details – “ten utterances” – emphasizing growth from one level to the next. Bechukosai, from the same root as “Chakikah” – “engraving” (letters that are *essentially* part of it) – represents the essential point that transcends division into details – “one utterance” – which we

reach through self-nullification, which is above understanding – following Hashem’s laws even when we don’t understand them. The combination of these two Parshahs into one teaches that through a level that is above both of these opposites, the transcendent essential point is drawn down even in the details. (All the numerous details of Halachah are permeated with the transcendent Oneness of Hashem.) Moshe ascended Mount Sinai both in order to receive the Torah and to Daven for the Jewish People. Torah, which we learn and understand with our minds, emphasizes our existence – similar to the “ten utterances”, which emphasize the world’s existence. Davenning, when we are aware that we are standing before Hashem, emphasizes the nullification of our existence – similar to the “one utterance”, which emphasizes that the world is not an existence on its own; it is constantly created out of nothingness by Hashem. The level that is higher than both of these, and is therefore able to unite them, is the “desert”. A desert is a place where people do not dwell, this represents a level that is completely above the level of people.

“Desert”: A Higher Level of Torah

In Torah, there is a level that is related to the world. This level belongs to every Jew by inheritance. In addition, there is a level in Torah that completely transcends the world, represented by a desert, which is not in the category of “belonging to everyone” – the essential will of Hashem that transcends our understanding. The Torah was given in the desert because the ultimate receiving of the Torah is when it includes this transcendent level also, and this will reach ultimate perfection in the true and complete Redemption when we will truly do the will of Hashem *only* because this is what Hashem wants and not merely because *we understand* that it is correct.

Peace and Unity through Self- Nullification

The Jewish People united in peace before they received the Torah. In order to receive the level of Torah represented by the desert, one has to make oneself like a “desert” that does not belong to anyone – total self-nullification. This is expressed first and foremost in peace and unity with others; the cause of dispute is self-centeredness. At the same time, every Jew *accepts* the Torah, bringing down the transcendent level of Torah into his own self by learning and understanding, and even innovating new insights in Torah. Both of these extremes are important: total self-nullification as well as strong existence in a holy sense. The ultimate “strong existence in a holy sense” is the great virtue of the Service of a Jew – the ability to change the Golus into Geulah!

Instructions for this Time

We should gather Jews every Shabbos in Shuls to teach Torah to many people, especially on the Shabbos before Shavuos, when we celebrate the Giving of the Torah.

We should make sure that in every place, all Jewish children come to hear the Ten Commandments, including the smallest babies. The children are our guarantors for receiving the Torah.

In doing these things we should emphasize both extremes of self-nullification and strong existence. We unite with *everyone*, not only people on our level in learning but even tiny babies – expressing total self-nullification. At the same time, every single Jew is important; every Jew receives the Torah and learns it with his own understanding.

The Result of the Unity: the True and Complete Redemption through Moshiach, Who is Already Among Us!

The main thing is that the resolution to add in unity between Jews should immediately nullify the exile – which is caused by the opposite of Ahavas Yisroel; and immediately we

have the true and complete Redemption through Moshiach, when the Giving of the Torah reaches perfection. We merit to “come to the land” as it says in Parshas Behar, and that “the land will give its produce and the tree...will give its fruit” as it says in Parshas Bechukosai.

Immediately we see that **“Moshiach is already among us, and everyone points with a finger and says ‘here he (the King Moshiach and he has already) come.’”**

Then there is the holiday of the Giving of the Torah in its ultimate perfection: we celebrate it in the Bais Hamikdash (the greatest place), and learn Torah from Moshiach and even from Hashem Himself, immediately!

Bamidbar – Shavuos

Shabbos and Shavuos: Rest and Peacefulness in a Restless World

In 5751 (1991), Shavuos was immediately after Shabbos. Shabbos has a strong connection to Shavuos because according to all opinions, the Torah was given on Shabbos. Shabbos is rest, peacefulness. The Giving of the Torah also brought rest and peacefulness to the world – when Hashem created the world, He made its existence conditional on the Jewish People accepting the Torah. The world was afraid, but was calmed when this condition was fulfilled.

The world is a place of constant change and movement, the opposite of rest and peacefulness. Shabbos brought peacefulness into this restless world – emphasizing that all the constantly changing details of the world are created by the One Hashem, for one purpose that transcends the changes of time and space. (By keeping Shabbos we express our Emunah that Hashem created the world in six days and rested on Shabbos.) The Giving of the Torah brought ultimate peacefulness into the world by revealing the purpose of creation.

We can understand this concept by looking at the nature of people. When a person does not feel the purpose of his life – serving Hashem – he cannot be truly peaceful, for all the constant changes and myriad details of his life “break” him into pieces. However, when one feels the purpose of all the details in his life, this brings him peace and makes him one complete person. This peacefulness also makes all of his actions more perfect and successful, and eventually brings peacefulness into the entire world. When the Jewish People received the Torah, the purpose of the world was revealed – that the Jews should fulfill Torah and Mitzvos and influence the non-Jews to fulfill their seven Mitzvos, thereby making a home

for Hashem in this world. This revelation of purpose brought peacefulness into the entire world, even into the many details and changes – so that even when one is dealing with the details he is at peace, and as a result does each action perfectly.

“A Servant of a King is a King”

The ultimate Service of Hashem is when the Jew feels the one purpose in every detail of the Mitzvos: fulfilling Hashem’s will. When a Jew nullifies himself and feels that his entire existence is only to serve Hashem, he becomes one with Hashem – “a servant of a king is a king”.

When a rich person comes to a king, his knowledge of wealth can cause him to seek the superficial aspects of the king – treasures, servants etc. – rather than the king himself. A poor person, in contrast, does not have any understanding of these aspects of the king, and only wants to speak to the king himself. Whereas a the prayer of a “rich person” – one who has a great knowledge of spirituality – may be a request for the great *revelations* of Hashem, the prayer of a “poor person” – one who does not know about all the different levels of spirituality, like a small child – is to speak to *Hashem Himself*. The self-nullification of the “poor person” causes him to receive all the revelations, wealth, of Hashem also – “a servant of a king is a king”. Then, even in the various levels Hashem’s oneness is felt (they are the *King’s Revelations*), and even in changes and movement there is total peacefulness.

Before the Giving of the Torah, the Jewish People agreed to fulfill Torah and Mitzvos even before they knew what they were. This expression of ultimate self-nullification reached the very Essence of Hashem and aroused His desire to be King, which keeps the world going.

The single point of accepting Hashem as King brings peacefulness into all the details of the Commandments. The Torah is “not in the heavens” – the rabbis in this world make Halachic decisions according to their judgment of the world,

bringing down the revelation from Above, the peacefulness of the Torah.

As a result of the total self-nullification of the Jewish People, they received the revelation of Hashem Himself, as well as His external revelations (“a servant of a king is a king”).

Rest Even in the Desert, the Epitome of Restlessness

Shavuot this year comes immediately after Shabbos – the day of rest, and is on Sunday. This gives extra strength to bring the rest and peacefulness of the Giving of the Torah into the world that is created anew every day, starting on the first day of every week.

This is also connected to the Parshah on the Shabbos of Erev Shavuot, Bamidbar – meaning “in the desert”. In the restless world itself, the desert is the ultimate place of restlessness – where humans cannot dwell permanently. The Giving of the Torah specifically in the desert brought rest and peacefulness even into the place epitomizing restlessness, and this brings peacefulness also into the rest of the world, where people *can* dwell.

Adding In Our Torah Learning

Every year on Shavuot, we should receive the Torah “anew”, with the awareness that the Torah is from Hashem and that it is the purpose of the world, and bringing the peacefulness that comes from this awareness into every detail of the Mitzvos, ourselves and the world.

We should renew our learning with awareness of Hashem – the Giver of the Torah – especially through learning Chassidus, which teaches us about Hashem, and at the same time the Torah study should be understood with our own minds. Everyone should add in quality and in quantity in Torah learning.

This includes the general Torah studies that everyone

should learn –

- Pirkei Avos every Shabbos of the summer and learning one or a few Mishnahs in depth
- Chitas: Chumash – corresponding to Moshe, who received the Torah on Shavuot, Tehillim – corresponding to King David, who passed away on Shavuot and Tanya – corresponding to the Baal Shem Tov, whose Yahrzeit is also on Shavuot
- Rambam – three chapters a day, one chapter a day, or Sefer Hamitzvos
– As well as everyone's personal subjects of Torah learning.

Publicize Your New Torah Insights!

We should also publicize and print our new Torah insights. Every Jew has both the ability and the obligation to innovate in Torah. In previous generations, people were hesitant to write and print new Torah insights, until they were sure that their ideas were completely correct. In our time, however, this is not so. Though we must be extra careful, because we cannot rely on everyone who writes new insights or makes Halachic decisions, nevertheless, it is especially important in our times to search for as many ways as possible to increase Torah learning and publicizing of Torah. Therefore, everyone who is able to innovate Torah insights – with the condition that they are learned according to the rules of Torah, of course – should not hesitate to write their insights even if they aren't sure that they are completely correct. They should publish the new insights – either in their own publication or in a publication that includes the insights of others as well – among all learners of Torah. The main reason for this is that it adds liveliness and pleasure in learning Torah, both for the writer and the readers. To prevent people from mistakenly applying these insights, which may not be completely correct, to Halachah, one can either not write a Halachic conclusion, or when writing a conclusion can add that it is “according to my

humble opinion” or that “one shouldn’t rely on this” or something similar. Also, when one publishes new insights for other to read, it is natural to be more careful and to deeply research the topic.

The Redemption: the Ultimate Peacefulness

The addition and innovation in learning Torah, as we come from the holiday of the Giving of the Torah, should add rest and peacefulness both spiritually and physically to Torah learners, to all Jews and to the entire world – bringing the ultimate peacefulness of the Redemption, called an “eternal Shabbos”. The exile is the opposite of rest and peacefulness; both the wandering in exile and the inner exile in serving Hashem will be nullified. This includes the nullification of all the questions about the details of the Redemption and Moshiach, which come from the fact that we were born and grew up in exile and are “exile-people” in an “exile-state”; all this will be nullified and through true Teshuvah will be transformed into the revelation of the Neshamah, which transcends exile and is in a state of peacefulness. The main thing is that this should be immediately!

The 2nd Night of Shavuos

To the people who came back from Tahaluchah (Chassidim who go to visit other Shuls on Yom Tov) including points from the Talks at the Communal Audience with the Rebbe King Moshiach Shlita for the guests that came for Shavuos

A Physical Feast, Celebrating the Unification of Hashem and the Physical World

Our Sages say that on Shavuos, all opinions agree that the celebration must be “also for you (the Jew in a physical body)” – a physical feast, because “it is the day on which the Torah was given.” The Giving of the Torah accomplished the unification of G-dliness with the physical bodies of the Jewish People and the physical world.

“Also for you” (“Nami Lachem”) has the same numerical value as “Keitz” (an auspicious time for Moshiach to come). The ultimate revelation of G-dliness in physicality will be in the true and complete Redemption and specifically to the Jewish people as souls in bodies. One way that this will be expressed is that there will be a physical feast.

Moshe, Yisroel and Dovid = Redemption Immediately!

Shavuos is the Yahrtzeit of both Dovid Hamelech, the ancestor of Moshiach and the Baal Shem Tov, whose teachings spreading outward cause Moshiach to come. Shavuos is also connected to Moshe, who received the Torah and who gives the power for the ultimate Redemption. The first letters of the names of these three shepherds – **M**oshe, **Y**isroel (the name of the Baal Shem Tov) and **D**ovid spell the word “**Miyad**”, meaning “immediately” – the true and complete

Redemption comes *immediately*, in *physical* time.

Immediately we should all be gathered to the Holy Land, to the Bais Hamikdash, where we will bring sacrifices to Hashem, including sacrifices of thanks for the Redemption immediately!

The 2nd Day of Shavuos

Hashem Will Reveal Insights in Torah Through Moshiach

Our sages have said that Moshiach will be very wise and a great prophet. Hashem will reveal innovations in Torah to him, and he will teach the entire nation. There are two aspects in these innovations: 1) the revelation of the secrets of the Torah, and 2) innovation in laws of the Torah, for example the explanation why the wild ox slaughtered by the Leviathan fish (for the feast of the Redemption) will be Kosher.

We know, however, that the Torah as we know it is eternal – no laws will change, and that it is “not in the heavens” – meaning that a prophet may not add to the Torah based on prophecy, which comes from above.

The Innovations Will Come into Effect through the Understanding and Ruling of the Sanhedrin

All the innovations in Torah of the time of Moshiach are included and hidden within the Torah that was given at Sinai. This is similar to the innovations in Torah that learners discover through following the rules for drawing conclusions from Torah that were given at Sinai. However, the innovations in Torah of the time of Moshiach are not able to be revealed by people, but rather only by Hashem Himself.

Hashem will reveal the secrets of the Torah to Moshiach, who is a great prophet *and also very wise* and able to understand these great revelations in his mind *in this world* and teach them to the rest of the Jewish People, who will also be very wise. Thus, the innovations in Torah will not remain “in the heavens” but will come down into human intellect in this world.

The wild ox slaughtered by the Leviathan fish is Kosher

because the laws of Kosher slaughtering given in the Torah never applied to this special slaughtering; the Torah does not change. Hashem will reveal this to Moshiach – because it is an innovation that only Hashem can reveal – and Moshiach will then explain it to the Sanhedrin in Yerushalayim in a way that they understand how this slaughtering is Kosher according to the rules for drawing conclusions from Torah. They will then rule that it is Kosher and it will be another Law among the laws of the Torah.

This is similar to another innovation in the laws of the Torah in the time of Moshiach, namely, that we will follow the stringent opinions of the school of Shammai, whereas today we follow the lenient opinions of the school of Hillel. The students of Shammai were actually more clever than the students of Hillel, but because Hillel's students were the majority the law was decided according to their opinion, as is the rule in Torah. In the true and complete Redemption, however, the Jewish People will be very clever – especially those who were chosen to be part of the Supreme Court in Yerushalayim, and the majority opinion of all the great rabbis of the Jewish people will be as the opinion of Shammai's school.

The Innovations were Always Part of the Torah

The Rambam points out that the promise of Moshiach's coming has the same strong eternity as the Torah and Mitzvos – the Torah says that when Hashem expands the borders of the Land, which is when Moshiach comes, there we are commanded to add three cities of refuge in this new territory. The complete fulfillment of the Mitzvah to have cities of refuge depends on Moshiach's coming, giving the promise of the Redemption strong eternity like the eternity of the Mitzvos of the Torah, which never change. This shows that wherever there seems to be a change in Torah and Mitzvos, it is in truth *part of* the Torah as it was given, and is the fulfillment of the Mitzvah in its ultimate perfection.

Avoiding Even Potential Negativity: the New Cities of Refuge and the Stringent Rulings of Shammai

The cities of refuge are for people who killed another person by accident. They are to run away to these cities and be safe from the killed one's relatives. "Killing by accident" represents all sins – a Jew does not truly sin willingly because the true will of a Jew is to observe the Mitzvos. The "city of refuge" represents the Torah, which protects one from the evil inclination and repairs the damage caused by the sin.

The three new cities of refuge that will be added in the time of Moshiach protect us even from a *possibility* for negativity. This is through a new type of cities of refuge, representing a new revelation of Torah – the inner secrets of the Torah, which are above the refinement of good from bad and therefore protect us even from the *possibility* for something negative.

Avoiding even a possibility for something negative is also the reason for the stringent rulings of the school of Shammai.

There are certain things that are certainly negative, and all agree that these are forbidden; the way to refine them is through avoiding them. There are also things that are certainly permitted, and all agree that these should be refined through using them in a G-dly way. The disagreements between the schools of Shammai and Hillel concern those things that have only potential, hidden negativity, and it is uncertain whether they should be avoided or can and should be used for Hashem.

Shammai and his students are on a higher level of Torah learning – the hidden inner part of Torah, through which it is possible to refine even hidden bad. Hillel and his students learn the revealed part of Torah, and on this level they do not try to refine hidden bad, but rather utilize everything that is not *openly* bad for Hashem. In the true and complete Redemption, when there will be the ultimate revelation of the secrets of the

Torah, we will all be at the level of Shammai and his students – who are able to be careful and avoid even hidden bad and potential negativity.

Hashem Will Slaughter the Wild Ox with the Leviasan Fish

The reason that the slaughtering with the Leviasan fish will be permitted is that it is done by *Hashem*. Kosher slaughtering elevates the animal so that a Jew may eat it and use the strength gained from it to fulfill Torah and Mitzvos. When a person – who is limited – slaughters, there are limitations to the way he is able to refine the animal. Hashem, however, Who is unlimited, is able to refine the animal in unlimited ways, and they are all Kosher.

Holy Gevurah-Severity is Higher than Chessed-Kindness

The root of the negative Commandments is actually higher than that of the positive Commandments, similar to how knowing what Hashem is *not* (*not lacking* wisdom etc.) is higher than knowing what He *is*. (Because Hashem is unlimited, it is impossible to truly describe Him, for any description is limited. Therefore, all descriptions of Hashem are in truth merely stating that Hashem does not lack any of these qualities). The negative Commandments come from holy Gevurah-Severity, which is higher than Chessed-Kindness. In the time of Moshiach, we will be stringent (Gevurah) like Shammai because the greatness of holy Gevurah will be revealed.

Naso

The Shabbos After Shavuos: An Emphasis on Torah Learning

The Shabbos after Shavuos is connected to the Giving of the Torah. We see this both in the Parshah and in the chapter of Pirkei Avos of the week:

The Parshah is Naso, which begins with the Commandment to count the descendants of Gershon (one of the three general families within the tribe of Levi). The words used for counting literally mean “lift (“Naso”) the head”. The ultimate “lifting of the head” in our Service of Hashem is through learning Torah. This then causes the elevation of the rest of the body as well.

The chapter of Pirkei Avos begins with the Mishnah that says that Moshe received the Torah at Sinai and passed it down, until every Jew learns it. Two other Mishnayos in the chapter speak about the effect of our Torah learning on the refinement of the world – that the world continues to exist because of Torah.

From the time of the Giving of the Torah (Shavuos), every Jew should renew and add in all aspects of Torah and Mitzvos, and this renews the existence of the world. The general renewal at this time of year helps us feel the renewal of the Torah every day, so that we study Torah with liveliness and pleasure.

New Revelations

The ultimate newness in Torah is the new revelations in Torah that Hashem will reveal in the time of Moshiach – the revelation of *all* secrets of the Torah including full knowledge of Hashem. Because the whole world comes from Torah, this will bring about a “new” world, “new” meaning that in the creations

is completely revealed the G-dly power that continuously creates everything – the Creator, without any concealment.

This is emphasized in the Parshah, Naso. “Naso” – “lifting the head” represents lifting our Torah learning to the level of pleasure, which brings about discovering innovations in Torah and ultimately the new revelations in Torah that Hashem will reveal in the time of Moshiach.

Parshas Naso also talks about the laws of the Nazir, in which we find an emphasis on anticipating Moshiach every day – one who says that he will be a Nazir on the day that Moshiach comes must start to be a Nazir on that day, for every day is a “day that Moshiach *comes*” in present tense. Similarly the revelations of the time of Moshiach is not something in the future; we anticipate them in the present.

Parshas Naso also speaks about the dedication of the Mishkan, which brings the great G-dly revelation of Torah into the physical world. The ultimate perfection of this is in the dedication of the third Bais Hamikdash, when the holiness of the Bais Hamikdash will spread throughout the world. The world will be a home for Hashem, a “new” world where Hashem’s Essence is revealed.

The Spark of Moshiach Brings Unity Between Jews

The way to reach the time of Moshiach is through revealing the spark of Moshiach within each of us – the highest level of the Neshamah, which is called “Yechidah,” meaning “united (with Hashem) and is a spark of the general level of Yechidah, the

Neshamah of Moshiach. Revealing the Yechidah within us brings about the time of Moshiach, when the Yechidah of the Torah – the inner part of Torah – will be revealed.

The revelation of the Yechidah is expressed in the **unity of all Jews**, because the Yechidah, the essence of the Neshamah, is equal in all Jews. One practical application of this is gathering Jews together and teaching Torah to them on

Shabbos, which ultimately brings about the gathering of all the Jews to the third Bais Hamikdash.

The Rebbe King Moshiach Shlita Says that His Majesty is Moshiach!

Now we have completed everything that needed to be done before Moshiach's coming, including "polishing the buttons". In the year 5751, the Hebrew letters of which are an acronym for the year in which Hashem shows us wonders, the entire world has seen Hashem's wonders in the Gulf War. In this year the words of the Yalkut Shimoni *have been fulfilled* "in the year the King Moshiach is revealed..." **From then on, we are "at the time that the King Moshiach comes...and proclaims to the Jewish People, 'Humble ones, the time of your Redemption has arrived!'"**

On that Shabbos, the Rebbe King Moshiach Shlita made an extra Farbrengen, at which the Niggunim of all the Rebbeim were sung. The Rebbe King Moshiach Shlita points out that the Niggunim from the Baal Shem Tov (the Niggun of "Shalosh Tenuos" is counted as three) until the Rebbe Rayatz (the Previous Rebbe) are (in the words of the Rebbe King Moshiach Shlita) "nine Niggunim with which we finish the end of the exile, and we come to the tenth Niggun, the tenth song of the King Moshiach." The tenth Niggun sung is the Niggun of the Rebbe King Moshiach Shlita – here is a place where the Rebbe King Moshiach Shlita clearly says that his Majesty is Moshiach!

Renewing and Adding in Torah Learning: A Preparation for the New Revelations

We should prepare for the new revelations in Torah of the time of Moshiach by doing something similar – renewing and adding in the study of Torah with liveliness and pleasure to the point of innovating new insights in Torah, and influencing

others to do the same. This especially includes renewing and adding in learning and spreading Chassidus, a taste of the Torah teachings of Moshiach, which therefore brings Moshiach.

Everyone should, in addition to saying the Pirkei Avos every Shabbos in the summer, also learn at least one Mishnah in depth with commentaries, everyone on his level.

Immediately we should all hear the new revelations in Torah from Hashem, in the third Bais Hamikdash!

Beha'aloscha

“Illuminating On Our Own”

Parshas Beha'aloscha begins with the Commandment for Aharon, the Kohen Gadol, to light the Menorah every day. It must be lit in such a way that the “flame rises on its own.” The lesson for us to light up ourselves, others and the world with the light of Torah and Mitzvos in a way that they illuminate on their own, making a home for Hashem in this world.

We are each “lit” by Hashem, “Aharon” (Shepherd of the Jewish People), our parents, teachers and people around us – we all help each other. We then should continue to illuminate on our own.

After we learn Torah from our teachers, we ourselves should work to understand the Torah on our own, to the point of innovating new insights in Torah. We should learn everything 100 times, as they used to do, so that it becomes engraved in our memory.

We should accustom our bodies to keeping the Mitzvos – making our bodies illuminate on their own, as well as making the “flame rise” by constantly improving our observance.

We should also permeate ourselves so thoroughly with awareness of Hashem that on our own we do all of our physical activities – eating, sleeping, business – in a G-dly way.

Causing Others and the World to Illuminate on their Own

When we influence others, it should be in a way that they “illuminate on their own” – they not need to be told to keep Torah and Mitzvos and do their physical activities in a G-dly way.

Our effect on the world should also be in this way. When we fulfill a Mitzvah with a physical object, it is elevated.

In many Mitzvos, the object used becomes a *holy object*. This holiness remains in the object even after the Mitzvah was performed with it, and a person can use it to make an oath valid, for which it is necessary to swear by a holy object.

Holy Objects in a Child's Room Should Be Placed in a Way that They Draw the Child to Use Them

When we put a holy book or Tzedakah box in a child's room, it should be in a way that the object "illuminates on its own" – we should place it in such a place and in such a way that the object itself draws the child to use it – to learn the Chumash, Daven from the Siddur or put a coin in the Tzedakah box.

Bringing Every Jew Close to Torah

The ultimate perfection of making the "flame rise on its own" is when it permeates all the levels, even the lowest. When we elevate even the lowest, the higher levels are also elevated – when lifting something from the bottom, even the top is lifted.

Aharon brought *everyone*, even people on the lowest levels, close to Torah. We are supposed to learn from him and bring everyone close to Torah (but not, G-d forbid, water down the Torah to "bring it close to them") to the point that they themselves "illuminate on their own". Through causing all of the Jewish People to "illuminate on their own", we are able to illuminate even the lowest parts of the world to the point that they "illuminate on their own".

Our Generation Brings Redemption to All of the Previous Generations!

Our generation was "lit" by the previous generations – everything that we have comes from the work of the previous

generations – but we have the power to “illuminate on our own”. Our last generation, the “heel”, can actually elevate all of the previous generations by being the first generation of the Redemption – the Redemption for all the Jewish People of all the generations!

The “Aharon” of the generation (the leader of our generation) loves all Jews and brings them all close to Torah through spreading Torah and Chassidus, and especially through announcing that it is time to receive Moshiach in the true and complete Redemption.

This should add more liveliness and happiness in the completion of our preparations for the Redemption, especially by adding in Torah and Mitzvos in a way that it illuminates our surroundings and the entire world.

And immediately we all go to the third Bais Hamikdash!

Beha'aloscha II

Uniting the Seven Branches of the Menorah

The seven branches of the Menorah represent the Jewish People as they are divided into seven types and ways of serving Hashem (out of love, out of fear...). At the same time, the Menorah is made of *one* piece of gold, representing the Jewish People as one entity. All of the flames have to face the middle, and this represents the unity of all the different types of Jews in doing Hashem's will.

This is also relevant to every individual Jew. Within each Jew, there are also seven emotional attributes, which correspond to the seven ways of serving Hashem, and we permeate all of them with the essence of the Neshamah, which comes from the Essence of Hashem.

The Rebbe King Moshiach Shlita Unites the Jewish People

It not sufficient to just shine on our own we must also be united. The Rebbe King Moshiach Shlita is the head of the Jewish People. Just as the head includes the life of every part of the body, gives life to every part of the body and directs the entire body, so too everything spiritual and physical that we receive from Hashem comes through the Rebbe King Moshiach Shlita. His Majesty also unites all the Jews in fulfilling Hashem's will through teaching the inner part of Torah, which unites the inner part of the Neshamah with the inner part of Hashem.

Through Tzedakah, which "brings the Redemption close", we hasten the ultimate unity of the Jewish People, when we are all gathered to the third Bais Hamikdash, immediately!

Shelach

The Differences Between Moshe's and Yehoshua's Spies

Most of Parshas Shelach is the story of Moshe sending spies to Eretz Yisroel. The Haftorah is about Yehoshua sending spies to Eretz Yisroel.

There are many differences between the spies of Moshe and the spies of Yehoshua, including the following:

1) In Moshe's case, Hashem did not command him to send spies; He let Moshe decide according to his own judgment. Yehoshua, though, after seeing the dire consequences of Moshe sending spies without a specific command from Hashem, would not have done so himself; from this we know that Hashem commanded Yehoshua to send spies.

2) The terminology used in the verses for the spies and their missions is different: Moshe sent "people" to "tour" the land, whereas Yehoshua sent "spies" to "spy" the land.

3) Moshe sent twelve spies, representatives of the twelve tribes; Yehoshua sent only two.

4) Moshe's spies are clearly identified by the verses as the leaders of the tribes, while Yehoshua's spies are not identified in the verses as important people.

5) When Moshe sent spies, it was public knowledge – all the Jewish People knew about it, and they did not make any effort to hide themselves from the nations of the land either; when Yehoshua sent spies, the Jewish People did not know about it, and the spies worked hard to avoid discovery by the people of the land.

6) Moshe's spies traveled throughout the entire land, whereas Yehoshua's spies barely saw any of the land before they fled.

Two Purposes in Sending Spies: Conquering and Entering the Land

The reason for all these differences is that the missions of Moshe's and Yehoshua's spies are two complementary parts leading to the goal of conquering and entering the land.

There can be two purposes for sending spies: 1) to become familiar with the land in order to *conquer* it in the best way, or 2) to know the good qualities of the land in preparation for *entering* and settling in it.

Moshe's spies were sent for the second purpose: to “*tour*” the land and see its good qualities. Had Moshe brought the Jewish People into the land, there would have been no need to prepare for conquering it because Hashem would have miraculously conquered it for them.

Moshe's spies actually *did fulfill their mission completely* – they began their report by speaking about the good qualities of the land. Their mistake was that they added something that was not part of their mission – they spoke about the aspect of *conquering* and said that they would never be able to conquer the nations in the land.

The mission of seeing the land's good qualities having already been fulfilled by Moshe's spies, Yehoshua's spies were sent in preparation for *conquering* the land, which was necessary because their conquest was not on such a high level as Moshe's would have been.

Now we can understand the differences between Moshe's spies and Yehoshua's spies.

From Hashem's perspective there was no need for Moshe to send spies, even for the purpose of seeing the land's good qualities – Hashem had already told them that the land is good. Hashem let Moshe decide whether to send spies or not, and Moshe, as the shepherd of the Jewish People, felt their need to hear about the greatness of the land from people who had seen it.

The mission of Moshe's spies was to “*tour*” the land

and to report back to the nation about its good qualities so they would happily and eagerly enter the land. For this it was necessary to send the leaders of the twelve tribes, and for them to tour the *entire* land, so that each leader, who knew his tribe well and gave special care to it, would see the greatness of his tribe's portion. This is why the mission of the spies was public knowledge: the purpose was that *all* the Jews should hear about the greatness of the land and enter it happily, and there was no danger in the nations of the land noticing them because their mission was above nature just as the conquering of the land would have been above nature had they merited to conquer the land in their time.

The mission of Yehoshua's spies was similar to the way that a nation sends spies to prepare for conquering a land according to nature (it was *similar* but not exactly the same, because there were also miracles in Yehoshua's conquering of the land). For this purpose it was wiser to send only two spies who were not identified as leaders. They were sent as "*spies*" to "*spy*" the land.

They went secretly, as spies normally do. They did not have to travel through the land because right at the beginning they heard that the nation knew that Hashem gave the land to the Jewish People and that they were all terrified of the Jews.

The Accomplishment of Moshe's Spies

Moshe's spies were great leaders of the Jewish People. They were on such a high level that they did not want to interrupt their Torah study in the desert, where all their physical needs were miraculously taken care of, and enter the land where they would have to be occupied in mundane matters. They "do not have a portion in the World to Come" because they are *on a higher level* than the World to Come!

We know that people on this level must have accomplished something good with their mission. Their accomplishment was that they reported to the Jewish People

about the greatness of the land, and years later their testimony caused those who entered to do so with great joy. Their mission was actually the beginning of the Jewish People's conquering and entering the land, which emphasizes the refinement of the physical world. This is emphasized in the fact that the joy of the Jewish People when they entered the land was a result not only of faith in Hashem but also the testimony of the *physical* spies.

Division and Unity

Moshe sent twelve spies – the leaders of the twelve tribes – because the land is divided into twelve portions, which are each refined by the specific style of serving Hashem unique to its tribe. All twelve spies had to see the *entire* land and not just the portions of their own tribes because the Jewish People, diverse as we may be, are one entity, interconnected and interdependent. Moreover, the unity of the Jewish People emphasized in all twelve leaders seeing all the portions of the land makes the refinement of the land on a higher level – the level that is above division, as it is drawn down into the level at which there is division.

The refinement of the world is through Torah, which is why the spies were sent at the end of Sivan, the month of the Giving of the Torah. In the Jewish People and the Torah there are two levels: unity and division. Each letter of the Torah – corresponding to each Jew – must be surrounded by white space; a letter on its own (for the Sefer Torah to be Kosher). At the same time, all the letters of the Torah – corresponding to all Jews – are one entity, and the Kashrus of the Sefer Torah depends on having every letter. Similarly, there are two ways of refining the world, the level of division and the higher level of unity. Within Torah itself: the laws etc. deal with the division of the world whereas the inner aspects of the Torah – knowing Hashem. Hashem is linked with unity – “Hashem is One.” The world is linked with division.

These two levels are expressed in the missions of

Moshe's and Yehoshua's spies. Moshe sent twelve spies, representatives of the twelve tribes who traveled through all twelve portions of the land – *emphasizing* the refinement of the land in a way of division (although it also had the level that is above division in a minor way). The decision to send spies was according to Moshe's judgment, representing the Torah's descent into *human* intellect.

Yehoshua sent only two spies, who only went to a small part of the land – emphasizing the refinement of the land in general in a way above division. It was a commandment of Hashem, fulfilled through obedience and self-nullification characteristic of the Neshamah, which is above division and which all Jews have equally. Only two spies were needed because in the Service of obedience and self-nullification the differentiation between all the ten Soul Powers is not important; there just need to be the two general aspects of “do” and “don't do”. Yehoshua's spies are not identified as leaders because the aspect of obedience and self-nullification is equal among all Jews. Yehoshua's spies were sent secretly because the Service through obedience and self-nullification is done quietly and modestly.

Thirteen Portions

One of Yehoshua's spies was actually Pinchas, a member of the tribe of Levi. Levi did not receive a portion in the land because this tribe had the special task of serving Hashem and teaching Torah to the rest of the nation and therefore was separated from the ways of the world. In the true and complete Redemption, however, everyone will be occupied only with knowing Hashem, and the world will be perfect, so there will not be a need for the tribe of Levi to be separated from the world, and they too will receive a portion in the land.

Hashem Himself will divide the land into *thirteen* portions (because the tribe of Yosef is a double tribe, divided into Efraim and Menashe, there are actually thirteen tribes). Thirteen is the numerical value of “Echad” – “one” representing

the level above division. At that time all thirteen tribes will be united in that they will all be on the level of Levi. Yehoshua began the preparation for this by sending Pinchas, from the tribe of Levi, as one of his spies.

Lessons for Us – Expressions of Jewish Unity

The unity emphasized in the missions of the spies teaches us that every Jew's individual Service of Hashem must also be permeated with the unity that is above division. This is expressed in love and unity between Jews, thinking about the needs of our fellow Jews and helping them both spiritually and physically, as we pledge every morning before Davenning to love our fellow Jew as ourselves.

There is a general division of the Jewish people into the two types represented by the tribes Yissachar and Zevulun – Torah-learners and businessmen. Besides for the unity created by Torah-learners also giving Tzedakah and businessmen also setting times to learn Torah, there should also be unity in Torah on its own and in Tzedakah on its own. For example: in Tzedakah, we should give also on behalf of others. Hashem has blessed some people with exceptional wealth, and they give Tzedakah on behalf of all the Jews of the generation – a few cents on behalf of each Jew. There should be many more Jews like them. In Torah learning, we should also learn with others and teach many students, to the point of *each* person teaching *all* students!

Unity in both Jews and Torah is especially emphasized in the daily study of three chapters of Rambam, when all Jews unite in learning the entire Torah, which is condensed in the Rambam's book. Also and mainly – the unity of Jews and of Torah is in the spreading of Chassidus outward. Chassidus, the hidden part of Torah, unites the hidden part of the Jewish People with the hidden part of Hashem. Through spreading Chassidus, which teaches us about Hashem, we merit the time when we will truly know Hashem.

The Complete Land and the True and Complete Redemption!

Immediately we should enter the Land – including and especially through being strong even in the last moments of exile to keep the Land complete, and not, Heaven forbid, give back any bit of land that Hashem has given to the Jewish People. We will all come to the complete Eretz Yisroel, which will be divided into thirteen portions. There, in Yerushalayim, we will bring a sacrifice of thanks for the liberation of all the Jews from the prison of exile, and sing the song of the eternal Redemption, and we will all know Hashem – all of this immediately!

The 28th – “Koach” – of Sivan

The Rebbe King Moshiach Shlita and the Rebbetzin were saved from Europe in World War II and arrived in America on the 28th of Sivan, 5701 (1941)

The Power of the Giving of the Torah

28 is the numerical value of the word “Koach” – “power”. The 28th of the month of Sivan represents the power of the Giving of the Torah, which occurred in Sivan. The Giving of the Torah brought power to the Jewish People and to the world, the power to bring G-dliness down even into the physical world to the point that physical objects can become holy through doing a Mitzvah with them. Specifically through serving Hashem in the physical world we bring down Hashem’s Essence, making the world a home for Hashem.

America: Source of the Spreading of Chassidus

Chassidus is a taste of the revelations of Torah in the time of Moshiach; that is why it was revealed in the second half of the sixth millennium, close to Moshiach’s time.

Through Chabad Chassidus, which explains the inner aspects of Torah in a way that is understood even by physical people, we have the power to make the nature of the world and the matters of this physical world into vessels to receive G-dliness.

Through “spreading the wellsprings outward” – spreading Chassidus even to the most “outward” places, we cause the outside world itself to help and reveal G-dliness.

In recent times, Chabad’s center became America – an

“outward” place, in the “lower hemisphere,” where the Torah was not given in a revealed way. Specifically from America, Chassidus has spread much more than ever before, reaching even the farthest places, as we can clearly see.

We are in the lowly physical world, in exile, and in our times most of the Jewish People are in the lower hemisphere – and specifically from the lowest place comes the elevation of all the levels and all the generations, the ultimate elevation of the true and complete Redemption! Because the Redemption comes from the lowest level, it is eternal; specifically when something comes from the lowest level its trueness and completeness is revealed, for it can reach even this level. In the Redemption, Hashem reveals His true Essence in this physical world. “Gilui”-revelation is the root of the word “Geulah”- Redemption.

The Third Bais Hamikdash Comes First to 770 Bais Moshiach!

From 770 Bais Moshiach come the Redemption and the third Bais Hamikdash – because they are brought about by our Service of Hashem – lead by the leader of Chabad.

At the end of the exile, through spreading the wellsprings of Chassidus outward, specifically in this place (770 Bais Moshiach) there is the perfect preparation for the third Bais Hamikdash. Immediately the third Bais Hamikdash is revealed there, and goes together with all the Jewish People to the Holy Land.

The Redemption is Here!

On the 28th – the “power” – of Sivan, every Jew receives extra power to fulfill the Shlichus of our generation: to stand prepared to receive the true and complete Redemption. Even when a small child today says that he is waiting for and requesting Moshiach’s coming, Hashem agrees to the requests of His beloved children and shows His love in a revealed way,

in this lowest world. Especially now, the whole world helps and leads to the one goal of the true and complete Redemption.

The day after the 28th of Sivan is the 29th – the day when the moon is completely concealed, leading to its renewal the next day on Rosh Chodesh, the unification of the sun and the moon. The concealment of the moon represents the perfection of the Jew's Service of Hashem, when he becomes completely nullified to Hashem. This leads to the unification of the Jewish People – represented by the moon – and Hashem – represented by the sun, the "marriage" of every Jew and Hashem's Essence. This brings about "children" – "the progeny of the righteous are good deeds", good deeds that make the Jew a partner to Hashem, mainly in bringing the true and complete Redemption which comes through our Service of Hashem, namely, that in order for Hashem to bring the true and complete Redemption every Jew must agree, want and proclaim that not only has the time of Redemption arrived but that the Redemption is literally here! As mentioned above, "Geulah"- Redemption is from the root of "Gilui"- revelation. Through serving Hashem we reveal Him in the world.

The power to unite with Hashem comes from the 28th of Sivan, the "Koach"- power of the Torah. Through Torah we connect to Hashem.

Through revealing the spark of Moshiach within each Jew, the level of Yechidah in the Neshamah, the general Yechidah, Moshiach, is revealed.

At the end of the Sichah, the Rebbe King Moshiach Shlita distributed to everyone present a booklet about the 28th of Sivan as well as a dollar for Tzedakah; Tzedakah hastens the Redemption.

Korach

The Third of Tammuz: the Holiday of Redemption

In 5751 the Parshah of Korach (as this year) occurred on the third of Tammuz – the day the Rebbe Rayatz was freed from prison. Moreover, on this day they changed his death sentence, Heaven forbid, to instead be exiled to Kastrama. Therefore, this day was set to be a holiday of redemption, celebrated every year.

Now the redemption of the Rebbe Rayatz transpired in stages: first he was freed from prison, then he was exiled to Kastrama (a lighter imprisonment), and then only on the 12–13th of Tammuz was he completely freed.

The question arises: since this was such a great miracle, why did it have to take place in stages, why wasn't it a complete miracle in the first place?

The Day the Sun *Didn't* Set and the Blossoming of the Staff of Aharon

On this day, the 3rd of Tammuz – many years, indeed many, many generations beforehand – there was a miracle: on this day in the time of Yehoshuah the sun did not set until the nation avenged its enemies. We have the same question about this miracle. Seemingly it could have already been a complete miracle from the beginning, namely, that instead of holding up the sun in order that they could wage war (in the natural way) by day-light, the miracle should have been that they should win the war already at the start (and not need at all to come on to the miracle of holding up the sun, or as such, that even at night they could wage war, or the like), and as it says there prior to the miracle of the sun not setting, that "Hashem threw large stones upon them from heaven..."?

And similarly regarding the 'objection in regard to the priesthood (the definition of whom are privileged to be Kohanim (priests))' of Korach and his assembly, subsequently Hashem commanded Moshe to take a staff from every tribe, "twelve staffs, each person's name you shall write on his staff, and the name Aharon you shall write on the staff of Levi." "And it shall be that the man that I shall choose, his staff shall blossom". Indeed so happened – that Moshe placed all the sticks "before Hashem in the Tent of Gathering," and the next morning – "And Moshe came to the Tent of Gathering, and behold the staff of Aharon blossomed for the tribe of Levi, indeed it flowered, budded and produced almonds," and Moshe brought out all the staffs so that all the Jewish People could see them. Thereafter Hashem said "return the staff of Aharon before the Ark to be stored away, as a sign," "for a remembrance that I chose Aharon the Cohen..." .

We must understand: since the miracle that "the staff of Aharon blossomed" was a miracle to prove that the Holy One, Blessed Be He, chose the priesthood of Aharon – seemingly it would suffice that completely grown almonds would appear on the staff, which would act as a sign for the Jewish people. In other words, seemingly it would suffice for the miracle to only be in regard to the detail which is pertinent to the goal of the miracle ("that I chose Aharon the Cohen") – if so for what reason did the miracle of the almonds need to be through budding and growing in its natural stages – and Moshe showed all of this to the Jewish people?!

The Answer

The answer is that the complete purpose of most miracles is, that the miracle (and the revelation of G-dliness through miracles) shall not remain something which is completely above nature, rather that the miracle should connect to and permeate the nature of the world.

The reason for this is since everything in the world is created in order to reveal the honor of Hashem. And this is

accomplished through the service of a Jew, who utilizes the matters of the world for the honor of Hashem.

The Mistake of Korach – Misunderstanding What Redemption is all about

Korach had the revelation of "Chok", a service in a manner of above reason and comprehension (as explained in Chassidus that the complaint of Korach was a result of his virtue, "he was wise", and he saw the revelation of G-dliness transcending limitation, as will be in the Time to Come); his mistake was in the aspect of "Reish," "Rash" (poverty), which shows that the 'drawing forth' (from the Spiritual worlds) does not descend below into the world (Korach wanted to divide the spiritual realms and the lowest realms opposite of Hashem's intention that this physical world shall unite with the spiritual worlds).

The ultimate G-dly service is that one has both virtues in unison: the 'point of self-nullification' and as it is drawn and permeates the 'gradational descent' as well: when one has both aspects of Above and below, however the 'point of self-nullification' (of the Essence of Hashem) is lacking – then eventually there is a deficiency in the unification of both of them (until there is also a deficiency in the completeness of the two aspects themselves [not only in their unification]), until the separation between them could bring to a situation of "Rash", poverty of 'the opposite of holiness' (similar as was by Korach, the letters of "Chok *Reish*"). However when the 'point of Judaism' is present – one then reaches the completeness of the service of both of the aspects, and the complete connection between them.

The Lessons in Serving Hashem

From the above there are several lessons, both in the general Service of Man, both in regard to oneself as well as in regard to his Service in the world and both in matters of 'Torah

and Commandments' as well as in permitted mundane matters (concerning the manner in which a person attains his livelihood), and also and especially – in connection with the redemption of the 3rd of Tammuz – regarding the Service of spreading Torah, Judaism and the disseminating of the wellsprings (of Chassidus) outwards.

Even though the Service of a Jew must be out of 'acceptance of the yoke' – which is above reason and comprehension, and in a manner of swiftness which is above confines and limitations, "with all your might" , nevertheless after the foundation of 'acceptance of the yoke', this can and must afterward "spread out" in all his inner powers feelings, until in his entire existence and nature.

Similarly is in regard to the livelihood of a Jew on one hand one has to set aside times to study Torah and realize that Hashem is truly the one Who provides sustenance – almonds (a physical food) are produced in a miraculous fashion, and swiftly.

On the other hand it is stated "and Hashem your G-d shall bless you, in all that you do," meaning that the flow of material livelihood is accomplished through the natural phases "of growing almonds" which comes through conducting business faithfully, in the limitations of the nature of the world, permeated with the belief in Hashem and this becomes the vessel for receiving the blessings of Hashem for livelihood in a miraculous manner. However, such a miracle which vests itself in the nature of the world, that we see how the nature of the world and the nations of the world themselves assist in the providing of livelihood for a Jew.

As we see this especially in the recent generations, in which Hashem blessed the Jewish people that they shall receive their livelihood with less exertion, through the fact, that the world itself assists in this.

Disseminating the Wellsprings Outwards

Likewise regarding the disseminating of the wellsprings (of Chassidus) outwards. First of all a Jew must be an existence which spreads G-dliness, and in a manner which is above confines and limitations. This does not mean that he is an existence for himself, and this existence is occupied in "spreading forth the wellsprings" rather his whole existence is "spread forth the wellsprings".

Afterwards he must draw this into details: "*your wellsprings*" – he must spread specifically the wellsprings of the Torah, which purify even with a droplet. He must then spread them "outward", beginning with the 'outermost' within himself (namely, that it shall spread forth from his 'point of faith' and 'acceptance of the yoke' into his intellect, attributes and inner powers), until in 'outward' in its simple sense – outside the four cubits of holiness, of Yeshiva, synagogue etc. including in the outermost in its most literal sense.

The World Is Ready

One may ask: what will the world and what will the nations say about a Jew doing his Service of "spreading your wellsprings outward," and especially – in hastening the true and complete Redemption, they don't understand what this means. The answer for this is: the world is already prepared.

Indeed, presently, the time has already come, that although there must be a concept of 'above confines and limitations' – miracles and wonders, including the miracles and wonders of the true and complete Redemption – nonetheless it also permeates the nature of the world, that the world itself assists in the developing of the Redemption.

When a Jew will do his Service as it should be – in a manner of above confines and limitations, and along with this, as it is clothed in the vessels of the vestments of nature – he will see how the world, the nature of the world and nations of the world assist him in his Service.

Practical Instructions

We must put effort that Jewish children go to summer camps which are based on a kosher education and on pure holiness; and those whom are occupied in educating the children – must see to utilize every free moment to add by oneself and by the children in all matters of Judaism, with liveliness and joy.

It is also befitting to arouse regarding saying Pirkei Avos throughout all the Shabboses of the summer (after the Minchah prayer) and it is recommended that we should learn (at least) one Mishnah in depth.

And similarly we should arouse concerning the good custom in many places to repeat a Chassidic discourse after the Minchah prayer on Shabbos.

And *literally* immediately this should finally bring the true and complete Redemption, along with the sacrificing of the tenth red heifer, which will be done by the King Moshiach, speedily shall he be revealed, Amen, so shall it be the will of Hashem, and with our youth and with our elders, with our sons and with our daughters, all the Jewish people together go to the Holy Land, into Jerusalem, the holy city, and then into the third Holy Temple, and as mentioned – *literally* immediately.

Korach II

*In Connection with the Dedication of the New
Building of the Tomchei Tmimim Lubavitch
Yeshivah in Crown Heights*

Uniting the Seven Branches of the Menorah

At Minchah on Shabbos Parshas Korach, we begin reading Parshas Chukas. Korach and Chukas both have the letters “Ches” and “Kuf”, but Korach has the letter “Reish” while Chukas has the letter “Sav”. The letter “Sav” has three connected lines, representing the complete Service of Hashem in all three united aspects of Torah, Davenning and good deeds, done with thought, speech and action. The action is connected to the thought and speech – holy alacrity, as we learn from the almonds – the fruit that grows the quickest – that grew on Aharon’s staff in Parshas Korach. The opening at the bottom of the “Sav” represents Teshuvah. The point at the end of the “Sav” represents self-nullification, which permeates all the levels.

The students of the Yeshivah should add in learning Torah – both the revealed aspects and Chassidus, coming after the introduction of Davening, and good deeds, together with Teshuvah, and spreading Chassidus outward to the farthest places. All this should be based on and permeated with self-nullification.

Through this Moshiach’s promise to the Baal Shem Tov – that he will come when the wellsprings of Chassidus are spread outward – will be fulfilled immediately!

Chukas

The Days of the Week and the Days of the Month

The Shabbos of Parshas Chukas in the year 5751 (1991) was on the tenth of Tammuz. It is the seventh day of the week (Shabbos) and the tenth day of the month.

The days of the week represent the world as it is created by Hashem. The days of the month, which depend on the sanctification of the moon by the Beis Din, represent the improvement of the world by people through the fulfillment of Torah and Mitzvos, reaching a level of G-dliness that transcends the world. This higher level will be revealed in the ultimate Redemption. The numbers seven and ten especially emphasize the difference between the days of the week and the days of the month. The source of the seven days of creation is the seven emotional attributes with which Hashem created the world – the level of Hashem that creates and clothes itself within the world. Ten is a higher level – the ten Sefiros, which include the intellectual attributes as well as the emotional ones. This level of Hashem, which transcends the world, is brought down through man's Service of improving the world that was created in seven days.

Each of these has an advantage. Seven, the perfection of the world as it was created by Hashem, is goodness and perfection right from the beginning, internalized completely within the creation itself. Ten, which comes through our work, is a revelation of Hashem that transcends the world; holiness that is above and removed from anything else. The combination of seven and ten in one day represents the unification of both – that G-dliness that transcends the world is drawn down into the world itself. Seven plus ten equals seventeen, the numerical value of "Tov"-"good", which includes both revealed good and higher, hidden good that is revealed

through man's Service.

The Unification of Revealed Good and Inner, Hidden Good

The fast of the seventeenth of Tammuz also has the numerical value of "Tov"-“good”. The fast days have an inner, hidden good. Hashem caused seemingly negative events to happen because of His great love for us, similar to a king who himself lovingly cleans the filth of his only child. (As mothers and grandmothers, we enjoy the privilege of lovingly changing our babies' diapers and giving them baths; we would do it even if we were queens. The babies, however, do not always understand that we are doing something positive. Hashem does things that to our limited perception seem negative, yet truly they are expressions of His great love for us.) This will be revealed in the true and complete Redemption, when these fast days will become holidays.

This year the seventeenth of Tammuz is on Shabbos, and this pushes off the fast to Sunday because Shabbos is a day that we are supposed to enjoy and celebrate with food and drink. The seventeenth of Tammuz coming out on Shabbos combines both the perfection of the world as it was created by Hashem and the perfect revelation of the hidden good accomplished through our efforts.

The Combination of Yearning to Unite with Hashem and Bringing Down Gdliness into the World

The Parshah of Chukas talks about preparing the red heifer to be used in the process of purifying people from the impurity of contact with a dead person. Its preparation includes the two important steps of burning the red heifer and pouring water into a vessel. These two steps represent the two aspects of the Torah in general. The burning represents "Ratzo" – the fiery desire of the Jew to ascend and unite with Hashem.

Pouring water into a vessel represents “Shuv” – bringing down G-dliness and making a home for Hashem in the physical world. These two aspects also correspond to the numbers ten and seven. Ratzon, ascending and leaving the limitations of the body, is similar to the number ten, which represents reaching a level above the limitations of the world. Shuv is bringing down the lights from above into vessels below, serving Hashem specifically as a Neshamah within a *body*, working within the limitations of the world – represented by the number seven. The ultimate Service is the combination of both – even as we ascend to high spiritual levels we must serve Hashem as we remain within our bodies and we must realize that the purpose is to bring the inspiration down below, and even as we serve Hashem within the physical world we must always feel the yearning to ascend.

Chassidus was Revealed Specifically in the Later Generations

The power to reveal the revealed good in the world comes from the revealed part of Torah, and the power to reveal the hidden good within seemingly negative things like fast days comes from the inner part of Torah, Chassidus. The ultimate revelation of the higher level of Torah in the true and complete Redemption comes through our efforts throughout the long exile. Chassidus is a taste of this, and it was revealed specifically in the last generations of exile, and has become more and more revealed in each generation. Specifically through our efforts below we reach a higher level even than the original perfection of creation. Similarly, specifically through our Service in the darkness of the exile, when the darkness arouses us to work harder in serving Hashem, the inner part of Torah becomes revealed. Chassidus becomes more and more revealed in every generation, specifically because of the spiritual descent in every generation.

Within three days of Shabbos Parshas Chukas, the tenth of Tammuz, is the 12th and 13th of Tammuz, the Holiday

of the Redemption of the Rebbe Rayatz (the 6th Lubavitcher Rebbe), when he was released from imprisonment and exile in Communist Russia. His redemption brought about a huge increase in spreading Chassidus throughout the entire world. The revelation of the inner secrets of the Torah as they are explained by Chabad in a way that is understood by human intellect and even the intellect of the animal soul gives the power to make the world a home for Hashem, where Hashem's Essence is revealed within the physical world – the combination of “seven” and “ten”. Through spreading Chassidus, Moshiach comes, bringing the true and complete Redemption when there will be the ultimate unification of “seven” and “ten” – the perfection of the world as it was created by Hashem as well as the new and additional perfection accomplished by our Service, and their combination.

Combining the Two Aspects in Our Service of Hashem

Every day, each Jew must combine two aspects in serving Hashem: the Service of the “days of the week” – affecting the physical world and revealing G-dliness in it as well as the Service of the “days of the month” – improving the world, adding something new and greater than what it already has. We need to serve Hashem both in physical and spiritual aspects – refining our bodies and the world as well as revealing our Neshamos through Torah and Mitzvos. We need to learn both the revealed parts of Torah – the “body” of Torah – and the inner part of Torah (Chassidus) – the “Neshamah” of Torah. We need to do the physical actions of the Mitzvos together with spiritual intentions and going beyond the letter of the law – combining the “body” and “Neshamah” of each Mitzvah.

Learning Both the Simple Explanation and the Deeper Explanation

One way to apply this, especially as we celebrate the “Holiday of the Redemption” on 12-13 Tammuz, when the spreading of Torah and Chassidus increased more than ever before, is as follows:

In addition to the daily Torah studies that each of us already do, we should add an extra learning every day: to learn something in the revealed part of Torah and something in Chassidus – at least one thing in depth in each, and especially something that includes the combination of the revealed part of Torah and Chassidus – to learn the simple meaning of it according to the revealed part of Torah together with its deeper explanation according to Chassidus. We see this especially in the teachings of the Rebbeim.

Combining the Action of the Mitzvah and its Intention

We should also add in scrupulous performance of the Mitzvos and doing the Mitzvos together with their intentions, even in Mitzvos in which the obligation is fulfilled even without having the intention. We should also add in fulfilling the Mitzvos beyond the letter of the law.

This especially includes the Mitzvah of Tzedakah. We should add both in the act of Tzedakah – giving a larger quantity, together with adding in the “Neshamah” of the Mitzvah – the intention, and giving with a pleasant countenance. We should also add in the quantity and quality of giving Tzedakah in speech – giving good advice and saying good things about others, and also Tzedakah in thought – thinking good thoughts about others. We should influence others in all of this as well – “love your fellow Jew as yourself” – that they too should do all of these things.

Farbrengens for the Holiday of the Redemption on 12-13 Tammuz

We should arrange Farbrengens in honor of the

Holiday of the Redemption on 12-13 Tammuz in every place, on the best day according to the conditions of each place – on 12 Tammuz or 13 Tammuz, or the following days, and especially on the following Shabbos. At these Farbrengens many Jews should gather together and help each other take on good resolutions to add in Torah and Mitzvos, and especially spreading Torah, Yiddishkeit and Chassidus.

Miracles Leading to the True and Complete Redemption Through Moshiach

May the true and complete Redemption through Moshiach come immediately! Since the Redemption is imminent, already now there are so many miracles that when a Jew is asked, "What was the last miracle that you saw?" he answers, "Last?! There are and will be so many more miracles, infinitely!" And then, immediately, the wonders of the true and complete Redemption, when we will all fly on the clouds to the third Bais Hamikdash.

Balak

Shabbos and the Positive Aspect of the Fast Day

This year – as in the year 5751 (1991), the seventeenth of Tammuz is on Shabbos, pushing off the fast to Sunday.

On Shabbos it is forbidden to fast. Shabbos is a day of happiness and pleasure. Therefore, when the fast day comes out on Shabbos it is pushed off to Sunday. The pushing off of the fast because of Shabbos also gives the power for the ultimate nullification of the fast in the time of Moshiach, when it will become a holiday. When the fast day falls out on Shabbos, it is similar to its ultimate transformation into a holiday, because the day is transformed into the happy Shabbos.

When the fast day comes out on Shabbos, there is both the negation of the negative aspect of the fast day and the emphasis on the positive aspect of the fast day – that it becomes a holiday.

A fast day is a seemingly negative thing, but in truth it is good, as is especially emphasized in the date of this fast day, the seventeenth of Tammuz – seventeen is the numerical value of “Tov”- “good”. The good within the fast day is that the purpose of the destruction of the Bais Hamikdash and the exile is that we should come to the true and complete Redemption – the exile is only superficial, and inside it is really the Redemption.

Shabbos is connected to the Redemption, which is like an eternal Shabbos. Therefore, when the seventeenth of Tammuz comes out on Shabbos, we do not fast but rather rejoice like in the ultimate Redemption. On Shabbos it is a Mitzvah to eat delicious, rich food. This emphasizes not only the negation of fasting, the negative aspect of the fast day, but also and mainly emphasizes the happiness and pleasure of

eating good food and drinking good wine – and on this Shabbos we should make a special point to add in this even more than every Shabbos, to negate the possible assumption that because of the fast day we should eat less food – the positive aspect of the fast day, that it becomes a holiday.

Eating big fish and rich meat and drinking aged wine on the Shabbos of the seventeenth of Tammuz hints to the feast of the Leviathan fish, the wild ox and the guarded wine that Hashem will serve us in the ultimate Redemption. Besides for the spiritual symbolism of these foods, this will also be a *physical* feast, because the ultimate is specifically in the era of resurrection, to souls *within bodies*, to the point that the Neshamah will receive nourishment from the body.

The festive meals of Shabbos are followed by the Melaveh Malkah meal. We should make a special point of eating this meal even on the night of the seventeenth of Tammuz (the fast begins only in the morning), even more than on every Motzaei Shabbos. The Melaveh Malkah is called the “Meal of Dovid King Moshiach” (Moshiach a descendant of King David), emphasizing the connection to the time of Moshiach, when the fast days will be nullified and transformed into holidays.

The Connection to the Parshahs of Balak and Pinchas

The Parshah of Balak, which we read on this Shabbos, includes Bil'am's prophecy about Moshiach. Bil'am's curse was changed into a blessing, hinting to the transformation of the exile into the Redemption and the transformation of the fast days into holidays.

The Parshah that we begin reading at Minchah, Pinchas, is also connected to the Redemption. Pinchas, is Eliyahu Hanavi, who announces the Redemption. Parshah Pinchas discusses the counting of the Jewish People, hinting to the ultimate counting of the Jewish People in the time of Moshiach; the dividing of the Land, which will be divided again

– the borders will expand and the tribe of Levi will also receive a portion – in the time of Moshiach; and the sacrifices of the holidays, hinting to the transformation of the fast days into the greatest holidays.

The Shabbos of Parshas Pinchas often falls out within the three weeks of mourning, while the Shabbos of Parshas Balak is always before. Even this year, when Parshas Balak is read on the seventeenth of Tammuz, the beginning the three weeks is pushed off to Sunday of the week of Parshas Pinchas. The aspect of Redemption in Parshas Pinchas, which is read within the three weeks, the main emphasis is on the correction of the destruction and the exile. The aspect of Redemption in Parshas Balak, which is above the three weeks, the main emphasis is on the greatness of the Redemption on its own, pure Redemption, even if there was no exile before it.

Emphasizing the Positive of the Fast

As the generations progress toward the true and complete Redemption, there is a decrease in the feeling of destruction and exile at this time of year, and an increase in the feeling of the preparation for the Redemption.

This is especially in our times, when Tammuz is not only associated with negative events but also the redemption of the Rebbe Rayatz (the 6th Chabad Rebbe) on 12-13 Tammuz. The Rebbe Rayatz said that his redemption was actually a redemption for all the Jewish People. It brought about the spreading of Chassidus throughout the entire world, which is the last preparation for Moshiach's coming. According to all the signs, our generation is the last generation of the exile and the first generation of the Redemption. Therefore, during the time of year when the Bais Hamikdash was destroyed and the Jewish People were exiled, the main emphasis today is on the goodness within it, that it is a preparation for the true and complete Redemption.

Now we have finished everything that needed to be done before the Redemption, we have already “polished the

buttons” and have done Teshuvah, and Moshiach, through the spark of Moshiach within each Jew, has caused the Tzaddikim to do Teshuvah. Now we are right next to the true and complete Redemption, so there is more and more of a feeling and an emphasis on the good of this time of year, that through it we reach the greatness of the true and complete Redemption. The year 5751 (1991), was a year of great, revealed wonders (the Gulf War, etc.), which show that it is the time when Moshiach is revealed. There is even the announcement that “here he (the King Moshiach) comes,” that he *already came!*

Learning About the Bais Hamikdash: Practical Information

We need to make a great commotion about learning about Moshiach and Redemption and the building of the third Bais Hamikdash. Today, when the emphasis is only on the good of this time of year, because the Redemption is coming immediately, the customary learning about the Bais Hamikdash during the three weeks is in a completely different way. Instead of the feeling of mourning and striving to correct the destruction, the learning in our time is with a feeling of yearning for the greatness of the third Bais Hamikdash, which is even greater than the ones that were destroyed (so we would yearn for it even if there had never been a destruction). This learning is also with the awareness that it is practical information that we will immediately use.

Learning Torah About Moshiach and Redemption in order to “Live with the Time” of Today

It is important to learn about Moshiach and Redemption today, not only to hasten their coming but mainly to “live with the time” of the Days of Moshiach. This learning fills our minds with Moshiach and Redemption as they are

discussed in Torah, which spread to our feeling and thought, speech and action that are done in a way befitting this special time, when we can point to Moshiach.

Even with all the recent miracles, it is difficult to internalize the awareness that we are on the threshold of the era of Moshiach to the point that we begin to live with Moshiach and Redemption. The solution to this is to learn Torah about Moshiach and Redemption. Torah can change a person's nature, so even if one feels "outside" of the Redemption, this learning causes one to live with the Redemption with the awareness that "here comes Moshiach". May it be the will of Hashem that no longer should we need to arouse about all this since immediately we will *see with our physical eyes* the true and complete Redemption through Moshiach and the third Beis Hamikdosh!

Pinchas

“Make Here Eretz Yisroel”

This Parshah speaks about the division of the Land of Israel. As we stand at the threshold of the true and complete Redemption, this has special relevance to the imminent literal division of Eretz Yisroel in the Redemption. Even until that happens, though, we also learn a lesson from this relevant to the time and place that we are in; the Torah is eternal, relevant to every place and time.

The Tzemach Tzedek told a Jew who wanted to move to Eretz Yisroel and devote himself there to Torah and Service of Hashem, “Make *here* Eretz Yisroel”. Indeed the division of the Land of Israel is a lesson for every single Jew: wherever we are, we need to make it into “Eretz Yisroel”.

What does this mean? The ultimate fulfillment of Torah and Mitzvos is specifically in the *literal* Eretz Yisroel, every day we pray – facing Eretz Yisroel – to return to our Land, and now, at the end of the exile, when “here this one (Moshiach) comes” and we are about to literally enter Eretz Yisroel – so what does it mean that we are supposed to make every place into “Eretz Yisroel”?

The Miracle of the Speaking Lots

We can understand this by first explaining an interesting phenomenon from this week’s Parshah. The land was divided according to lots. Miraculously, the lots themselves actually spoke (in addition to the mere drawing of the lots), saying aloud which tribe received which portion of the Land!

The question arises: Why was this miracle necessary? Hashem does not make miracles for no reason.

The reason that it was important for the lots themselves to speak is that Hashem commanded that the

division of the Land should be done *only* through the lots. The *entire* division of the Land – including the announcement of the results of the lots, which verified that it was truly from Hashem – had to be done by the lots themselves (and not through prophecy etc.).

Even a Preparation is Important

There is still a question: The lots were merely a preparation and means for dividing the Land. Why, then, was it so important for every detail of it to be through the lots themselves (i.e. the lots must be truly complete)?

The answer is that, everything in Torah and holiness, even something that is only a preparation for something else, is important and therefore must be done in a complete manner.

Making Hashem's "Dream Home"

The conquering, dividing and settling of Eretz Yisroel symbolize the task of the Jewish People to make it into a Jewish, holy land; a place clearly belonging to Judaism, G-dliness and holiness. This is accomplished through fulfilling the Mitzvos that apply to Eretz Yisroel and building the Bais Hamikdash, which causes Hashem to dwell among the Jewish People. This is the purpose of the entire creation: conquering the physical world and making it into a home for Hashem, where Hashem is revealed, similar to how a person reveals himself in his own home.

In order to conquer a place completely, the conquest must include all the details, of both the conqueror and the conquered. The *entire* land must be conquered, so that there is no danger from enemies in the unconquered parts of the land. The conqueror, too, must put his entire self into the conquest, with all three aspects of thought – strategy, speech – instructions to the army and to the conquered people, and action.

Similarly, when we conquer the world and make it into

a home for Hashem, it needs to be a complete home – where every detail clearly belongs to the owner (when a woman designs her dream home, she wants every detail to express her personal style), and where the owner is comfortable and reveals his entire true self, in thought, speech and action. Our job is to make an ultimate “dream home” for Hashem, where all details of the world are clearly Hashem’s home, where Hashem’s Essence as well as His thought, speech and action are revealed. Every Jew, whose job it is to conquer the world and make it into a home for Hashem, must put every detail of himself into this work – in thought, speech and action. The ultimate performance of the Mitzvos is when they are performed with thought, speech and action. Performing the Mitzvos with all three makes the world into the ultimate home for Hashem, similar to most things in the world in which the thought, speech and action that went into them are clearly recognized in their quality (for example: An elaborate custom-made dress is made with thought – planning and drawing a picture, speech – discussing the design with the one who will wear the dress and taking her measurements, and action – acquiring the material and sewing the dress).

Focus on the Present Activity

Now we can understand why the lots had to speak. The conquering of the land needed to be done in the ultimate way, using thought, speech and action. This includes the details and preparations. Even the division of the land by means of lots – which was merely the preparation for the *actual conquering etc.* of the land – must be done with ultimate perfection.

The Rebbe Rashab said that a “Pnimi” is completely focused on whatever he is doing. One time in a Farbrengen, he noticed that the Bachurim were singing a Niggun hurriedly, as an introduction to the Chassidus that would be said after the Niggun. He spoke at length about the importance of being completely focused on what one is doing, even if it is a

preparation for something else – wherever one is, one should really be there. Only after completing the preparation perfectly do we move on to doing the actual thing perfectly. As we said before, that in holy things even a preparation is important on its own.

When one is completely focused on what he is doing, even if it is a preparation for something else, it shows trueness and also causes the “real thing” (what he is preparing for) to be absorbed perfectly. Hashem created the world such that there is a preparation before reaching the “real thing”, and this preparation is important on its own. An outstanding example of this is education, which prepares a child to fulfill Mitzvos as an adult. This preparation is vitally important, and we need to dedicate ourselves entirely to it.

Although the perfection of the preparation for conquering the land was expressed in it including thought, speech and action – the lots spoke, nevertheless the miracle that emphasized this was speech. The reason for this is because speech is the main indicator that something is done with ultimate perfection, and it is the main indicator of how much one is permeated with what he is doing and how he is affecting his surroundings.

Indeed, besides for the *necessary* aspects of drawing a lot, namely, the action of drawing the lots and the thought and intention to draw lots, in addition there was *also* speech.

Focusing on Serving Hashem Perfectly Here and Now Brings Us to the Perfection of the True and Complete Redemption

So – even though outside of Eretz Yisroel is *not* Eretz Yisroel, and our Service of Hashem outside of Eretz Yisroel is a preparation for the ultimate fulfillment of the Mitzvos in Eretz Yisroel in the true and complete Redemption, there is still a purpose in this situation itself. Therefore, we must serve Hashem – where ever we are – perfectly, as much as we can,

in thought, speech and action. We should be completely focused on what we are doing to serve Hashem *now*, without getting distracted by thinking about a type of serving Hashem that will come later. Our task now is to make every place we are into a home for Hashem, “Eretz Yisroel”, a place where Yiddishkeit is clearly seen. Specifically through serving Hashem with total focus and in thought, speech and action *where we are now*, we prepare for and reach the ultimate performance of Torah and Mitzvos in the true and complete Redemption, a state of trueness and completeness in every detail of the world, including preparatory things.

Even though we are about to go to Eretz Yisroel in the true and complete Redemption, (1) our Service of Hashem *here and now* has to be as perfect as it can be, (2) we have to bring the ultimate perfection of the state of Redemption into every detail of our Service here and now, and (3) this itself accustoms us to the Redemption and brings the ultimate Redemption.

Menachem-Av: Moshiach, the Purpose that Came Before Everything

In 5751 (1991), they read Parshas Pinchas on the Shabbos on which they blessed the month of Menachem-Av, which begins the next Friday. We add “Menachem” before the name of the month, Av. Menachem, which means comforter, is Moshiach, the purpose that came before everything, including “Av”, which means “father” or “source”. The month of Menachem-Av this year begins on Erev Shabbos, the day when “everything is prepared for the feast”. Erev Shabbos afternoon corresponds to the time that we are in now, when according to all the signs we have completed everything and are ready for the feast of the Redemption, because “here this one (Moshiach) comes,” immediately!

Whoever, Wherever and Whenever You Are, You Have

the Ability and Responsibility to Bring the Redemption to the Whole World!

Everyone – men, women and children – must add in making wherever we are “Eretz Yisroel”, in a perfect way in thought, speech and action, thereby preparing ourselves for the perfection of the Redemption.

Every Jew has his own mission from Hashem. Some are businesspeople and others are Torah learners, and each person has an individual job in life. Each person is also brought by Hashem to a certain place in the world.

Similarly in time – in every moment, day, year, era, etc. there is a certain mission that needs to be fulfilled.

Sometimes we may think that perhaps our Service of Hashem would be different, and maybe even better, if we were living in a different place or time. Or we may wonder if the way we act in a certain small detail is important, because we don't see the effect on the rest of the world. Moreover, one may ask, how we are expected to bring the Redemption to the entire world, when we are only working with a small portion of the world.

The answer is: “Make *here* Eretz Yisroel!”

Instead of thinking about what is happening in the rest of the world, focus completely – in thought, speech and action – on making your place and every moment of your time into “Eretz Yisroel”. Specifically through this you will affect the entire world, for every place includes all the other places (some examples of this may be that in our homes there are objects, foods, clothes, electronic devices etc. from around the world, and today we are able to instantly communicate with people around the world). Even though your job in life is to serve Hashem in a specific way, you have served Hashem in other ways in previous lives, which “join up” with your present Service.

Every single Jew, not only those who work in Shuls but also businesspeople, includes within his specific type of Service of Hashem all of the other types as well.

Every Jew has the responsibility to bring the Redemption to the entire world, through serving Hashem perfectly in thought, speech and action in even the smallest details. We can turn every place and moment into “Eretz Yisroel” and thereby bring the complete Redemption into the entire world! As we stand so close the Redemption, we all need to prepare for it and put ourselves into the state of Redemption by making every day into a “day of personal redemption” and making every place into “Eretz Yisroel”, through serving Hashem with Torah and Mitzvos here and now perfectly, in thought, speech and action. We have to *speak* about “making here Eretz Yisroel” – just as the lots spoke – to our families, students and everyone that we can reach. Because we are truly permeated and excited about this, we will speak from the heart with excitement and reach the listeners’ hearts. We should also be a living example of fulfilling this task. Thus we will affect others to the point that they too talk about it.

A Practical Application of the Above: Siyumim During the Nine Days

One part of “making here Eretz Yisroel” is the custom to make Siyumim (celebrations for completing tractates) on each of the “Nine Days” – even when we do not eat a meat meal afterwards. (The “Nine Days” from 1-9 Menachem-Av are a time of mourning over the Bais Hamikdash, and we may not eat meat during this time except on Shabbos. Many permit eating meat at a Siyum celebration, but the Chabad custom is not to eat meat even then.) We should make these Siyumim every day from Rosh Chodesh Menachem-Ave until Tisha B’Av, in a way that is permitted according to Halachah (on Tisha B’Av there are certain restrictions regarding learning Torah, and a Siyum may be made only on certain Tractates).

One of the reasons for this is that during these days we look for all the permitted ways to add in good and happy things, thereby revealing the inner good within these days starting with celebrating the completion of a tractate in Torah,

for Torah brings happiness. For this reason we should make Siyumim on Shabbos as well, including the Shabbos of Tisha B'Av this year, which pushes off the fast to Sunday.

May these days be transformed into holidays even before they begin, and through "making here Eretz Yisroel" perfectly, to prepare for the Redemption, may we immediately dance into the Redemption!

Matos-Masei

“Staffs” and “Journeys”: Two Types of Strength

With Parshas Matos-Masei we complete the book of Bamidbar and say “Chazak Chazak Venischazek” (“strong, strong and we will be strengthened”). The Shabbos is called “Shabbos Chazak” – a Shabbos of strength. How does this fit in with the fact that this Shabbos is also in the middle of the Three Weeks of mourning for the Bais Hamikdash – seemingly a time of weakness rather than strength?

[It is not sufficient to answer that since this a time of weakness therefore we need strength, for a name expresses the essence, namely the content of this Shabbos is strength in correlation with the time – a time of strength?!]

To understand this, we will first explain the connection of strength to the content of the Parshahs of the week. “Matos” means “staffs”. A staff is clearly solid and strong. “Masei” means “journeys”, which seemingly represent the opposite of strength. However, we say “Chazak...” specifically after completing Parshas Masei.

The strength represented by Parshas Matos, in which Moshe transmits a commandment of Hashem, is a strength that comes from Above, without considering any opposition. The strength represented by Parshas Masei, which speaks about the journeys of the Jewish People from Egypt to the Holy Land, is a strength that comes from us down below – that we elevate the world and constantly leave the “limitations of Egypt.” This strength works with the opposition and nullifies it, and even transforms it into holiness. The ultimate is the unification of both types of strength, so that the nullification of the opposition accomplished through elevating the world (Masei, our work from below) is eternal (Matos, from Hashem Above, Who is unlimited).

The Third Bais Hamikdash Unites Above and Below

The purpose of the destruction of the Bais Hamikdash was to reach the greatness and perfection of the third Bais Hamikdash. The first Bais Hamikdash was mainly from Above. Because it did not have such a connection to the world below, it did not last.

The second Bais Hamikdash was mainly from below. It was bigger and lasted longer than the first, but because it was from the limited world below, it was also destroyed – and remained destroyed for a much longer time than the first. Even while it stood, it did not have the same greatness and perfection from Above as the first one – it lacked five *holy* things (the Holy Ark etc.).

The third Bais Hamikdash unites both advantages of Above and below, making it perfectly strong and eternal.

The proclamation “strong, strong and we will be strengthened” during the Three Weeks represents the strength of the unification of the advantages of both Above and below – the first Bais Hamikdash and the second – in the third Bais Hamikdash, the purpose of the destruction in the *Three* Weeks. This also corresponds to the unification of Parshas Matos – strength from Above – and Masei – strength from below. On this Shabbos, we receive extra strength to serve Hashem through Torah and Mitzvos, through which we reach the eternal Redemption with the eternal Bais Hamikdash.

Aharon: Peace and Unity

The Shabbos of Matos-Masei comes immediately after Rosh Chodesh Menachem-Av, the Yahrzeit of Aharon. Aharon would make peace between people, love people and brought them close to Torah. Also, in his merit the Clouds of Glory surrounded the Jewish People. These two accomplishments of his are related. Unlike the Manna and water that came in the merit of Moshe and Miriam and were distributed to each Jew individually, the Clouds of Glory encompassed and protected all of the Jews

together. His love of peace and lovingly bringing people close to Torah came from his emphasizing the oneness of the Jewish People that is above division.

One special Mitzvah given to Aharon and his descendants is Bircas Kohanim (the Priestly Blessing), which unites two aspects: it is both a blessing – bringing down from Above – and a prayer – elevating from below. The unification is accomplished through a level that transcends the division between above and below.

We need to place special emphasis on the level of unity, which transcends division. “Be among the students of Aharon: loving peace, pursuing peace, loving the creations and bringing them close to Torah” (Pirkei Avos).

Loving a Fellow Jew Today: A Taste of the Imminent Redemption

Today, emphasis on loving our fellow Jews is not only to nullify the exile by eliminating the reason for the exile – the opposite of loving fellow Jews – for today we have already completed everything that needed to be done during the exile and we have reached the level of Moshiach and we are standing on the threshold of the Redemption. Today, the emphasis on loving our fellow Jews is a taste and even a beginning of the true and complete Redemption, which is connected to the level of unity from the perspective of the level of Yechidah of the soul that transcends division – the spark of Moshiach within every Jew. We bring our fellow Jews “close to Torah” – to the Torah-learning from Hashem in the ultimate Redemption.

Siyumim with Many People, Including Small Children

In addition to following the general custom of arranging Siyumim (celebrations of completing Torah tractates) during the Nine Days in order to add in joy of Torah, together with giving additional Tzedakah, which hastens the Redemption –

we should put special effort into making Siyumim at which *many* Jews unite, including “children” in knowledge and even literal small children.

May our good resolutions bring – in an actual and revealed way – the strength of the Redemption especially now that we have completed all the “42 journeys” in exile – we are ready to enter the Holy land and the Third Bais Hamikdash and then all those that passed away in the previous generations will arise and all the souls in bodies of our generation will learn Torah from Hashem as it is given over by Moshiach, literally now!

Devorim-Tishah B'Av (Postponed)

An Auspicious Time for Moshiach

Tishah B'Av is a very auspicious time for Moshiach to come. On the afternoon of the day that the Bais Hamikdash was destroyed – Tishah B'Av – Moshiach was “born” – meaning that his Mazal is strengthened. Every year the “birth” of Moshiach repeats itself. That is why we say “Nacheim” (a prayer asking Hashem to comfort us over the destruction through bringing the Redemption through Moshiach) at Minchah on Tishah B'Av – because it is the time of Moshiach’s “birth”, and the name of Moshiach is Menachem (“comforter”).

Tishah B'Av on Shabbos

This is especially emphasized in a year like this year, when Tishah B'Av comes out on Shabbos. Shabbos pushes off the negative aspects of Tishah B'Av – the fast and mourning – and reveals and strengthens the aspect of Redemption in Tishah B'Av.

This Shabbos is called “Shabbos Chazon (Vision)” because on this Shabbos Hashem shows every Jew a vision of the Third Bais Hamikdash. This shows that there is a very strong revelation of Moshiach on this Shabbos.

On the Shabbos of Tishah B'Av, we eat rich and delicious food. Even at the third meal, the last meal before the fast (which is pushed off to Motzei Shabbos and Sunday), we “eat meat and drink wine...even like the feast of King Shlomo during his reign”! Not only do we not fast, but we enjoy eating delicious food! We should eat even more and better food on this Shabbos than on every Shabbos, so that no one should think that we are eating less because it would have been a fast day if not for Shabbos.

We celebrate on this day because in truth, the fast days are positive, and will turn into holidays in the true and complete Redemption, when their inner good will be revealed. On Shabbos, a day that is connected to the Redemption, the good aspect of the fast is revealed. When Tishah B'Av comes out on Shabbos and Shabbos pushes off the fast, it is a taste of the time when Tishah B'Av will be a holiday, and also gives the power for the ultimate "pushing off" of the fast in the Days of Moshiach.

This is especially emphasized on the *afternoon* of Shabbos Tishah B'Av – the time of Moshiach's "birth" (revelation). The third meal of Shabbos is always connected to the feast of the Redemption, and especially on this Shabbos afternoon.

Tishah B'Av and Yom Kippur: The Revelation of the Yechidah – Moshiach

Tishah B'Av is the fast that is most similar to Yom Kippur – both begin the night before etc. On Yom Kippur the Yechidah (the highest level of the Neshamah) is revealed, and the Yechidah is Moshiach, whose Neshamah is the collective Yechidah that includes all of the Jewish People. On Tishah B'Av there is a similar Revelation, only that during the time of exile when Tishah B'Av occurs on a weekday this revelation is not openly manifested until the 15th of Menachem-Av.

The Parshahs of the Three Weeks

Indeed, the Parshahs that we read during the Three Weeks have a common denominator: they all speak about the division of the Land among the tribes. This division of the Land included some of the land on the eastern side of the Jordan River – the beginning of the conquering and dividing of the Land as its borders will be expanded in the Redemption. The division of the Land also represents our G-dly Service of making every place into "Eretz Yisroel" – a home for Hashem

in this world, a preparation for the time when the holiness of Eretz Yisroel will spread throughout the world.

Moshe's Repeated Prayer and the Lesson for Us

Then, at Minchah of this Shabbos, we read Parshas Va'eschanon, when Moshe pleads to Hashem to allow him to enter Eretz Yisroel. Had Moshe led the Jewish People into Eretz Yisroel, it would have brought the eternal Redemption. Moshe's prayer will be fulfilled when Moshiach, who has the Neshamah of Moshe, will lead the Jewish People into Eretz Yisroel and bring the eternal Redemption.

Moshe kept praying over and over again. He didn't just pray that he himself should enter the Land; as a true Rebbe, he would never leave his flock behind. His prayer was that he and all of his generation should enter the Land. We learn from this to keep on praying and asking Hashem "Until when?!", no matter how many times we have done so already. This will certainly bring about the immediate true and complete Redemption through Moshiach, who has the Neshamah of Moshe, when we will all go to Eretz Yisroel in the eternal Redemption with the eternal Bais Hamikdash.

770 Bais Moshiach: A Preparation for the Bais Hamikdash

770 Bais Moshiach – the house of the leader of our generation is a "Triple House" – a House of Torah, Prayer and Good Deeds. It is a preparation for the third Bais Hamikdash, also a "Triple House" of Torah – the Sanhedrin, Prayer and Good Deeds – sacrifices. In such a special place, when so many Jews are gathered together at such an auspicious time, we believe with complete faith that Moshiach will immediately bring us to Eretz Yisroel and the third Bais Hamikdash.

Anticipating Moshiach While Also Making Plans

According to the Exile Situation

Even though we believe that Moshiach is coming right now, the Torah teaches us to serve Hashem in the most perfect way possible in the present situation, and to prepare for holy activities and events that we must do in the coming days and afterwards (even if we may think that they will be canceled by the Redemption). At Farbrengens we should take on good resolutions, and if they are related to the Service in exile we should say that they are “if Moshiach G-d forbid will delay” so as not to contradict the fact that we constantly anticipate Moshiach. In truth, we will continue our Torah and G-dly Service of the time of exile – including these good resolutions – even after Moshiach comes. In fact, the Redemption is made from the exile itself – the word Geulah (Redemption) has the same letters as Golah (exile), with just an additional letter Alef (the Revelation of Hashem).

Add in Torah and Tzedakah, Including Siyumim Until the 15th of Av

We should add in Torah learning and Tzedakah, which both bring the Redemption. We should give Tzedakah in a permitted way on Shabbos also – giving food and drink.

In our Torah learning: If G-d forbid Moshiach delays, we should make Siyumim (celebrations for completing Torah tractates) on Shabbos Tishah B'Av – with a festive meal. On the fast on Motzaei Shabbos and Sunday we should also make Siyumim – in a permitted way (without a meal and in accordance with the laws of which Torah subjects may be learned on the fast), and on Sunday night after the fast. We should continue making Siyumim thereafter until the 15th of Av, with festive meals and Farbrengens.

We should publicize these instructions in every possible place – to make Siyumim and to add in Torah and Tzedakah.

For the 15th of Av we should make a big Farbrengen in

each place for men, women and children, with a Siyum, giving Tzedakah and taking on good resolutions. The 15th of Av comes out this year on Thursday night and Friday, so we should make the Farbrengen on Thursday night. It should be a very happy Farbrengen – because it says that the 15th of Av and Yom Kippur are the best days for the Jewish People – to the point of happiness of a wedding. The 15th of Av is a day connected to weddings, and it is a Jewish custom to increase in making Shidduchim and weddings at this time of year, after Tishah B'Av.

Everything is Ready – “Until When?!”

The 15th of Av will be on Friday, the day when “everything is ready for the feast”. We are now in the time compared to “Friday afternoon”.

Today Chassidus itself – not only its effects – has reached every corner of the world. We have completed everything that needed to be accomplished during the exile, the Bais Hamikdash and everything else are ready, like in a closed box and the box and key was given to every single Jew. The only thing still needed is for a Jew to demand once more “Until when?!” This will cause Moshiach to bring all the Jewish People to the Third Bais Hamikdash immediately!

Va'eschanon

“Double Comfort” – The Unlimited Third Bais Hamikdash

Parshas Va'eschanon is always read on the Shabbos after Tishah B'Av, and the Haftorah is “Nachamu Nachamu Ami” (“Comfort, o comfort My nation”) – a double comfort, over the first Bais Hamikdash and the second, through the eternal third Bais Hamikdash.

In Parshas Va'eschanon, Moshe pleads to Hashem to be able to enter Eretz Yisroel. Had Moshe led the Jews into Eretz Yisroel and built the Bais Hamikdash, it would have already been the eternal Redemption and the eternal Bais Hamikdash. However, this did not happen. Instead, Parshas Va'eschanon emphasizes that Moshe *did not* lead the Jews into Eretz Yisroel, and therefore they were exiled later; it was *not* an eternal redemption.

How does this fit in with the Haftorah, which emphasizes the eternal Redemption with an eternal Bais Hamikdash?

We can understand this by first explaining the idea of “double comfort”. “Double” is connected to the Redemption. This is because “double” does not only refer to twice, but also to many times, until infinity. In the true and complete Redemption, Hashem's infinite light will be revealed, causing everything to be perfect, eternal and unlimited – unlike the first and second Bais Hamikdash, which only lasted for a limited time.

The first Bais Hamikdash had a greater G-dly revelation – greatness from Above; the second was physically bigger and lasted longer – greatness from below. The “double comfort” is the third Bais Hamikdash, which will include the advantages of both. Because it will be unlimited (“double”) it will be perfect in all ways possible.

Both Advantages: Moshe and Yehoshua, Above and Below

The reason Moshe did not lead the Jews into Eretz Yisroel – even though this would have brought the eternal Redemption with no exile following it – is because there is an advantage to the entering of the Land through Yehoshua: it comes from below. Because of this, the conquering and dividing of the Land took a long time – fourteen years, and even after this there were still parts of the Land that had not yet been conquered; to refine the world *below* it is necessary to work for *a long time*. Even after the entire Land was conquered and divided, there was exile. The purpose of the exile is to refine the holy sparks around the world. Through refining the world during the long exile, we enter the Land in the most perfect way in the true and complete Redemption. Then there is ultimate perfection in both the advantage of Moshe and that of Yehoshua: from above and from below.

So in fact, Parshas Va'eschanon emphasizes the unlimited perfection – “double” – of entering Eretz Yisroel; Moshe didn't lead us into the Land so that there would also be the advantage of entering the Land through Yehoshua. In the true and complete Redemption, we will enter the Land in an infinitely perfect way, in time, place, and people: the entering, conquering and inheriting of the Land will be instant – time; the entire Land will be conquered, including the three extra Lands that have not yet been conquered – place; and all the Jewish People, including from all the previous generations, will settle in the entire Land, permanently.

The 15th of Menachem-Av (the Month Named After Moshiach) and the Redemption Through Moshiach

This year, the day before Shabbos Nachamu is the 15th of Av, a day especially connected to the true and complete Redemption. On the fifteenth of the month, the moon is full, representing the ultimate perfection of the renewal of the

Jewish People (just as the moon is renewed and becomes full) in the Redemption through Moshiach, who is connected to the moon because the moon represents the Sefirah of Malchus-Royalty. The fifteenth of Menachem-Av is the fullness/perfection of the month named after Moshiach, whose name is Menachem. Moshiach is “born” – revealed – on Tishah B’Av, and by the fifteenth we know for sure that this has happened. This is the month when the Bais Hamikdash was destroyed, for the purpose of being rebuilt in this month. This year the 15th of Menachem Av is on Friday, which represents the time when “everything is prepared for the feast” of the Redemption, which is called an “eternal Shabbos”.

This day emphasizes the infiniteness – “double” – of the true and complete Redemption, expressed in the true perfection of all aspects.

The completeness of the moon comes from its receiving the light of the sun perfectly, the ultimate of which is the unification of the advantages of both the sun and the moon in the time when “the light of the moon will be as the light of the sun”.

Moshiach was “born” on Tishah B’Av, specifically *after* the Bais Hamikdash was destroyed (we celebrate the *fifteenth* of Menachem Av). Even after this, the exile continued for a long time, so that the Redemption should include the advantages of both above and below. When it says that Moshiach was “born” on Tishah B’Av, it does not refer to literal birth, but rather to *revelation* – which is similar to birth – that Moshiach is ready to redeem the Jewish People. (On Shabbos Tishah B’Av in the year 5751 (1991) – a week before this Sichah, the Rebbe King Moshiach Shlita said that Moshiach is revealed.

Just a few days *afterwards*, his Majesty had a booklet published all about the new insights in Torah that only Moshiach reveals.)

The perfection of the feast of the “eternal Shabbos”, prepared on “Friday” – on which the 15th of Av falls this year,

comes from the perfection of being beyond-bounds. This is emphasized in the fact that Hashem said that the creation was “good” *twice* – double, infinite – on the first Friday.

From the 15th of Av, the nights become longer than the days. It is a time to add in Torah study, which adds life to us. Every Jew is assumed to be good, and already learns Torah everyday; *adding* in Torah study means to learn Torah in an *unlimited* way. This is the preparation for the ultimate *unlimited* revelations of Torah in the Redemption, which add *unlimited* life – eternal life.

Chabad Convention in Russia: a Wonder

The year 5751 (1991) was, according to all the signs (the miracles of the Gulf War, etc.), the “year in which Moshiach is revealed”. The Hebrew letters of the year are an acronym for the year in which Hashem shows us wonders. There were many wonders that year, each greater than the other.

One great wonder is the convention of Chabad people and Shluchim in Russia, for the purpose of adding and strengthening the spreading of Yiddishkeit and Chassidus. The same country that fought against the activities of the Rebbe Rayatz in spreading Torah and Chassidus is now *hosting and honoring* his students, Shluchim and followers!

The wonders that we have seen show that immediately we will see the greatest wonder: the true and complete Redemption, when the wonders will be even greater than the exodus from Egypt.

Tasting the Unlimited Redemption Through Adding in Torah and Mitzvos in an Unlimited Way

Because we are on the threshold of the true and complete Redemption, when everything will be unlimited, we should “taste” this now – similar to tasting the Shabbos food on Friday – by adding in Torah and Mitzvos in an unlimited way.

We should add in Torah study – the longer nights are a time to study Torah – both the revealed Torah and the inner part of Torah. This includes Ein Yaakov, the stories of the Gemara, in which most of the Torah's secrets are hidden, and also the inner part of Torah, which is explained in a clearly understood way by Chassidus.

We should place special emphasis on learning Torah about the Redemption, both in the revealed part of Torah – especially the book of the Rambam, which includes laws applying to the time of Redemption such as the “Laws of the Bais Hamikdash” and the “Laws of Kings...and the King Moshiach” – and also the inner part of Torah that explain aspects of the Redemption.

It is best for this learning to be in groups of ten, as it says in the Pirkei Avos of this Shabbos: “Ten people who sit and are busy with Torah...” This is in the *third* chapter of Pirkei Avos, which represents the third Redemption and the third Bais Hamikdash, through which there is the “double comfort” over the first Bais Hamikdash and the second.

“Looking” at the Redemption

The third chapter of Pirkei Avos begins, “Look at three things...”

“Three things” – the third Redemption and the third Bais Hamikdash, which include their advantages of both of the previous two. “Look at three things” – focus, learn and think deeply into the third Redemption and the third Bais Hamikdash, with great yearning and anticipating Moshiach every day, especially now that we are standing on the threshold of the Redemption.

This will cause perfection in our Service of Hashem, which includes the *three* categories of Torah, Service (prayer) and Good Deeds, which are accomplished through the *three* soul garments: thought, speech and action. Through focusing on the Redemption, this is all done in an unlimited and

therefore perfect way.

The Torah is also connected to the number three. As mentioned before, adding in Torah study from the 15th of Av is a preparation for the great Torah revelations of the *third* Redemption. We should “look” at our good resolutions to add in Torah study and add and double them, making them a preparation similar to the unlimited Torah revelations of the third Redemption.

Through “looking” at the third Redemption and the third Bais Hamikdash, may we merit to *see* them actually and immediately. Moshe and his generation, and the Jewish People of all generations, together with the Jewish People of our generation, will enter Eretz Yisroel and the third Bais Hamikdash, where we will celebrate with the greatest joy, with the complete revelation of Hashem.

Eikev

The Rebbe King Moshiach Shlita is Physically Alive; Hashem Will Heal Our Inability to See This

*It is interesting to note that in this Sichah, the Rebbe King Moshiach Shlita stresses the importance of the **physical body**. His Majesty brings (in a footnote) the Hayom Yom of 23 Menachem-Av, the day that this Sichah was said, which says that the word “Mamash” means “the most physical of the physical”. As is well known, “**MaMaSh**” stands for **Menachem Mendel Schneerson**, the name of the Rebbe King Moshiach Shlita. This is one of the many things that emphasize that his Majesty is **physically alive**. Later in the Sichah, the Rebbe King Moshiach Shlita speaks about blind people, who are called “Sagi Nahor” (“a lot of light”). The majority of us today are “blind” because although it is so clear that the Rebbe King Moshiach Shlita is physically alive, we do not see this with our eyes – perhaps because the light emanating from his Majesty is too great for us to perceive. His Majesty brings the words of the Midrash that in the true and complete Redemption, Hashem will heal the blind first, and explains that they will have “a lot of light” in a good sense; the abundance of light will not interfere with their ability to see. Indeed, the true and complete Redemption will be expressed first and foremost in our ability to see the Rebbe King Moshiach Shlita!*

“I Am For My Beloved And My Beloved Is For Me”

We read Parshas on the Shabbos Mevarchim of the month of Elul. Elul (the last month of the Jewish year, before Rosh Hashanah), is a time of soul-searching, evaluating our

Service of Hashem throughout the year. Our Service of Hashem is represented by the name of the month; Elul is an acronym for “Ani l’Dodi v’Dodi li” – “I am for my Beloved and my Beloved is for me”. Through serving Hashem, the Jew (“I”) connects to Him (“my Beloved”). This connection is in two ways: “I am for my Beloved” – the Jew below works to connect to Hashem above through Torah and Mitzvos – and “my Beloved is for me” – Hashem gives help from above to the Jew below.

We Initiate

“I am for my Beloved” comes *first*, because the purpose is that the Jew should *initiate* the connection with Hashem – through beginning to do Torah and Mitzvos – rather than waiting for inspiration from above. It is the nature of people to appreciate what they worked for more than a free gift, which is called “bread of shame”. We need and want to work hard and then this causes Hashem to give help and inspiration from above. This way, the inspiration from above is internalized, and even more so: an even greater inspiration is brought down when it comes after the work from below.

(A possible example for this is: Special dates on the Jewish calendar are holy and inspiring. However, we internalize and feel this more and receive a greater inspiration when we learn about and prepare ourselves for the day.)

Two Aspects in Our Service of Hashem: From Below and From Above

Because Hashem wants everything from above to be drawn down through work from below that is similar to what is to be drawn down, there is also an aspect of “my Beloved is for me” – from above to below – within the Jew’s Service of Hashem. Our Service of Hashem includes both aspects of “from below to above” and “from above to below”.

A Jew is comprised of a Neshamah and a body. The

Neshamah, a part of Hashem from above, is “the most spiritual of the spiritual”, even when it is in this world of “Mamash” – “the most physical of the physical”. The body is made of the dust of the earth. From the aspect of the body, the Service of Hashem must be step-by-step, from one level to the next, from below to above. This is the main Service. However, from the aspect of the Neshamah, we can and must demand from ourselves to immediately do our Service of Hashem perfectly, “from above”. *Both* aspects are necessary, at all times.

The Purpose: Being *Within* the Physical Body and World

The purpose of creation is making this physical world into a home for Hashem, within the boundaries of the physical world, where the natural way is step-by-step progression from below to above. Even the Neshamah was brought down by Hashem into the *physical body*, in the *physical world* – because the purpose is that the Jew, a Neshamah within a *physical body*, should transform the *physical world* into a home for Hashem. Therefore, the main, routine Service of the Jew is with the Neshamah *in the body*, within the limitations of the physical body and the nature of the world – Service from below to above. Even the aspect of Service from above to below, revealing the Neshamah, must not be separated from the “below” but rather drawn *down* into the body itself.

Specifically this physical world can be made into a home where Hashem’s very Essence can be revealed – the power of the True Existence (Hashem), Who is the only One able to create physical, tangible existence.

The ultimate revelation of the Neshamah, which enables us to serve Hashem in a perfect way – from above to below, is revealed specifically when the Neshamah is in the body, and through the Service from below to above.

Through our work in elevating the body (the lowest level), the Neshamah (the highest level – a part of Hashem) is

also elevated; when we lift an object from the bottom, the top of it is also elevated.

Guide to the Elul Soul-Search

The soul-search and evaluation in the month of Elul must be in three aspects:

1) How have we served Hashem in a way of “I am for my beloved” – from below to above?

How much effort have we put into this? How have we done our Service in refining our bodies and surroundings?

2) We should not be satisfied with evaluating our Service of Hashem in a way from below to above, but must also evaluate how we have served Hashem in a way of “and my Beloved is for me” – from above to below, perfect Service, which every Jew can and must demand from himself because Hashem gives him a Neshamah.

3) In addition, these two aspects must be united. Even our perfect Service must be connected to ourselves *as we are within bodies*.

Just as we evaluate our own Service, we also evaluate our part of the world, and in fact the entire world – for every Jew has the power to save the entire world with just one Mitzvah.

“Eikev”-“Heel”

This is all connected to Parshas Eikev. The word “Eikev” has a few meanings, including two that seem to be complete opposites:

Rashi says that “Eikev” refers to the simple Mitzvos that one “steps on with his heels (“Eikev” means “heel”)", Mitzvos that people take lightly. Other commentaries say that “Eikev” refers to *end* (like the heel is at the end of the body), the culmination of the Service, the time of the reward.

In truth, these two explanations are connected. The revelation that comes at the culmination of the Service – “and my Beloved is for me” – is accomplished specifically through

beginning the Service from the lowest level, simple Mitzvos – “I am for my Beloved”.

Our Time: “The Heels of Moshiach”

This is connected to the true and complete Redemption. Today, when we can point to Moshiach (the Rebbe Shlita), we constantly think and speak about the Redemption, we look to connect all aspects of this time to the Redemption, and our task is to *hasten* the Redemption.

“Eikev” refers to the time of the “heels of Moshiach” (i.e. just before his advent). Now we are in the time of “the heels of the heels of Moshiach”. This generation is at the lowest level – like the heels, the lowest part of the body. There is a lot of darkness in the world, and a lot of Chutzpah and other negative things. At the same time, it is the *end* of the exile, immediately before the coming of Moshiach, when we are standing ready for the Redemption. All that is left is for Hashem to make one motion and redeem us, so we ask Him again and again, more strongly than ever, “Until when?!”

Specifically the fact that we are at the lowest state, and we need to go up from below to above, brings about the revelation of the perfection of Moshiach’s coming in the true and complete Redemption – from above to below. Including the combining of both aspects together, that in the most lowest state of Exile becomes the Redemption – “Golah (Exile)” with the addition of an Alef thereby making the world ‘Geulah’ (Redemption).

According to all the signs, the year 5751 (1991) was the year in which Moshiach was revealed (according to prophecies from generations ago, which were fulfilled during the Gulf War and other miracles that year). We have completed everything that we had to accomplish during the exile, and are asking Hashem, “Until when?!” How can it be that Moshiach did not yet come and bring the true and complete Redemption through?

Chassidus Reaches the Blind

Moshiach told the Ba'al Shem Tov that he will come when the wellsprings of Chassidus will spread outward. This has clearly been fulfilled; Chassidus has spread throughout the world, to all types of Jews, and has been translated into different languages.

The Rebbe King Moshiach Shlita saw, though, that there was a complete form of writing that Chassidus had not yet reached: Braille.

The Rebbe King Moshiach Shlita had the Tanya printed in Braille, so that even Jews who are blind, Heaven forefend, would be able to learn Chassidus. The Tanya in Braille reached 770 Bais Moshiach, the source from which Chassidus spreads throughout the world. The Tanya is called the "Written Torah of Chassidus", which includes within it all of the later Chassidus that would be revealed.

Now that this aspect of spreading Chassidus outward has been accomplished, it is clear that the true and complete Redemption through Moshiach must come immediately!

"A Lot of Light"

Then Hashem will heal everyone, starting with the blind. A blind person is called "Sagi Nahor" ("a lot of light") because they have so much light that they are unable to see. Hashem will heal them so that they will have a lot of light in a good sense, and it will not cause them not to see. Then they will be able to learn Torah that is written in regular letters just like everyone else.

Visual Learning

In truth, we will not even need written letters then, because Hashem will teach us Torah in a visual way – given over to us through Moshiach, who "will teach the whole nation" the "New Aspects of Torah" from Hashem, with additional explanation and elucidation etc., and learning through seeing

specifically, without even needing to read.

Immediately Hashem should heal all the blind people, so that they will have a lot of light in a good sense, and they will be able to read and learn Torah, and we should learn Torah in the ultimate way in the true and complete Redemption.

The main thing is that the true and complete Redemption through Moshiach should be immediately!

Re'ei

Re'ei and the Month of Elul

The Torah portion of Re'ei is always read in a time that is connected to the month of Elul: Most years – it is read on the Shabbos which blesses the Month Elul, and in some years – as in this year – it is read on the first day of Rosh Chodesh Elul which includes all the days and the aspects of the Month Elul [since it is the head of the month.

Now, we must understand: what is the connection and relationship of Parshas Re'ei to the month Elul, as we know that the specific times of the year are related to the Torah portions, which are read in them – for seemingly: on the contrary, they are actually opposing concepts:

The theme of the month Elul is – “Ani L’dodi V’dodi Lee (I am for my Beloved and my Beloved is for me)” which is the acronym of Elul - the Service of man from below to Above (that the person arouses to come close to Hashem), and through this and following this is we accomplish that “my Beloved is for me” (the revelation of Hashem to the person).

Whereas in the Parshah of Re'ei – which begins “Behold I am placing blessing before you, today” – is emphasized the drawing forth from Above to below (that Hashem bestows to the person).

From Below to Above In a Lofty Manner

The truth is however, that the ultimate is when the Service from below to Above is done in a lofty manner extending from one's true existence that he is one with Hashem – the unity of “I am for my Beloved and my Beloved is for me” in the acronym of **one** word.

This we see in beginning of the Torah Portion of Re'ei

– “Behold I am placing blessing before you, today” – that as a preface for the Service through the efforts of man (from below to Above) in every detail of, both ‘matters that should be done’ as well as those that ‘should not be done’, first is emphasized the great virtue of the person who is serving Hashem (each and every Jew), that he is told:

“Behold” – we must perceive, that “I am” – “I am Who I am [i.e. the Essence of Hashem]”, “placing [lit. giving]” – “whoever gives, gives generously”, “Lifneichem” into their inners, “today” – in a manner of light and revelation, and in an eternal fashion, “blessing...” – all matters of blessings, both revealed blessings, as well as much higher blessings which are from the concealed level.

In other words: the approach to the general Service of man (“I am for my Beloved”), is with knowing and recognizing that in the innermost of his being (“Lifneichem”) is given (“giving”) the revelation (“today”) of the level of “I am Who I am”, and through this his general Service from below to Above (“I”) is done in an exceedingly lofty manner, including above confines and limitations (“Lee”).

Moreover – “Placing Lifneichem (into your inners)” means: “placing [giving]” – ‘giving’ from above to below, and “Lifneichem” – into your inners (i.e. internalized), which the ultimate perfection of an internalized revelation of G-dliness is when it is brought about (also) through the Service of man, from below to Above – namely that the revelation from above is united with the ascent from below.

And the power to unite both aspects of ‘Above to below’ and ‘below to Above’ (“placing ‘Lifneichem’ (before you) ... blessing etc.) is from a level that transcends both of them – “behold I am” “I am, who I am” referring to a level of G-dliness which is so concealed “that it isn’t only, not spoken about nor written about, indeed it is not even alluded to by any letter or point of a letter,” a level that transcends the entire concept of Above and below – which through it, is accomplished the unification of both of them together.

The Ultimate Service of Man – In the Redemption Through Moshiach

The Service of Man in a manner that transcends confines and limits in its fullest sense is only possible in the true and complete Redemption through Moshiach, who's soul is the general level of Yechidah of the Jewish people, and through him is brought about the revelation of the individual level of Yechidah (the spark of Moshiach) of each and every Jew/Jewess, which permeates every detail of all the aspects of Serving Hashem.

This is especially pertinent to our times since the redemption is imminent, and we have already literally seen several “wonders” in connection with the Redemption, both in regard to the redemption of individuals as well as in regard to the collective Redemption, including and especially in regard to our Jewish brethren in Russia, that many of them went out from constraint to abounding relief, both in its simple sense, and also (and mainly) regarding the capability to live a Jewish life according to the Torah and its Commandments. Moshiach is already revealed, it necessary however that this be clearly evident to all!

Announce the Prophecy!

In correlation with the above we should publicize and arouse in each and every place concerning the special Service of the month Elul, which is alluded to in the five acronyms of Torah, Prayer, acts of kindness, repentance and Redemption and with special emphasis on the fifth acronym, the aspect of Redemption, as it permeates all aspects of the Service, through being permeated and done in the spirit of Redemption (including, moreover, especially, through learning Torah about matters of Redemption and the Holy Temple), along with anticipation and complete certainty that literally immediately it is seen with fleshy eyes that “here he (the King Moshiach) comes”.

And simply put:

To announce and publicize in every place – with words emerging from the heart – that Hashem says (through ‘His servants the prophets’) to each and every Jew/Jewess “behold, I place blessing before you, today”, to the extent that literally today we see with fleshy eyes, the blessing of the true and complete Redemption.

May everyone be blessed with a good new Year, and most certainly the main blessing – the true and complete Redemption through Moshiach in a manner that each and every person shows with his finger and says “behold”, may this be literally now!

Shoftim

Judges and Advisors

This Parshah begins with the commandment to appoint judges (“Shoftim”) and police officers. Every day we pray that Hashem should “restore our judges...and advisors”, based on the words of a prophecy about the Redemption. Today we have completed all the preparations for Moshiach’s coming, and have reached the time of the restoration of the judges and advisors; in fact, there is already the beginning of this.

The verse in this week’s Parshah mentions “judges” and “police officers”. Rashi explains that “judges” decide the laws, and “police officers” enforce them. The prophecy about the Redemption, however, mentions “judges” and “*advisors*”. At the time of the Redemption, there will be no bad or evil inclination, and thus no need for police officers to *enforce* the instructions of the judges; everyone will fulfill the instructions on their own. This will be because there will be both “judges” and “advisors”.

A judge makes legal rulings, which must be followed regardless of whether one understands them. An advisor speaks to the person as an equal and gives advice that the listener himself understands is good for him.

The Advantages of Both

Both are necessary, and we will have the perfection of both after the coming of Moshiach. The advantage of the judge is in the revelation of G-dliness. A judge is on a level much higher than the rest of the people. The Torah says that the judge has the authority to make legal decisions; the judge and his instructions have the power of the Torah. The advantage of the advisor is in the internalization of his advice by the listener. The combination of the power of the judge and the personal internalization through the advisor cause the Jew to be so

completely permeated with Torah, Mitzvos and G-dliness that there is no need for police officers to force one to keep the laws.

The Preparation for the Imminent Redemption: Obeying the Judges and Advisors of the Generation

We prepare for this perfect state by keeping Torah and Mitzvos with both aspects: obedience to the instructions of the Torah, and internalizing them as we would good advice. We accomplish this through obeying the “judges” and “advisors” of the generation.

Today, when we have completed everything and are in the last moments before the Redemption, after all of the work of the Jewish People throughout the generations, we are getting closer and closer to the perfect state of “judges” and “advisors”, with no need for “police officers” to force us to keep the laws.

The Rebbe King Moshiach Shlita: Judge, Advisor and Prophet

The Chabad Rebbeim are the prophets of the recent generations, through whom “prophecy will return to the Jewish People” as a preparation for the Redemption, as the Rambam says. It is a “foundation of our religion”, says the Rambam, that prophecy – even at a level similar to Moshe’s prophecy – is possible at all times. The prophet of our generation is the leader of the generation (the Rebbe King Moshiach Shlita). The Rambam says that the way that we know if someone is a prophet is when he says things that will happen in the future and his words come true. Indeed, the Chabad Rebbeim, and especially the Rebbe King Moshiach Shlita, have often foretold future events and so transpired with accurate precision. The Rebbeim are also the judges and advisors of their generations. They are leaders, who are above the rest of the people, and teach Torah to the entire nation – “judges”. They also give

good advice in matters of Torah and fear of Hashem – “advisors” – and even in physical matters – “prophets” (who are able to give advice regarding worldly matters).

The Rebbe King Moshiach Shlita instructs:

“[One must] publicize both to oneself and to all those that can be reached that they must accept upon themselves and take upon themselves (with greater strength) the instructions and advice of ‘your judges’ and ‘your advisors’ of our generation – ‘who are the kings? the Rabbis’ in general, and especially the leader of our generation -who comes in continuation of the Rebbes, our leaders, before him - the judge of our generation, advisor of our generation, and prophet of our generation... “...it must be publicized to all the people of the generation, that we have merited that Hashem chose and appointed a person of free-will who is of himself, incomparably superior to the people of the generation, that he should be the ‘judge’ and ‘advisor’ and prophet of the generation, who will issue directives and give advice regarding the G-dly Service of all of the Jewish People and all the people of this generation, in all matters of Torah and Mitzvos, and also in regard to the general day-to-day life and conduct, including [advice and directives] in [matters of] ‘in all your ways (you shall know Him)’ and ‘all your deeds (shall be for the sake of Heaven)’, “Including the main prophecy – the prophecy that ‘immediately to redemption’ and literally immediately ‘Here, he (Moshiach) comes’.

Being that it is a prophecy it is definite and is actually taking place, all the aspects of the Redemption have already begun.

(A few days after this talk (on the 10th of Elul), the Rebbe King Moshiach Shlita said: now that people did this, publicizing that “here he comes” pointing with the finger and saying “he,” the leader of the generation is revealed as Moshiach with full strength.)

Through obeying the judge and advisor of the generation (the Rebbe King Moshiach Shlita), we begin the fulfillment of our prayer that Hashem should “restore our judges...and advisors” in the true and complete Redemptpion.

Fulfilling the Commandment to Place Judges at All Our Gates

We are commanded to place judges at all of our gates. There are seven “gates” of a person: two eyes, two ears, two nostrils and a mouth. All should be led by the instructions of the Torah, given over to us by the rabbis and especially the judge and advisor of the generation, the leader of the generation.

The Neshamah is also the “judge” and “advisor” of the person. All details of the Jews life should be conducted according to the instructions of his Neshamah which understands the instructions of the Torah.

Every man and woman are the “judge” and “advisor” of their home and family, and must lead their household according to the instructions and advice of the Torah.

Every Jew – men, women and children – must accept upon themselves and fulfill the instructions of the judge and advisor of the generation, and must influence their families and everyone that they can reach to do so as well.

Ultimately, the entire world becomes permeated with the Oneness of Hashem, as He is revealed through the leader and prophet of the generation.

There is Always a Leader of the Generation Alive in the Physical World

There is always a leader of the generation in ***this physical world, with no change, not even the change of burial. (When one leader passed away, another immediately succeeded him. In our generation, the leader is Moshiach, who lives forever. This is how we know that the Rebbe King Moshiach Shlita is still physically alive!)*** In his Majesty’s words: “**Similar to the foundation stone [from which the world was founded] – found in a certain place in this physical world, and exists always without changes (not even the change of burial...), similar to how a judge and prophet exist**

(perpetually) in every generation (signifying the revelation of G-dliness in the world in a constant fashion)..."

Through doing our part – following the instructions and advice of the judges and advisors, may our judges and advisors be restored in the true and complete Redemption through Moshiach literally immediately!

Seitzei

Work and Reward

This week we read both Parshas Seitzei (in Shacharis) and Parshas Sova (in Minchah), this shows that these two Parshios are connected. At first glance though they seem to be opposites. Parshas Seitzei speaks about going out to war, while Sova speaks about settling in the land. In truth however, the combination of these two Parshios teaches us that even as we struggle (going to war) to refine the world, we do this in a calm settled manner.

The “war” represents our work in refining the world and the “settling” represents the reward of the Redemption. The combination of these two Parshios teaches that even during the time of the work there is a taste and beginning of the Reward itself.

Just as we are commanded in this week’s Parshah – to pay our workers each day so too Hashem pays us a reward every day for our work in addition to the great reward that will be given in the Redemption.

It says that the “reward for a Mitzvah is the Mitzvah itself” this is because each Mitzvah brings down Hashem’s light into this world ultimately making it a *home* where Hashem is completely revealed. Every Mitzvah causes a Revelation of Hashem and this is the reward that we receive for doing each Mitzvah, a miniature redemption. Moreover, even the ultimate reward which is now “enclosed in a box” is already in the possession of every single Jew who can open it at any time through adding just one Mitzvah which will bring the true and complete Redemption through Moshiach. At that time, the reward – the Revelation of Hashem’s light in this physical world – will be revealed. Indeed the world is full of G-dliness which merely has to be revealed.

Work in a Calm and Settled Manner

Before creating the world Hashem asked the opinion of the Neshomas as to whether to create the world. The Neshamos gave their consent and agreed to perform their mission of “go out to war” and refine the physical world. Because this was from the consent and free will of the Neshamos they may receive a reward for it whereas when one has no choice but to do something he does not deserve a reward/payment (like a slave).

The Neshamah is a part of Hashem and it “goes out” to make the physical world into a home for the Essence of Hashem. It must “go out” and clothe itself in a physical body so that the home for Hashem be in the *physical world*. At the same time, even as it descends below its source – Hashem’s Essence – is clearly evident (as emphasized by the fact that even when a Jew is at a low state he cannot separate from Hashem). This is in order that the home be for *Hashem’s Essence*. Therefore, in essence, a Jew transcends the limitations of the world; the seeming opposition in the world is there *only so that* he will refine it.

This *true* state of the Jew and the world (through his Service) should be felt right from the beginning of the work – which then it is done with the awareness that in truth there is no opposition; we are above our “enemies”. Our work is done in a calm and settled manner, through Hashem generously providing all of our physical and spiritual needs. This is important both in order that we should be able to do our work, and it is also payment and reward. The physical bounty in the true and complete Redemption will enable us to serve Hashem in peace, and will also be a reward. There will be great *physical* – as well as spiritual – abundance because Hashem’s Infinite Light will be revealed in the world, especially through the Mitzvos that we will fulfill at the height of perfection at that time.

Marriage and a Union Even Greater than Marriage

The month of Elul includes the anniversaries of the Rebbe Rayatz and the Rebbe Rashab. Marriage, especially that of the leaders of the Jewish People, is connected to the “marriage” of the Jewish People and Hashem in the time of Moshiach. In the festive Sheva Brachos week after the wedding of the Rebbe Rayatz, the Yeshivah of Tomchei Temimim was established, of which he was the administrator. In this Yeshivah, in addition to the study of the revealed aspects of the Torah also the inner part of the Torah – Chassidus – is learned in depth and understood, uniting it with the mind in an even greater union than marriage.

We Are “Touching” the Redemption! Instructions for Living Accordingly

We should publicize everywhere that now we are at the end and culmination of the deeds of the time of exile (“war”), and the beginning of the time of the reward. We are already “touching” the Redemption. Therefore, our work in serving Hashem must also be in matters of the time of Moshiach, starting with learning Torah about Moshiach and Redemption with happiness, including through making happy Farbrengens, especially in connection to weddings and Sheva Brachos – including strengthening the Jewish custom to make a feast for the poor people in honor of a wedding. This is a taste of and a preparation for the Redemption, when “our mouths will be filled with laughter”.

We should publicize everywhere about the special task of the Yeshivos of Tomchei Tmimim to light up the world, and that every Jewish home should be like Tomchei Tmimim – a home in which Chassidus is learned in addition to learning Torah in general.

We should publicize everywhere about providing people with their holiday needs for Sukkos already thirty days in advance, so that they can prepare in peace and happiness, and even before that – to provide them with food for the Rosh Hashanah meals.

May it be Hashem's will that through speaking and taking on good resolutions in the above, Hashem should immediately give every Jew everything that he needs, especially the main blessing of the true and complete Redemption through Moshiach now!

Savo

The Mitzvah of Bringing the First Fruits to Hashem

This Parshah begins with the Mitzvah to bring the “Bikurim” – first fruits – as an offering to Hashem. And in continuation to this Mitzvah the Torah speaks about the covenant between Hashem and the Jewish People regarding the observance of all the Torah and Mitzvos. This shows that Bikkurim is a most fundamental Mitzvah.

The Mitzvah of Bikurim is a unique way of expressing thanks to Hashem. Throughout the day, beginning from the “Modeh Ani” prayer of thanks, we thank Hashem in the blessings and prayers for His generous gifts and sustenance, acknowledging that everything comes from Him. Even non-Jews who believe in Hashem thank Him. According to the teaching of the Baal Shem Tov that Hashem creates the world anew at every moment, we deeply feel that we and everything around us depend completely on Hashem’s constant kindness.

The Mitzvah of Bikurim, however, is an even deeper way of thanking Hashem than *saying* thanks; it is an expression of thanks in *action*. It expresses the awareness that not only does our sustenance *come from* Hashem, but that even after Hashem gives it to us *it still belongs to Him* – one brings the first and best fruits to the Bais Hamikdash and leaves them in Hashem’s possession. This in turn causes the person to fully internalize the awareness that he and everything he has belong to Hashem.

Every Jew: Hashem's “First Fruits”

The Jewish People are Hashem’s “first fruits”. Hashem created the world for the Jewish People, and *every single Jew* must say, “the world was created for me”. Just as the Bikurim must be placed “before Hashem” in the Bais Hamikdash, so too every Jew’s true place is “before Hashem” in the Bais

Hamikdash. This is because a Jew's true self is the Neshamah, which is a part of Hashem. And a Jew connects to Hashem through Torah and Mitzvos specifically when he is a soul *in a body* just as the Bikkurim are brought "before Hashem" *in a basket*.

Unlike the world, which was created *for* the Jewish People, the Jewish People are a *purpose on their own*. This applies to every single Jew, even one who seems to be on a low level.

Every detail of a Jew's life is Hashem's "first fruits" – not only holy activities but even mundane activities, such as working for one's livelihood, indeed, every detail of a Jew's life must be permeated with the greatest holiness. Every single thought, speech and action of a Jew and every moment and place, however insignificant it may seem, is part of Hashem's "first fruits".

The Jewish People are truly "*first* fruits", which came even before Torah. This is seen in the fact that the entire Torah is commandments to the Jewish People. To save a Jew's life, we are allowed to transgress most prohibitions in the Torah, because the Torah exists for the purpose of the Jewish People. The Torah cannot exist without the Jewish People, but a Jew is still a Jew even if G-d forbid he has sinned. Because a Jew comes from a place that is higher than the Torah, he is therefore able to do Teshuvah and correct his sins.

In truth, the Jewish People and the Torah are one, because both are one with Hashem; only that in this itself the Jewish People come first. The Jew's connection to Hashem brings him to fulfill the Torah; every Jew's true desire is to fulfill all the Mitzvos and avoid all sins. Usually, a Jew reveals his connection to Hashem through Torah and Mitzvos. However, even a baby who is not yet ready to learn Torah, and even a "baby" in Torah knowledge, are connected to Hashem. One who was placed in a situation – through no fault of his own – in which he did not grow up with Torah is also Hashem's "first fruits", for whom the entire world was created. The essential

connection to Hashem eventually brings such a Jew to Torah.

*(This idea helps us look at ourselves and all of our fellow Jews in a positive way. We all have intrinsic worth as Hashem's "first fruits", even if we have made mistakes. Deep down, we are **good**; our true desire is to do Hashem's will, for we are one with Him. Through Teshuvah, we can all reveal our essential connection to Hashem. Constantly keeping this in mind will help us in our relationships with our spouses, children, students, relatives, friends, selves, and more. We will see ourselves and others as good people, Gdly people, and relate to everyone accordingly.)*

Since the Mitzvah of Bikkurim expresses the essential connection of the Jewish people with Hashem it is therefore the foundation for all of Torah and Mitzvos. Since we are essentially connected to Hashem, Hashem gives us the Torah and its Mitzvos which reveal to the whole world that we are His chosen people.

Practical Instructions

We should recognize the fact that we are all Hashem's "first fruits", which need to be brought "before Hashem". This must permeate every aspect of our lives, including our mundane activities, at all times. We must be exceedingly careful about every detail of what we do, in thought, speech and action – since they are all brought before Hashem, and the "Kohen" of the time (the leader of the generation, the Rebbe King Moshiach Shlita) is watching every movement that we make. Every detail, even the smallest ones, must be done with utmost attention and carefulness. This applies at all times, and especially in the month of Elul, in which we evaluate the previous year and prepare for the next year. We should also influence other Jews around us to serve Hashem in the perfect way in this time.

It is important to give everything for the holiday to those who need it – both for Sukkos and, before that, for Rosh Hashanah, and for the entire month of Tishrei. *(The month of Tishrei can be especially stressful for those who are struggling financially, because of the many holiday expenses together with the prohibition to work for many of the days in this month.*

That may be why the Rebbe King Moshiach Shlita places special emphasis on giving Tzedakah to help people peacefully and happily celebrate this holiday-filled month.)

As Hashem's "first fruits", we have a special power to bring – the timely matter – the Redemption, through requesting and crying out to Hashem "please have mercy and already take the Jewish people out of exile and bring already the Redemption through Moshiach".

May Hashem fulfill His promise written in the beginning of the Parshah: "and it will be when you will enter the Land," by immediately bringing the true and complete Redemption through Moshiach, when we will literally perform the Mitzvah of bringing the first fruits to the Bais Hamikdash!

Erev Rosh Hashanah (1)

May everyone be inscribed and sealed for a good and sweet year among all the Jewish People, especially in the most important aspect: the true and complete Redemption, immediately. There are many signs that the Redemption is imminent. We have done the Teshuvah that needed to be done before the Redemption, and have been “standing ready” for a long time already. May there immediately be the true and complete Redemption, when all the Jewish People will go to the Bais Hamikdash and the Holy of Holies, where there is the stone from which the world was founded, and may the holiness of the Holy of Holies and the foundation stone spread throughout the entire world – the revelation of Hashem's Kingship throughout the world.

Erev Rosh Hashanah (2)

Judgment for the Purpose of Salvation

Rosh Hashanah is the “Day of Judgment”. The purpose of the judgment is only to add in salvation - “and they shall judge the people and save the people” - including the ultimate salvation of the true and complete Redemption.

The Jewish People are uniquely close to Hashem. Others do not know how the judgment will turn out, the Jewish People, however, are sure that they will be judged positively and therefore rejoice on Rosh Hashanah.

Every Jew is Like a King

On the Shabbos before Rosh Hashanah we read Parshas Nitzavim, which begins “you are standing today”, especially standing strong like a king, “today” referring to Rosh Hashanah. Although it is a day of judgment, nevertheless, we stand strong as a king on this day. On Rosh Hashanah we crown Hashem as king, and we thereby also receive this title – we are also considered “kings”. Therefore, Hashem gives us everything, just as a king receives everything without even having to work for it.

The Ultimate Salvation: the True and Complete Redemption

The ultimate salvation is the true and complete Redemption. Even those who already have both spiritual and physical wealth, even those who are in the Holy Land, and even those who are the closest possible to the place of the Holy of Holies – say in the prayers “because of our sins we were exiled from our land”. We still do not have the Bais Hamikdash and cannot yet fulfill the Mitzvos that depend on all the Jewish People living in the Holy Land.

On Rosh Hashanah we crown Hashem as King.

Hashem's kingship will be perfectly revealed in the true and complete Redemption through Moshiach – Moshiach's kingship reveals Hashem's kingship in the world. Now that we are in the last moments before the Redemption, the judgment of Rosh Hashanah – which is always for the purpose of salvation – should bring the ultimate salvation of the true and complete Redemption.

The Parshah of the Shabbos after Rosh Hashanah is Vayeilech, which means “going” and represents going from exile to the Redemption, and going eternally from one level to the next in serving Hashem. In Parshas Vayeilech, Moshe says that the days of his life were filled. Because every Jew has a Moshe within himself, this causes every Jew's life to be full of Torah and Mitzvos.

The Teachings of the Chabad Rebbeim Bring the Redemption Through Moshiach

Already on Erev Rosh Hashanah we know that the judgment will be a good one, and therefore we make great preparations for celebrating Rosh Hashanah, the “Head of the Year” which influences the entire year. Erev Rosh Hashanah is the birthday of the Tzemach Tzedek, the third of the Chabad Rebbeim, and the spreading of their teachings causes the coming of Moshiach. Moreover, the birthday of the Tzemach Tzedek whose name is the same as that of Moshiach, causes the revelation of Moshiach.

The fact that the teachings of the Chabad Rebbeim bring about the coming of Moshiach is represented by the word “Miyad” – “immediately” – describing the immediate Redemption.

“**Miyad**” stands for **Moshe**, **Yisroel** – the name of the Baal Shem Tov and **Dovid** – representing Moshiach, who is a descendant of King David. Moshe is called the “first redeemer and the last redeemer”, because Moshe gives the power for the Redemption through Moshiach. Moshe received the entire Torah, including the inner part of Torah that would later be revealed by the Baal Shem Tov. Moshiach told the Baal Shem

Tov that he would come when the Baal Shem Tov's teachings would spread outward. The teachings of the Baal Shem Tov, as explained in a clearly understood way by the Chabad Rebbeim, reveal the essence of every Jew, the spark of Moshiach within every Jew. This leads to the true and complete Redemption through Moshiach.

Indeed, at such an auspicious time, it is certain that Hashem gives us all the blessings, both physical and spiritual, and the main thing is that Moshiach is immediately revealed and we can point to his Majesty. We will all fly on the clouds to the third Bais Hamikdash and the Holy of Holies, where there is the stone from which the world was founded. This stone has always remained in its place, and this strengthens our demand for the Redemption. Together with the Bais Hamikdash, we will have true and eternal life, literal life – a good inscription and sealing for every Jew, with health physically and spiritually.

Especially because everyone will certainly utilize the day to add in Tzedakah and good things, especially learning the Tzemach Tzedek's teachings and following his instructions, in honor of his birthday. May the true and complete Redemption through Moshiach come immediately!

Nitzavim-Vayeilech

Rosh Hashanah on Monday

This year, as in 5752 (1991), Rosh Hashanah is on Monday. Whenever Rosh Hashanah is on Monday or Tuesday, the Parshah of Nitzavim- Vayeilech is split – Nitzavim is read on the Shabbos before Rosh Hashanah, and Vayeilech is read on the Shabbos after Rosh Hashanah (whereas in other years Nitzavim-Vayeilech is read as one Parshah on one Shabbos). The mnemonic for this is “PaSBaG Hamelech”. Melech, meaning king, represents Rosh Hashanah, when we crown Hashem as King. “BaG” represents the second and third days of the week – Monday and Tuesday, because it is spelled with the second and third letters of the Hebrew alphabet. One meaning of “Pas” is splitting into pieces, representing the splitting of Nitzavim-Vayeilech.

Rosh Hashanah coming out on Monday is special because it is the closest possible to Sunday (Rosh Hashanah does not ever come out on Sunday itself).

The unique virtue of Sunday, is that it is the first day of the week, which is like the first day of creation, when Hashem was the only One in the world. The Holiday of Rosh Hashanah falling out on Monday, the closest possible to Sunday, emphasizes that even after the creations exist (as the state on the first Monday), there is still the revelation of Hashem as the only One in the world (just like on the first Sunday), namely, that it is clearly evident that Hashem is the only *true* existence in the world, since the existence of everything is dependent on the power of Hashem that creates it. This is however the completeness of the creation on its own. The Service of man brings down a yet higher level.

Rosh Hashanah – The Day Adam Crowned Hashem

The Holiday of Rosh Hashanah (on the 1st of Tishrei) commemorates the first Friday, even though it was the sixth day of creation (the 1st day of creation was on the 25th of Elul). The reason for this is because on the sixth day Adam was created. He crowned Hashem as King by telling all the creations to bow down to Him; similarly, every Rosh Hashanah the Jewish People crown Hashem as King over the world. The fact that Rosh Hashanah is *after* Sunday emphasizes that on Rosh Hashanah there is something *even higher* than Hashem as the only One in the world – the improvement that man accomplishes even over Hashem's complete creation. Hashem wants us to improve on His creation through doing Torah and Mitzvos. The improvement that this accomplishes is the drawing down and revelation of a level of Hashem that *transcends* the world – which is higher than the level of Hashem that is related to the world (the power of Hashem that creates it), which Hashem reveals in the creation – to the point of revealing Hashem's Essence in the world. This is the purpose of creation – that the world should be a home for Hashem in which He can reveal His Essence, just as a person reveals his true self in his home. This is the revelation of Hashem's Kingship, the source of which is Hashem's very Essence. It is revealed through crowning Hashem as King.

Sunday, Monday and Tuesday – Oneness, Divisiveness and Peace

The perfection of the world as it was originally created by Hashem Himself is represented by the first day of the week. The improvement accomplished through our work in Torah and Mitzvos is represented by the fact that Rosh Hashanah *cannot* come out on Sunday itself, rather on Monday.

Monday is the day on which division, divisiveness was created (Hashem separated between the upper and lower

waters, the sky and the sea). Tuesday – the second day of Rosh Hashanah this year, the third day of the week, is the day of peace – through a “third party” making peace. This represents the Jewish People, who make peace between Hashem and the world through Torah and Mitzvos. The fulfillment of Torah and Mitzvos brings about that even the world from its own accord *agrees* (so-to-say) to have G-dliness in it.

The Jewish people also draw down a level of Torah that transcends the world – the Torah as it is in Hashem's Essence. This will be ultimately revealed in the true and complete Redemption.

Parshas Nitzavim emphasizes the essential greatness of the Jewish People as they were created by Hashem – before their work. Parshas Vayeilech emphasizes the greatness that we accomplish through our work, which causes us to *go* (“Vayeilech”) to an incomparably higher level than the state of *standing* (“Nitzavim”).

The more the essential greatness of the Jewish People is emphasized, the more the improvement accomplished through their work in Torah and Mitzvos is appreciated. The *splitting* of Nitzavim-Vayeilech – divisiveness, the opposite of unity – is only in order to emphasize the great accomplishment of the Jewish People, who bring true unity and peace between Hashem and the world.

“As Souls in Bodies We Reach the Highest Spiritual Level”

We read Parshas Vayeilech, which represents going to an incomparably higher level through our work, on “Shabbos Shuvah”, the Shabbos of the “Ten Days of Teshuvah” (from Rosh Hashanah to Yom Kippur). Without counting Rosh Hashanah and Yom Kippur, there are seven days. On the Sunday of these 7 days, we correct all the Sundays of the previous year, and prepare for all the Sundays of the next year. Monday corresponds to all the Mondays of the previous year

and the next year, and so on – including Shabbos, which corresponds to all the Shabbosos of the previous year and the next year.

Shabbos is the day of completion of the work, just as Hashem completed His work of creation on Shabbos. And so on Shabbos, everything is elevated and returns to its source. This Shabbos, which includes all the Shabbosos of the year, especially emphasizes this. Shabbos has the same letters as Teshuvah, which is also returning to Hashem. Namely, that we are in this physical world as souls in bodies, strong and healthy and living eternally, and at the same time we reach the highest spiritual level, even higher than the level at which the Neshamah was before descending into the world. This is due to the great accomplishment and perfection through the work of Torah and Mitzvos in this world.

We Deserve to Receive From the King's Table!

The mnemonic “PaSBaG Hamelech” means “food of the king”. This represents Hashem, the King of Kings, giving us everything we need, from His own “table!” We deserve this even before doing any work, as represented by the fact that Parshas Nitzavim, which emphasizes the *essential* greatness of the Jewish People, is *a Parshah on its own* and then comes Vayeilech, which emphasizes our work. Just because we are the children of Avraham, Yitzchak and Yaakov, we deserve even more than the “feast of King Solomon”! Hashem must and does give us everything we need, including “a horse to ride on and a slave to run before him”, and even the wealth of King Shlomo! And besides for deserving all this just for existing, we have also done a lot of work in Torah and Mitzvos, especially during Elul, the month of Teshuvah. Certainly we are all being written and sealed in the book of Tzaddikim for life and a good and sweet year both physically and spiritually.

The Coming of Moshiach, in the Newspapers!

The “going” of Parshas Vayeilech refers also and mainly to when – at the culmination of our work – all the Jewish People *go* back to Eretz Yisroel and the Bais Hamikdash, and “*go* from strength to strength” to the point of seeing Hashem.

May Hashem immediately “blow the great Shofar,” moreover, there already was the blowing of the great Shofar and now Hashem should gather us all to our true home, the third Bais Hamikdash and the Holy of Holies.

The previous Rebbeim said that the coming of Moshiach will be publicized in the newspapers. (*The word used for newspapers is the Yiddish “Gazetten”. It is interesting that among the first newspapers to publicize Moshiach was one called a “gazette” in Canada!*) This has already been fulfilled, and we should publicize even more that “*Here he – the King Moshiach – comes*”, and immediately, “*has already come*” - actually and visibly to everyone, immediately!

“Laws of the Oral Torah, Which Will Never Be Nullified”

The Rebbe King Moshiach Shlita said this Sichah in connection with the completion of a study cycle of the book of the Rambam, which that year was in Tishrei.

The Jewish Laws: Hashem's Eternal Will

The book of the Rambam is a complete compilation of the laws discussed in the Oral Torah (Gemara etc.). It includes only the final decision, and not the lengthy discussions and opinions regarding each law. The purpose of the book is so that everyone can know all the laws just from reading this book, without having to search through other books.

This book of laws is eternal and will never be nullified, similar to the five books of the Torah (the Chumash). In the time of Moshiach, the books of the Prophets and Writings will be no longer needed to be studied, because they do not add anything to the Torah; their purpose is only to urge us to keep the Mitzvos (and this will no longer be necessary at the time when there will be no temptations or obstacles to prevent us from keeping the Mitzvos). The discussions regarding the understanding of the laws of the Torah will also be unnecessary at the time of Moshiach, because they are only a means to deciding the laws, and at that time, the secrets of Torah will be revealed (and we will automatically know the laws). The Rambam concludes his book with two chapters about Moshiach. This is because in the time of Moshiach there will be the revelation of the ultimate perfection of the laws of the Oral Torah, which will never be nullified, and the Rambam's book is the compilation of these laws. Since the “laws of the Oral Torah will never be nullified” it is obvious that we will fulfill the Mitzvos forever, as the Rambam

writes that “it is clearly written in the Torah that the Mitzvos are eternal.” This is because the true reason for the Mitzvos is not in order to refine the world, in which case they become unnecessary when the world becomes refined; rather, the true reason for the Mitzvos is that they are **Hashem's will**, which is eternal and does not change in accordance with changes in the state of man or the world. It is therefore understood that the meaning of the words of the Gemara “the Mitzvos will be nullified in the time to come (when the dead will come back to life)” is not to be understood as one might think at first glance.

We Will Fulfill the Mitzvos Automatically, Without Needing to Be Commanded!

The explanation of these puzzling words of the Gemara is that in the Time to Come, we will perform the Mitzvos *automatically*, without having to be commanded to do so. “Mitzvah” means “commandment”. The Mitzvos as *commandments* will be nullified, meaning that we will perform them without having to be commanded! We will be so openly united with Hashem that we will automatically carry out His will. That is why it is permitted to bury a dead person in shrouds made of Shatnez (a mixture of wool and linen, which is forbidden to be worn) – because when the person will come back to life and be obligated to fulfill Mitzvos once again, he will miraculously stop wearing the shrouds the moment he comes back to life (“they will arise *in their regular clothes*” not in shrouds), automatically fulfilling Hashem's will that a Jew should not wear Shatnez.

The Time of the Ultimate Reward, Knowledge of Hashem

In the last chapter of his book, the Rambam writes about the time of Moshiach. In the fourth law he says that the Sages desired the days of Moshiach so that they would be free to spend time on Torah, in order to merit the world to come.

In the fifth and last law, he hints to the time when we will fulfill the Mitzvos automatically.

The fourth law describes the time of the ultimate fulfillment of the *commandments*, when the main emphasis is on receiving the reward for their fulfillment – meriting the world to come. The fifth law describes the perfect world (the time of the resurrection), when we will do the Commandments automatically, without necessity to be *commanded* and their true essence as the will of Hashem will be revealed, making man and the world automatically perfect “the occupation of the entire world will be none other than knowing Hashem” . (Hence there is no mention of reward since reward is received for one’s *efforts*, whereas when one does things automatically). This era is not for any other purpose – “meriting the world to come” etc. - rather it itself is the purpose! The ultimate reward is the knowledge of Hashem – that man and the world will be completely nullified and covered in “knowing Hashem”, “as the waters cover the sea”.

Simchas Torah

Live with the Redemption – Feel That There is Nothing Besides for Hashem!

Simchas Torah has a special connection to Moshiach, as we say after the reading of the Torah on Simchas Torah “Moshiach shall come on Simchas Torah.” Also the verses that we say at the Hakafof are all about the unification of G-dliness that transcends the world and the world, and the ultimate perfection of this will be in the true and complete Redemption. Indeed, the concluding verse is “When Torah will come forth from Tzion and the word of Hashem from Jerusalem,” when will all the preceding verses take place “When Torah will come forth from Tzion...” in the Ultimate Redemption. All of the holidays of the month of Tishrei are general holidays that affect the entire year. The emphasis on Moshiach and Redemption on Simchas Torah continues throughout the year. This is especially emphasized in our time, when according to all the signs we have reached the threshold of the Redemption and “here he – Moshiach – comes”, and immediately at the next moment, *already* came.

Our Service of Hashem must be permeated with Moshiach and Redemption – the way we act in every aspect of our lives must already be similar to the way we will act in the time of Moshiach. This is why today there is a special emphasis on learning the laws that will be relevant in the time of the Redemption.

In the time of the Redemption, it will be completely revealed in the entire world that there is nothing besides for Hashem. Today we must already feel, in every aspect of our lives, that there is nothing else but Hashem. Not only that the *purpose* of everything is that it should be used for Hashem, but that *everything is* G-dliness!

Not only “I was created to serve my Creator,” but “I

was *not* created *except* to serve my Creator!” We do not have an existence on our own; all that exists is “serving my Creator”. This may have been why the Redemption was delayed – that we had not perfected our Service of Hashem in the way of “I was *not* created *except* to serve my Creator,” through which we reach the Redemption, when it will be revealed that there is nothing else besides for Hashem.

Now, however, this obstacle to the Redemption has been removed, and “everything is prepared for the feast” of the true and complete Redemption immediately!

Jewish Children and Moshiach

Jewish children are called “Meshichai”, Hashem's “Moshiachs”. This means that we must educate the children in a way that they become completely permeated through and through with Moshiach, such that just when looking at a Jewish child, what do we see? Moshiach! Their whole existence is “Moshiach” - the revelation that there is nothing besides for Hashem. On Simchas Torah, the custom is that even children celebrate and dance with the Torah, and their great joy on Simchas Torah shows even more how they are Hashem's “Moshiachs”. On Simchas Torah, the main celebration is not *learning* Torah, but rather *dancing* with the Torah, while the Sifrei Torah are covered with a mantle and topped with a crown – so it's not even possible to learn from them. This emphasizes that the Torah belongs to *all* the Jewish People, from the biggest to the smallest, equally. In the time of Moshiach, it says that we will no longer teach each other because everyone will know Hashem, even the smallest ones. The way we celebrate on Simchas Torah is a taste of this.

In our generation, the Jewish children are called “Tzivos Hashem” - the Army of Hashem. They are completely devoted to Hashem, even more than soldiers are devoted to their commanders. The Jewish boys and girls of this generation are, more clearly than ever, Hashem's “Moshiachs”, who are the preparation for the revelation of the general

Moshiach of all the Jewish People in the true and complete Redemption. Just as the verse says that the “Tzivos Hashem” left Egypt, so too the “Tzivos Hashem” of our generation will go from exile to the true and complete Redemption immediately.

This especially includes the children who are in 770 Bais Moshiach, who are being educated in a way that when we look at them we see “Moshiach”, and especially when they dance on Simchas Torah.

The adults should sing the song of Tzivos Hashem together with the children, for through the children they adults also receive the title “Meshichai”. This will give us strength to serve Hashem throughout the year – especially educators and especially Shluchim, whose job it is to bring Moshiach actually and literally, including through placing a special emphasis on educating children, who are called Hashem's “Moshiachs”.

May all the Jewish People, including the children, celebrate the Hakafos of Simchas Torah together with Hashem himself in the true and complete Redemption, when Hashem will make a dance for the Tzaddikim, immediately!

Bereishis

From Holidays to Weekdays

The Rebbeim say that the way we act on Shabbos Bereishis continues throughout the entire year. This is because Shabbos Bereishis is both the end of the festive month of Tishrei and the beginning of the “weekday” months of the year – it is the Shabbos on which we bless the “weekday” month of MarCheshvan. This Shabbos gives the power to draw the high level of the holidays of Tishrei into the day-to-day Service of Hashem in the world and mundane matters.

Hashem Chose the *Bodies* of the Jewish People

Parshas Bereishis speaks about the creation of the world. The world was created for the Jewish People and the Torah – especially as they exist in the physical world, not just as they transcend the world.

When Hashem chose the Jewish People, He chose their bodies, which are similar to non- Jewish bodies. True free choice is between two things that there are no reasons forcing one to choose one over the other – Hashem's free choice is in the Jewish bodies. More specifically, the Tanya uses the word “*material*” body rather than “*physical*” body because “*material*” is a lower level than “*physical*”. On the “*physical*” level, the Jewish body is different from a non- Jewish one, because Kosher food, drink, etc. refine the body. And of course, the Jewish Neshamah is special because it is actually a part of Hashem Himself. So true free choice is only regarding the “*material*” level – the lowest level, at which the Jew and non-Jew are alike. The fact that Hashem chooses the Jewish People specifically as they are in a “*material*” body shows that especially the Jewish body is the “*first*” of everything, for which everything was created. The *material* body of a Jew has an advantage even over the Neshamah and the physical body –

that specifically in it Hashem's true free choice is revealed. This is seen in the fact that the Torah only applies to the Jewish people when they are souls in bodies, the Mitzvos deal with physical things and the Laws of the Torah are decided specifically by the Jewish courts in this physical world.

As Rashi explains that the reason that the Torah begins by speaking about the creation of the world rather than the first Mitzvah is to show that the Land of Israel belongs to the Jews – “He told His nation the greatness of His creation to give them the land of the nations” (Tehillim, 111, the Psalm of the Rebbe King Moshiach Shlita this year). Hashem, Who created and owns the world, gave the Land of Israel to non-Jews, then took it away from them and gave it to the Jewish People. The fact that Hashem gave us the *physical* Land expresses Hashem's choosing of the Jewish People *as we are in the physical, material world*.

The holiday month of Tishrei mainly represents the greatness of the Jewish Neshamah, which transcends the world. The rest of the months mainly represent how the Jewish People are in the world. On the Shabbos at the end of the month of Tishrei and the beginning of the rest of the year, we read Parshas Bereishis, about how Hashem created the world for the Jewish People and the Torah. This gives everyone – each person in his or her own mission in the world – that even in the mundane, physical and material worldly matters, the greatness of the Jewish People as Hashem's chosen nation will be felt – bringing Shabbos Bereishis into the entire year.

Hashem's Chosen People, Even During Exile

Even during the exile, when the greatness of the Jewish Neshamah is not clearly seen, the Jewish *bodies* are chosen by Hashem. Even our bodies are not under the control of the nations; rather, they and everything else in the world were created for the Jewish People. In fact, whatever nation the Jews are under during the exile becomes the most powerful nation. Even though we are commanded to follow the

laws of the countries that we live in, and we are not to rebel against the nations or to initiate fights with them, this is *not because of fear*, G-d forbid, but rather because Hashem decided that this is how it should be during the exile. It in no way takes away from the fact that the Jewish People are the chosen people, for whom the entire world was created. Also the good things that the nations do for us to help us fulfill Torah and Mitzvos, and for which we need to thank them, are really kindness of Hashem, which He gives to us through the nations.

The Nations Recognize the Greatness of the Jewish People

In 5751-2 (1991-2) Russia began letting Jews leave their land and actually help Jews go to Eretz Yisroel and other places, where they can live freely, a true wonder – showing that even the non-Jews recognize the greatness of the Jewish People and help to reveal it. In every generation, as we got closer to the Redemption, the non-Jews recognize the greatness of the Jewish People more and more. This began already in the time of the Gemara, and strengthened as time went on. Even when the non-Jews speak among themselves, they call the Jews the “chosen people”. This has increased even more in the recent generations, especially in America, a country of kindness, which lets the Jewish People serve Hashem in peace both physically and spiritually, and even helps them in this, and helps the Jewish People in Eretz Yisroel, etc. And as mentioned above, today Russia helps Jews go to Eretz Yisroel. The way to all this was paved by the leaders of the Jewish People, and especially the Rebbeim, who influenced the nations. May this increase more and more, and may there be no more limits to the kindness of the nations to the Jewish People and their recognizing of our greatness and ownership of Eretz Yisroel – as the non-Jews announced (in the year 5752 (1991)) that Eretz Yisroel and especially Chevron belongs to the Jewish People, as it says in the “Bible”. We do not need to submit to pressure from the nations to give

up parts of Eretz Yisroel. Our existence does not depend on them; we are an eternal people because we are Hashem's people, and Hashem is eternal. The beginning of the whole Torah is that Hashem created the entire world for the Jewish People, and this is the foundation of the whole Torah. The nations have no control over us. Giving away parts of Eretz Yisroel is a danger to Jewish lives; we must prevent it at all costs.

Chitas

An important part of our adding in Torah and Mitzvos is the daily "Chitas" (Chumash, Tehillim and Tanya) study, as we regularly mention after Simchas Torah, when we begin the Chumash from the beginning.

The Ultimate Perfection of the Land of Israel

May the entire world increase in recognizing the greatness of the Jewish People and our ownership of Eretz Yisroel, to the point of the ultimate revelation of this in the true and complete Redemption, when Eretz Yisroel will expand to include the three extra lands of Keini, Knizi and Kadmoni.

May Hashem immediately show us the wonders of the true and complete Redemption through Moshiach. May all of the Jewish People from all the generations go to Eretz Yisroel, Yerushalayim the Bais Hamikdash and the Holy of Holies, immediately!

Noach

Revealing Hashem in the World

The Shabbos of Parshas Noach is the culmination of the first complete regular week of the year (after the holidays of Tishrei). The Parshah is about the low level that the world reached, and its refinement through Noach's Service of Hashem. Similarly, even in this lowly physical world, and even if we have reached a low moral state, we are able to do Teshuvah, refine the world and purify it, making it a "new world" like it says that when Noach left the ark he "saw a new world". Our Service of Hashem reveals ever-greater levels of Hashem in this world.

We see this in Parshas Noach. After the flood, Hashem said that from then on, the years and seasons would always run on their regular course without changing or stopping. This demonstrates the infinite power of Hashem, which transcends the limited, constantly changing world – indeed, in the limited world there is the Revelation of the infinite power of Hashem. Hashem also made a covenant with Noach about this, which is signified by the rainbow. A rainbow is caused by the reflection of the sun's rays in a cloud. This represents that even a cloud, which is formed from mist *from the earth below*, becomes refined to the extent that the light of "Hashem's sun" is reflected in it.

Hashem's Essence is the true independent Existence; nothing came before it. It is expressed in the physical existence, which Hashem created out of nothing. Only Hashem, who was not created by anything, can create physical existence out of nothing. The *revelation* of Hashem's life-force in His creation, comes through our Service.

Evaluating Our Deeds

This Shabbos is a fitting time to evaluate every detail of our Service of Hashem in this new year that we have begun, in order to correct and perfect everything that we are doing. The purpose is to reveal within the world the level of Hashem that transcends the world.

Action, Including Appeasing Someone Who Said Hello to Us and We Did Not Notice Them

Although we are to assume that *others* are acting correctly, regarding *ourselves* it is important to – from time to time – evaluate every detail of our thought, speech and action, and to correct and perfect everything that needs to be corrected and perfected. It is not enough to *resolve* to change; the main thing is to actually do it. This is especially emphasized in Teshuvah for things that are between people (more than in things between a person and Hashem) – Hashem does not forgive one for stealing until he gives what he owes and appeases the person that he stole from. This applies also to a more subtle form of stealing – when someone says hello and we did not return his greeting. Even if this was because we were so busy with a Mitzvah that we didn't even notice the person, we still have to appease him for unintentionally hurting his feelings. Shabbos is also a time for this, especially because Shabbos is a day of love and unity between Jews – one example of this is the custom to invite guests for Shabbos.

Teshuvah with Joy

The best way to evaluate and correct our deeds is to combine both (1) focusing on the details and correcting the matters that need correction, (2) elevating oneself to a higher level in general (“a new world”) through being completely immersed in Torah and prayer, etc. This way, we will not feel sad or bitter when we see that there are things that we need to correct, because the main thing that we will feel is the ascent

to a higher level and bringing it down into the details. We will feel that the purpose of the descent to a state that needs correction is only so that we should reach the perfection that is accomplished through Teshuvah – the *actual* revelation of the strength of the Jew's connection to Hashem even when the Jew is at a low state, which this connection causes him to do Teshuvah. The awareness of this fact brings us to do the evaluation and Teshuvah with happiness and pleasure.

“Noach” means “rest” – the idea of Shabbos, the day of rest. The Teshuvah of Shabbos is a higher level of Teshuvah, joyous Teshuvah – because on Shabbos we don't focus on negating unwanted things but rather on ascending to a higher level through learning and “covering” ourselves completely with Torah. This is similar to the state of Redemption, the “eternal Shabbos”, when we will learn Torah in a way of “the waters” – Torah – “covering the sea”.

Especially now that we are just coming from the festive month of Tishrei, there is a great emphasis on joyous Teshuvah.

In our time, the conclusion of the evaluation is that the true and complete Redemption must come immediately!

We Have Completed Everything and are Ready for Moshiach!

Even if we know that there are still things that we need to correct, this doesn't, G-d forbid, contradict the testimony of the leader of the generation that we have completed everything that needed to be done and we are ready for Moshiach, because everything that *the Jewish People as a whole* needed to accomplish has been finished and there is no explanation for the delay of the Redemption.

The Jewish people and their actions of Torah and Mitzvos are compared to parts of one big body (the 248 Positive Mitzvos correspond to the 248 limbs, etc.). Just like when a baby is completely formed it is ready to be born,

notwithstanding the fact that it, Heaven forbid, might have a slight ailment. Likewise, the Jewish people are complete in their fulfillment of Torah and Mitzvos, individual imperfections, Heaven forbid, do not take away from this. This is especially so, since (in general) the Jewish people have already done Teshuvah. Keeping this in mind makes it easier to fix the imperfections, moreover, joyously, knowing that the true and complete Redemption is coming immediately.

Moshiach and Kiddush Levanah – Sanctifying the New Moon

We should add in our observance of “Kiddush Levanah” (sanctifying the new moon). This is connected to the world constantly running on its regular course, including the moon’s cycle. The renewal of the moon represents the renewal of the Jewish People in the true and complete Redemption through Moshiach.

We should do Kiddush Levanah while dressed in nice clothes, in the street and with many people – “a vast nation glorifies the king”. We should be careful to do Kiddush Levanah on the most appropriate date according to the instruction of the Rav of each place (who will decide according to Halachah, Kabbalah and the conditions of the place – whether it is often cloudy and impossible to see the moon).

When we do Kiddush Levanah, it should be with the intention to immediately bring Moshiach through asking for the Redemption, and “seeking out Hashem and David their King” (namely, accepting the kingship of the descendant of David – Moshiach, who reveals Hashem’s Kingship in the world with the ultimate fulfillment of Torah and Mitzvos). May this take place immediately!

Lech Lecha

Avraham, the First Jew

In this Parshah, the era of the first Jew – Avraham – begins. Hashem commands him to go to the Land of Israel, then promises to give the Land to Avraham’s descendants, and then makes the eternal covenant with Avraham and the Jewish People through circumcision. These events express Torah and Judaism in general.

Unifying Holiness and Physicality

Avraham’s “*going*” was the beginning of the preparation for the Giving of the Torah. He had done many great things before Hashem commanded him to “go” at the age of 75, but according to Hashem’s command he went beyond all his limitations and revealed his true essence – his unity with Hashem. Through this he had the ability to begin the phenomenon of truly uniting the spiritual and the physical. This unification is the purpose of the Giving of the Torah – that through the Mitzvos we unite holiness with physical objects.

The unification of holiness and physicality was clearly expressed in the circumcision. The circumcision brought holiness into Avraham’s physical body (unlike other Mitzvos that our forefathers did before the Giving of the Torah, which did not permanently bring holiness into the physical objects used – actually making *them* holy). Avraham’s circumcision gave us the power, once the Torah was given, to bring holiness down permanently into physical objects. This is also the purpose for which Hashem gave the Land of Israel to the Jewish People – that we should make the *physical* land holy, a home for Hashem.

In the true and complete Redemption the Land of

Israel be complete, and only when the Land is complete will we be able to fulfill all of the Torah and Mitzvos in the best way – the ultimate perfection of the Giving of the Torah. Until then, we must prepare for all this through “going” to a completely new higher level.

The Complete Land of Israel

Hashem gave Avraham the entire Land of Israel, including the three extra lands that were never conquered by the Jewish People as of yet (in addition to the seven lands that were conquered). Until we actually inherit these three lands in the true and complete Redemption, even the rest of the Land of Israel is not complete. Likewise, only in the true and complete Redemption will *all* the Jewish People (including those who have passed away and will be resurrected) be in the Land of Israel.

A Jew has ten soul-powers. The extra three lands that we will only have in the true and complete Redemption correspond to the three *intellectual* soul-powers: Wisdom, Understanding and Knowledge; the other seven lands (which were conquered) correspond to the seven *emotional* soul powers. Until the true and complete Redemption, the main task is refining the emotions, and working with (using) the intellect is mainly for the purpose of affecting the emotions. In the Redemption, however, we will also work with the intellect in and of itself, in order to unite with Hashem through Torah study – the Wisdom of Hashem (and not only to learn Torah in order to affect our actions). When we have these three “extra lands” in their completeness (revealing our true essence – our unity with Hashem), we have all *the ten* soul-powers, and then the other seven – the emotional soul-powers – will be complete as well (the ultimate perfection of making the *world* holy).

According to all the signs, our generation is the last generation of exile and the first of the Redemption. Just as Avraham went to the Land of Israel in this Parshah, it is time for us to actually prepare to go to the complete Land of Israel

in the true and complete Redemption. We will then receive the three extra lands in a peaceful way; the non-Jews will give them to us of their own good will.

“Going” in Torah

Based on this we can truly understand how the command of Hashem to “go from your land” is relevant at all times, even now, many years after the Giving of the Torah.

Avraham began the preparation for the eventual Giving of the Torah. The beginning of this preparation was Hashem’s commanding him to go to the Land of Israel. We have to “go” – to constantly progress to higher and higher levels, in preparation for receiving the higher revelation of Torah that are “given” each day. Moreover, since the ultimate perfection of the Giving of the Torah will only be in the true and complete Redemption – when we will learn new Torah insights that are incomparably greater than the level of Torah that we learn now – it is understood that we must therefore “go” to a much higher level, in preparation for this great revelation. This is especially pertinent to our times, when the Redemption is imminent.

Even after the Redemption there will continue to be higher levels of Torah revealed every day, so we will always “go” from level to new level.

Revealing Our True Essence

Every Jew has an obligation to “go” – innovate – in Torah. No matter how much Torah one has already learned, it is always possible to learn more and innovate more insights, for the Torah is infinite. True “going” is completely leaving our present state, habits, previous innovations and way of thinking – and this reveals our true selves, our hidden powers that we never dreamed that we had. Using these newly revealed powers to innovate in Torah is truly “going”, just as Avraham *went* to the Land *that Hashem showed him* – showing him his

true self, like revealing our true selves through “going”. This also applies to our students. Besides for getting more and more people to learn Torah and innovate in Torah, we should help our students innovate through using their most hidden powers that they never knew they had! To make sure that we are doing all this correctly, we should have another person evaluate us.

In our generation especially, the first generation of the Redemption, there is a special emphasis on “going to the Land” and acquiring all ten lands, which we accomplish through adding in our Torah learning also with the intellect for its own sake and not only to affect the emotions. We do this especially through learning Chassidus (including learning about the idea of using the intellect in and of itself) and including learning about Moshiach and the Redemption.

May our “going” (in Torah) bring us to literally go to the complete Land of Israel, including the three extra lands that we will receive from the non-Jews in a peaceful way. Together with all ten lands, we will have the perfection of all ten soul-powers together, and the great new Torah revelations from Hashem. This will spread throughout the world. *All* people, animals, plants and inanimate objects will be aware of Hashem; the entire world will be a home for Hashem. We will be able to see Hashem, as our souls are within healthy physical bodies. The main thing is that this should be immediately!

Vayera

Hashem Reveals Himself to Avraham

In this Parshah, Hashem shows Himself to Avraham.

There is a famous story relating to this about the Rebbe Rashab, whose birthday is soon after we read this Parshah, on the 20th of MarCheshvan. When the Rebbe Rashab was four or five years old, he went into his grandfather (the Rebbe the Tzemach Tzedek)'s room and started crying, saying, "Why did Hashem appear to Avraham our forefather, and He doesn't appear to us?"

The Tzemach Tzedek answered, "When a righteous Jew decides at the age of ninety-nine that he needs to circumcise himself, he deserves that Hashem should appear to him."

What is the lesson from this story that can be applied to *every Jew*?

When Hashem appeared to Avraham, after his circumcision, Hashem revealed an extremely high level of Himself, and at the same time, Avraham was able to receive this great revelation. Hashem showed Avraham an intense revelation of Himself, without concealment. At the same time, Avraham was able to *sit* – receiving this awesome Revelation in a settled manner.

The Accomplishment of Circumcision

This revelation was brought about through Avraham's circumcision, which also combines these two extremes. Circumcision is higher than all the other Mitzvos, and at the same time is the only Mitzvah that permeates *the physical flesh of the body*. It brings the eternal covenant between the Jewish People and Hashem, which transcends intellect, into the physical flesh. The Mitzvah of circumcision also causes us

to inherit the Land of Israel. Circumcision, which sanctifies physical flesh, gives us the power to make physical land holy – a home for Hashem.

Whereas in the higher worlds – the “heavens”, there are many external revelations of Hashem, specifically *this physical world* is where Hashem’s actual *Essence* – true Self – is revealed. Hashem’s power to create *physical material* out of nothing expresses His true independent existence, which was not created by anything.

Every Jew has a Revelation of Hashem

Every Jew has the revelation of Hashem that Hashem showed to Avraham, as a result of circumcision. Every Jew has a connection to circumcision, including women – who are considered as if they are circumcised. Circumcision brings the holy Neshamah into the Jew’s body. This Neshamah is a part of Hashem; it is Hashem’s very Essence! And it descends into every Jew’s physical body, enlivens it and makes the body a holy one.

This is expressed in all details of a Jew’s life, from earliest childhood.

Tiny children know that Hashem exists. In fact, their knowledge of Hashem has an advantage over that of adults: because they know nothing of the external revelations of Hashem – the ten Sefiros etc. – with no extra effort (of comprehending that the Revelations are not Hashem Himself) they pray *simply* to Hashem *Himself* – His *Essence*. This is why a great rabbi said that he prays like a small child.

The G-dliness in Jewish children is also expressed in their physical activities such as eating and drinking, because we teach them to Bentsh, in a way that they understand the need to thank Hashem for their physical food. Jewish children naturally love to kiss the Mezuzah; they raise their little bodies to reach it many times during the day, and especially when they wake up and before they go to sleep. Putting a Mezuzah on every door of the house demonstrates that every room and

everything in every room belong to Hashem. Likewise regarding holy books and Tzedakah boxes; every child should have his or her own prayer book, Chumash, etc. and Tzedakah box. This makes the home a home of Torah, prayer and kind deeds, similar to the Bais Hamikdash – causing Hashem to dwell within each Jew's soul and home.

The Jew then goes out of the house, encountering the Mezuzah on the door, which permeates him with the awareness of Hashem as the only truth. The Jew goes out and brings this awareness into his part of the world, working to make the world a home for Hashem.

There is a revelation of Hashem in every Jew, through the Mitzvah of circumcision, which brings the G-dly Neshamah into the body. This revelation affects the Jew's life, even in the physical aspects. What was unique about Avraham was that he *actually saw* this revelation. The Rebbe Rashab asked why we, who inherit everything from our forefather Avraham, do not *see* the G-dly revelation that we all have. The Tzemach Tzedek replied that in order to *actually see* this revelation, we have to work to deserve it.

We Should Yearn to See Hashem, and Work to Deserve it!

The lesson for every Jew from this story is as follows:

We should know that as children of Avraham, who have entered the covenant between Hashem and Avraham through circumcision, Hashem reveals Himself to each one of us. This awareness causes us to yearn to *see* the revelation of Hashem. As a leader of the Jewish People, the way the Rebbe Rashab acted as a child is an example for *everyone* to follow when educating their children – that even a small child should yearn so much to see the revelation of Hashem, to the point of crying! And because we yearn to see the revelation, we will do everything that we can in order to deserve it. The way to merit this is to do something similar to what circumcision accomplishes: to permeate our physical

bodies with G-dliness, and to make sure that everything we do in our part of the world makes it into the Holy Land. This work will cause us to deserve to see the revelation of Hashem, as well as reveal Hashem in the world, thereby making it His home.

“All Flesh” Will See Hashem!

In the true and complete Redemption through Moshiach, we will see Hashem. Not only our eyes but “*all flesh*” will see Hashem, the ultimate perfection of “Hashem appearing...” The vivifying power of the Essence Hashem will be revealed in every entity of the world.

This ultimate revelation of the Essence of Hashem is also found in every Jew. Every Jew has a Soul which the highest level of it is called Yechidah, which means “United [with the Essence of Hashem].” This ultimate union of the Jewish people with Hashem will be revealed in the Redemption; and through the Jewish people this will be revealed throughout the world.

This high level of the Soul is called the Moshiach Spark, a spark of the Soul of Moshiach who has the main connection with Hashem on this very High level.

This spark is revealed more in children than in grown ups. Children are called Hashem’s “Moshiachs” and whose simplicity makes them recognize Hashem’s Essence. We have to reveal this spark through fulfilling our mission in this world, revealing our Moshiach Spark, the level of Yechidah, in our physical bodies, things, activities and environment. When every Moshiach Spark of all the Jewish People is completely revealed Moshiach comes, then there will be the ultimate revelation of Hashem in the Jewish People and in the world.

We have to yearn to see the revelation of Hashem in the true and complete Redemption, and to do everything that we can to deserve this – to do everything in a way that befits the true and complete Redemption (Hashem “feels at home” since we are fulfilling His Will).

The Rebbe Rashab put much effort into seeing and helping others see the revelation of Hashem. He instituted the Tomchei Temimim Yeshivah, where Chassidus is learned and understood just as much as the revealed parts of Torah. Chassidus teaches us about Hashem, and through learning and understanding Chassidus we see Hashem with our intellectual eyes. This prepares us for the true and complete Redemption through Moshiach, when we will know and *see* Hashem literally.

It is Time to Accept Moshiach!

Now we are in the third generation from the Rebbe Rashab, and everything necessary to be accomplished in exile has been completed; the war has been won. We are ready for the true and complete Redemption through Moshiach, with the third Bais Hamikdash.

In every generation there is a descendant of King David who is worthy of being Moshiach (he has the soul of Moshiach). If the time for the Redemption comes Hashem will send him to redeem the Jewish people. In the previous generations the Moshiach of the generation was not revealed as the actual Moshiach since undesirable matters held this back from taking place. **“...My revered father-in-law the Rebbe the Leader of our generation and Moshiach of our generation has announced that through our Service we have nullified all these hindrances to the coming of Moshiach... Now that we have completed everything that needed to be done before the Redemption... (Moshiach not only exists) Moshiach is also revealed, and all we need to do now is to accept Moshiach...”**!

(So that he can fulfill his job to bring the Redemption. Through accepting Moshiach we fulfill the Mitzvah to accept (appoint) a king. – See the end of the next Sichah. *(The Rebbe King Moshiach Shlita refers here to his father-in-law, due to his great humility, but it is clear that he is referring to himself (for his father-in-law only said we have almost completed*

everything necessary in exile).)

And likewise our Service of Ha.shem, in general, must be on the highest Level: The time has come to *realize* that Hashem is the true Existence of everything – the revelation of Hashem to us and in the world, literally and in the physical world. We must accomplish this realization in the world as well as will be in the Redemption when every creation will know and show that Hashem created it. Even plants and stones, and most certainly the Jewish People, will shout about Hashem.

Permeating Everything with Moshiach and Redemption!

Because of all this, all aspects of our lives and all our activities should be permeated with Moshiach and Redemption – including eating and drinking. We should yearn for the feast of the Leviathan fish, the wild ox and the guarded wine, so much so that even when we finish eating a meal we are still *hungry*, and declare to Hashem that we cannot perfectly fulfill the Mitzvah of “and you shall eat *and you shall be satisfied* and you shall bless” until Hashem will sit us at His table for the feast of the Redemption. Of course, Hashem will fulfill our request immediately!

The main thing is that all this should be revealed and actualized – when we will point to Moshiach (the Rebbe Shlita), and to the Rebbe Rayatz, and we will even point to Hashem Himself! We will rejoice in the true and complete Redemption, revealed and actualized, when we make the blessing “Who has enlivened us and sustained us and brought us to this time”.

Chayei Sarah

Opening of the International Convention of the Shluchim

The Main Shlichus of Our Time

There is a general Shlichus which every Jew has to fulfill at all times, namely, every Jew has the Shlichus (mission) to do the Will of Hashem. Now, from time to time there are specific things which are added – the main Shlichus of the time which assists all the other aspects of Shlichus, specific matters which we are to be more careful with (e.g. Mitzva Teffilin – although Jewish males always had to put on Tefillin and always will, nevertheless when the Rebbe King Moshiach Shlita came out with this Mitzva (Campaign) it was a timely matter to put special emphasis on the Mitzvah of Teffilin).

Being that we have completed all the necessary preparatory steps for the coming of the Redemption, the special Shlichus now is: *to accept Moshiach!*

Shaliach or Shadchan?

Moshiach is also called a Shalich, the Shaliach (emissary) of Hashem to bring the Redemption.

To understand the meaning of a Shaliach in general and the special Shlichus of our time – to accept Moshiach, we will analyze the first Shlichus in the Torah which is in Parshas Chayei Sarah: Avraham sent Eliezer to find a wife for his son Yitzchak.

Was Eliezer considered a *Shaliach* (emissary) or a *Shadchan* (matchmaker)? There is a huge difference. When a Shaliach does something, it is as if the sender did it. Even more – “The Shaliach of a person is like him, literally”. A Shadchan, in contrast, is a *separate* person, who does a favor for another.

Like a Shadchan, Eliezer had to work *on his own* to find the right match for Yitzchak – he himself had to pray and

make a sign through which Hashem would show him Miss Right. Avraham only told him to take a wife for Yitzchak from his birthplace and not from Canaan; he did not specify *exactly who* this wife should be.

At the same time, however, Eliezer followed Avraham's instructions exactly, like a true Shaliach – he found a wife for Yitzchak from Avraham's birthplace. Avraham also gave him control over all of his possessions when he sent him on this mission, so that the girl's family would be excited to send her to marry Yitzchak. This proves that Eliezer was completely devoted to Avraham – he was not a separate person; his whole existence was Avraham. Avraham was able to leave all his possessions in Eliezer's control without having to worry at all that Eliezer would do something that he didn't want – because Eliezer was a true Shaliach, who is one with the one who sent him.

*(When we compare this to Shidduchim for our own children, we are amazed at how much Avraham trusted Eliezer. When you look for a Shidduch for your son, you carefully research each prospect **yourself**. You don't rely only on the Shadchan's praises of the girl. And you would **never** just call a Shadchan and say, "My son is ready to get married. Can you please go and bring a girl for him? We will be happy with any girl you find, as long as she grew up in the same place as we did. To make sure her parents want her to marry my son, I'm giving you control of all my property; give them as much as you need to convince them." Obviously, Eliezer was **not** a Shadchan, if Avraham relied on him to independently find the perfect wife for his beloved son. Eliezer was a **Shaliach**, who was so completely one with Avraham that it was as if Avraham **himself** was going to find a wife for his son.)*

The Purpose of Everything

Avraham gave over all of his possessions for this Shidduch. This was because the marriage of Yitzchak and Rivkah brought about the continuation of the entire Jewish People. As the first Jew, Avraham's whole life was dedicated to this. It wasn't just a wedding of his son, for which he would give

a large amount but leave some money over. It was Avraham's whole life, his whole self – and for that he gave everything he owned.

The marriage of Yitzchak and Rivkah represents the purpose of all of Torah, creation and our Service of Hashem: the unification of the soul (represented by Yitzchak) and the body (represented by Rivkah), and ultimately the unification – “marriage” – of Hashem and the Jewish People (as souls within physical bodies) in the true and complete Redemption. In Kabbalistic terms, the purpose of everything is to unite Ma”H and Ba”N. Through performing Mitzvos, we unite holiness with physical things, and this will be perfect and revealed in the true and complete Redemption. Because this unification is the purpose of everything, the Torah describes at length the Shlichus of Eliezer that brought about the marriage of Yitzchak and Rivkah.

Rivkah was “a rose among the thorns” in an unholy place – Ba”N. Yitzchak was an offering to Hashem – Ma”H. Eliezer's mission was to bring Rivkah to Yitzchak, so that they would unite and continue the Jewish People.

Two Opposites Within Every Shaliach

As the Shaliach to bring about the union of these two opposites, Eliezer had to have both within himself: Ba”N – a separate person from the one who sent him, with a rational mind of his own, and Ma”H – self-nullification towards the one who sent him, doing exactly what he is told and not changing anything – for if he would do something different than what the sender told him, he would cease to be a Shaliach. Moreover, he had to know that his going is only through the power of the one who sent him, that he is like the sender himself.

Every Jew is a Shaliach of Hashem to unite Ma”H and Ba”N, and has both of these within himself. The Neshamah is clearly one with Hashem – Ma”H, the aspect of the Shaliach that is completely one with the Sender. The body is, from its perspective, a separate existence – Ba”N, the independent

aspect of the Shaliach. The mission is to unite the Neshamah and the body through Torah and Mitzvos, which deal with physical objects: to bring the Light of Hashem into the physical world, that in everything a Jew does the unification of his Neshamah and body with Hashem should be apparent. This will reach the height of perfection in the true and complete Redemption.

Because the marriage of Yitzchak and Rivkah was the unification of Ma”H and Ba”N, the one to make it happen had to be a Shaliach – who is also a combination of Ma”H and Ba”N – rather than a Shadchan. And Avraham gave over all of his possessions to accomplish this, because the unification of Ma”H and Ba”N is the purpose of everything, to be perfectly fulfilled in the true and complete Redemption.

Moshiach: the Ultimate Shaliach

Moshiach is the ultimate Shaliach, who accomplishes the ultimate union of Ma”H and Ba”N in the true and complete Redemption, when there will be the ultimate unification of the Neshamah and the body, Hashem and the Jewish People, and the ultimate revelation of Hashem in the physical world, which becomes His home.

Moshiach, as a Shaliach, unites within himself both Ma”H and Ba”N. He is a person *in this physical world*, a soul in a body, where he fights and wins the wars of Hashem – Ba”N. He is also *truly* given over to his Sender, Hashem – Ma”H. Through having the combination of both Ma”H and Ba”N within himself, he is able to unite the Neshamos and bodies of the Jewish People through causing them all to fulfill Torah and Mitzvos, and the spirituality and physicality in the world.

The virtue of Moshiach is especially connected to him being a soul *in a body*. Moshiach is referred to as King “King Moshiach,” unlike Moshe who is called Moshe *our teacher*. The deeper reason for this is because Moshiach comes at the *end* of exile, correlating with the *last of the seven* Attributes of Hashem – Malchus (Kingship). Although it is the last of the

Attributes it nevertheless has a great virtue, the virtue of the Recipient which contains all the Revelations before it.

Likewise Moshiach – due to his great submission to Hashem – he is able to bring the Redemption for all the generations. Moshiach is therefore a soul in a *body* – the vessel (recipient) of the soul.

Every Jew is a Shaliach

Every Jew's Shlichus is to light up the world with holiness and G-dliness through Torah and Mitzvos. This is done in two manners, corresponding to the two luminaries: the sun – direct light: influencing, and the moon – reflected light: receiving (learning from one's students etc.). These are the two aspects that every Shaliach must have: self-nullification towards the Sender – represented by the moon, and being an independent person who uses his own mind to figure out the best way to fulfill the Shlichus – represented by the sun.

Just as Avraham gave all that he owned towards the Shlichus of Eliezer to unite Yitzchak and Rivkah, so too Hashem gives us “everything He owns” – including the power of His very Essence – to fulfill the Shlichus of uniting the Neshamah and the body, in a way that every detail of our Service is permeated with the ultimate goal: the revelation of Moshiach who brings the complete unification of Ma”H and Ba”N.

In our times, everyone is a Shaliach of the Rebbe King Moshiach Shlita to spread Torah, Judaism and Chassidus and bring the Redemption. It has become easier to explain to people that in addition to their own Service of Hashem, they have the responsibility to be a Shaliach and influence their families, friends and everyone that they can reach. There are also people who have merited to be specifically chosen as Shluchim of the Rebbe King Moshiach Shlita, whose entire time is dedicated to spreading Torah, Judaism and Chassidus and bringing the Redemption. Their international convention brings true benefit to them and the world, which they transform

into a home for Hashem.

The Shlichus Today: Accepting Moshiach

Today we have completed everything that was needed to be accomplished in exile and are ready for Moshiach. We see this in world events, especially the wars in Arab countries, which is a sign that the time of the Redemption has arrived. Moshiach has already fought and won many wars of Hashem, specifically through a peaceful war. The word for victory, "Netzach," also means "eternity", which is also strongly connected to Moshiach.

The special Shlichuses of the time of exile (main Shlichuses of the time, specific matters that we must place a special emphasis on) have been completed as mentioned earlier. Now that Moshiach is beginning his Shlichus to take the Jewish people out of exile, the only thing left in our Shlichus campaigns (we must place a special emphasis on) is to accept Moshiach, so that he can fulfill his Shlichus! **"...My revered father-in-law the Rebbe leader of the generation, the only Shlich of the generation the only Moshiach of the generation has announced that we have completed everything** (that needed to be done before the Redemption), **indeed, the phenomenon of "Send the one who You will send"** (Hashem sending Moshiach) **has already begun, (namely, Hashem) sending my revered father-in-law the Rebbe... the only thing left in the Shlichus campaigns is: to actually accept Moshiach so that he can truly fulfill his mission to take the Jewish people out of exile!"** (see pg. **174**) *(The Rebbe King Moshiach Shlita refers here to his father-in-law, due to his great humility, but it is clear that he is referring to himself (for his father-in-law only said we have almost completed everything necessary in exile).)*

Every aspect in our Shlichus of spreading Torah, Judaism and Chassidus must be permeated with this point – how it leads to accepting Moshiach.

Every Shaliach must prepare himself and all the Jews

in his place to accept Moshiach, through explaining all about Moshiach in a way that everyone can understand and accept, which is especially through learning about Moshiach and Redemption and intellectually understanding it. Because this is the task today, it is understood that everyone must do it, with no exceptions.

In the merit of each Shaliach fulfilling his Shlichus and all the Shluchim uniting in the Shlichus, may Hashem do His “Shlichus” and bring the true and complete Redemption through Moshiach!

May the completion of the Shlichus bring about the “marriage” of Hashem and the Jewish People, [especially through us taking on a good resolution to learn all of Torah Ohr and Likkutei Torah (books of the Alter Rebbe), in which the Shlichus of the Jewish People in uniting Ma”H and Ba”N and the “marriage” between the Jewish People and Hashem are explained].

Hashem Himself will thank every Jew for their Service (even if it wasn’t perfect).

And Moshiach will lead us all to the Holy Land and the third Bais Hamikdash – immediately!

Toldos (1)

Expressing Our Essential Connection to Hashem

The Jewish People have an essential greatness, just by virtue of their own existence, which is one with Hashem. The Torah and Mitzvos cause this essential greatness to be *revealed* – through us acting in a way that befits our essential connection to Hashem. This is similar to a king, who loves his children unconditionally because of their essential connection, and he hires a teacher to train his children to act in a way befitting a king's children, so that the fact that they are his children and essentially connected to the king will be *revealed*. It is necessary to *reveal* our essential connection to Hashem through fulfilling Torah and Mitzvos.

The Greatness of a Jew's Body, The Body and Neshamah Elevate Each Other

The Neshamah is a part of Hashem's Essence; that is why we are called Hashem's "children". The body has a quality even greater than this: it was *chosen* by Hashem. Because true free choice is only between two equal things – with no reasons forcing one to choose one of them – Hashem's true *choice* of the Jewish People refers specifically to our coarse material bodies, which are similar to non-Jewish bodies. Whereas the Neshamah is so great, making it obvious that Hashem will choose it, the body expresses the true free choice – not influenced by any factors – of Hashem's Essence.

In truth, the very fact that the Neshamah has the virtue of being a "child" of Hashem is also due to Hashem's free choice – Hashem *chose* to make the Jewish Neshamah in this way. However, this *choice* is not so noticed. Only by descending into the body, whose *only* virtue is that it was chosen by Hashem, Hashem's true free choice of the Neshamah becomes revealed as well.

The body on its own is not special; the virtue of the body – that it was chosen by Hashem – emphasizes *Hashem's* greatness, not the body itself. However, when the Neshamah descends into the body and refines it through Torah and Mitzvos, this causes Hashem's choice of the body to be revealed in it in a way that the body itself gains virtue – the body too is special. Then, through fulfilling Torah and Mitzvos with the body, the body gives virtue to the Neshamah – it becomes revealed that the Neshamah is not only special because it is Hashem's "child", but that it is also *chosen* by Hashem's Essence. As it says, "in the time to come, the Neshamah will be nourished by the body".

The Revelation of the Essence – Worth More than the Birthright

Through Torah and Mitzvos, we reveal our essential connection to Hashem through expressing it in our actions. This shows the true limitlessness of the Essence; it is not limited to being hidden, but rather can also be *revealed* through being expressed in our actions and thereby in the world. *(Every Jew is connected to Hashem innately; the purpose is to reveal this by doing Torah and Mitzvos, expressing our inner Jewish feeling by fulfilling Hashem's commandments.)*

The above is the deeper meaning of the story in our Parshah in which Eisav requests red lentils from Yaakov in exchange for the birthright. Eisav represents the body, while Yaakov represents the Neshamah. Eisav was the firstborn, representing the advantage of the body over the Neshamah – Hashem's essential choice. He asked for the "Adom Adom" – "Red red (lentils)", and "Adom" has the same letters as "Meod" – "Very" – representing the unlimited. Eisav's request is the request of the body to the Neshamah that the Neshamah should enter the body and refine it through Torah and Mitzvos. Through this Hashem's essential, unlimited ("Meod") choice of the body (and in turn, of the Neshamah as well, as explained

above) will be revealed. Eisav gave up his birthright (the choice of the body that has no virtue) to accomplish something greater than it – the *revelation* of the Essence in the body through the soul refining it.

Illuminating the Body and the World

This is all connected to the month of Kislev, in which we celebrate Chanukah and Yud-Tes Kislev (the New Year for Chassidus). The oil of the Chanukah miracle also represents Chassidus, the “Oil of Torah”. Oil is the essence of everything, and penetrates everything. This represents spreading the light of Chanukah outward, and spreading Chassidus to the farthest places. As mentioned above, specifically through drawing down the Essence (including Chassidus, the essence of the Torah) into the lowest places and transforming them, the unlimited Essence is most truly revealed.

Through the Neshamah lighting up the body and its surroundings with the light of Torah and Mitzvos, Hashem’s essential choice of the body is revealed in and penetrates the body to the extent that the body has pleasure from Hashem’s essential choice in it. It reveals the unity of Hashem and the Jewish People, and reveals Hashem’s Essence in the entire world, which becomes a home for Him.

Toldos (2)

The Symbolism of the New Moon

Rosh Chodesh, the “Head of the Month”, is when the moon is born anew after becoming smaller and smaller and finally disappearing. Though the moon is renewed as just a small point, it is a point of birth, which includes within it everything to come just like the birth of a person includes his entire existence for his entire life. Just as the head includes within it all parts of a person, the Head of the Month includes within it all the days of the month.

The Jewish People, who have a lunar calendar, are compared to the moon. The decreasing size of the moon represents the descent of the Jewish People into the world which through our work in Torah and Mitzvos, we “renovate” the world, and we ourselves also reach a new level even higher than before the descent. This will be actually revealed in the true and complete Redemption through Moshiach, whose kingship is also compared to the moon.

This is especially emphasized on Rosh Chodesh Kislev, the “Month of the Redemption”, in which we celebrate Chanukah – the miracle of the oil, and Yud-Tes Kislev and Yud Kislev, holidays of Chassidus – the “Oil of Torah”.

Chanukah has eight days and eight lights, representing our ability to improve the world, which was created in seven days. Eight is a number especially associated with the Redemption; for example, the harp in the Bais Hamikdash in the time of Moshiach will have eight strings rather than seven. On Yud-Tes Kislev and Yud Kislev (the redemptions of the Alter Rebbe and the Mittlerer Rebbe), we celebrate Chassidus, the Oil of Torah – and Moshiach comes as a result of spreading Chassidus outwards. *Rosh Chodesh* Kislev especially emphasizes the renewal of the Jewish People in the Redemption through Moshiach.

The Greatness of Birth and Children

The Redemption is represented specifically by the *birth* of the moon, rather than the fifteenth of the (Jewish) month when the moon is full. This is because *birth and newness* have an advantage even over fullness and perfection.

This is seen in the advantage of a baby or child – who was born not long ago – over an adult. A child does not know anything about the levels, Sefiros and qualities of Hashem, just about Hashem Himself. When a child says “Hashem”, he does not refer to any description, only to Hashem’s very Essence. In order for an adult to contemplate upon Hashem Himself, he has to negate all that he knows *about* Hashem, bringing him to the realization that in truth Hashem is greater than all that he knows about Him.

Daily Rebirth

A learned adult connects to Hashem on the level of Hashem’s external *revelations* and through his own understanding, emotions, will and pleasure. A child connects to Hashem’s very Essence, through the Essence of his Neshamah which is a part of Hashem Himself. In truth, however, even a grownup has this connection to Hashem.

Every day when we wake up, it is as if we are being born – the revelation of our existence. The moment of awakening, even before we say “Modeh Ani”, is a moment of the rebirth of our simple, essential existence – and because a Jew is one with Hashem, it is a moment of the revelation of Hashem’s Essence within us. This is the foundation for our Service of Hashem throughout the rest of the day: from humbly thanking Hashem for giving us another day of life – “Modeh Ani”, to the daily blessings, Davening and requesting our needs from Hashem, learning Torah, doing Mitzvos and going to work in the world in order to make it into a home for Hashem. Indeed the simple connection to Hashem upon awakening is expressed through the day in his actions.

The advantage of a child over an adult is that his

Essential connection to Hashem is more *clearly evident* throughout the day – for a child everything is G-dliness.

Birth and the Redemption: Revelation of the Essence

The Redemption is symbolized by the *birth* of the new moon (rather than by the time that the moon is full) because birth is the revelation of essential existence. In the Redemption, the true existence of the Jewish People – that we are one with Hashem's Essence – will be clearly revealed in all of creation. Our essential unity with Hashem will be expressed in every part of our selves in a clearly evident way in all of our *actions* of Torah and Mitzvos. We prepare for and hasten this through expressing our connection to Hashem's Essence in every part of our lives, at every moment. Moshiach's Service to Hashem is the epitome of this Service (his perspective and so he accomplishes throughout the world – is to make it evident that everything is G-dliness). Our entire lives, in all activities that we do, should be permeated with bringing the days of Moshiach.

One More Mitzvah, Especially Providing a Jew With Physical Needs for His Simple, Essential Existence

We should “awaken” the Essence of the Neshamah, and do one more Mitzvah to bring the Redemption. This does not necessarily refer to lofty matters like learning and spreading Chassidus, but also and mainly to simple things such as providing a Jew with his physical needs, which have to do with his essential existence – a Neshamah within a body. This especially includes providing people with their extra needs for the month of Kislev – for Chanukah, when we are to add in eating festive meals and give Chanukah Gelt like the custom of the Rebbeim, and before that for the festive meals and Farbrengens of Yud and Yud-Tes Kislev, the days of redemption (of the Alter Rebbe and the Mittlerer Rebbe).

Moshiach's Efforts Brings the Ultimate Revelation of the Essence of Hashem in the World

The Commandment to appoint a physical king (King Moshiach) helps us appoint Hashem as our Ultimate King. Appointing Hashem as our King is the subservience to Hashem that is the prerequisite for doing His Commandments. Although Hashem is our King in essence, indeed we have an essential connection to Hashem (similar to the children of the king which have an essential virtue – they are the *king's* children, this virtue they must reveal through acting correctly), nevertheless we must also reveal and accept His Kingship through pronouncing Hashem our King in Modeh Ani (and Shema) and reveal this essential connection with Hashem in an openly manifested manner throughout the day through fulfilling Hashem's Commandments, making it clearly evident that we are united with Hashem.

Appointing a physical king helps us have subservience to Hashem since a Jewish King's job is to use his power to influence the people to serve Hashem, and the King *Moshiach's* job is bringing the ultimate Service – to reveal the *Essence* of the Soul (our essential connection to Hashem) into the *world*, through fulfilling Torah and Mitzvos in the best way. It is therefore understood that Moshiach is a soul in a body, (and not self-sacrifice – leaving the world, Heaven forbid).

The mere fact that Hashem chose this person to be the King Moshiach, makes him a king in essence over the Jewish people, still, we have the Mitzvah to appoint this person as our king *revealing* the existence of him being King Moshiach.

The Most Exciting News: Moshiach, the Rebbe Shlita, is in the World!

The main new thing in the coming of Moshiach is the revelation of Moshiach's existence, that *he (alive as a soul in a body) is* the King Moshiach – “Air” of Moshiach. Everything that Moshiach does afterwards – becoming revealed to the whole world through his actions in redeeming the Jewish People (the

“light” of Moshiach) – is an extension of the simple revelation of his existence. “Air” (of Moshiach) is the continuous source for the “flame” that illuminates. *(For those of us who are privileged to know that the Rebbe Shlita is Moshiach, his existence has been revealed! Let us spread this most exciting news to everyone! An analogy for this concept can be an engagement. It is even more exciting to hear about an engagement than a wedding. An engagement is the revelation of a new family to be made. The actualization through the wedding is an extension of the moment that the engagement is made. The revelation of who Moshiach is can be compared to the “engagement”, while the actual Redemption he brings is like the “wedding” and “marriage.” Moreover, this is similar to the beautiful bride – the whole Redemption is an extension and outcome of Moshiach being here and alive with us, for Hashem decided that the Redemption must come **through** Moshiach.)*

The Importance of Saying “Yechi...Long Live the Rebbe King Moshiach Forever!”

The Haftorah of last week ends “Long live my master King Dovid forever!” – the eternity of Dovid’s kingship continuing through Shlomo and reaching ultimate perfection through their descendant Moshiach. This proclamation reveals the *existence* of Moshiach. *(To publicize the exciting news of the existence of Moshiach, we say “Yechi...Long live our master, teacher and Rebbe King Moshiach forever and ever!” following the example of Batsheva, who said “Yechi...Long live...” in the Haftorah above.)* Through this, Moshiach then becomes clearly revealed to everyone through his actions, and he affects even the non-Jews – may this be immediately!

Vayeitzei

Uniting Physicality with Spirituality

The ninth of Kislev is both the birthday and the Yahrtzeit of the Mittlerer Rebbe. The next day, the tenth of Kislev, is the day of his redemption from prison.

Moshe Rabbeinu also was born and passed away on the same date. The greatness of this is because the ultimate is when spirituality and physicality are united, and this is expressed (in great way) when this happens since it means that the Tzaddik's spiritual perfection is reflected also in physical perfection – that the physical years of his life are complete years (the true perfection, of course, is that the Tzaddik does not pass away at all).

This is because the ultimate Service of Hashem of a Jew is when it reaches every detail of his life – that the spiritual and physical aspects of a Jew's life are completely one, with no separation between them. All the details of one's physical life are permeated with the Neshamah and spirituality; the body reflects and expresses the perfection of one's spiritual Service. A Tzaddik has reached perfection in his Service of Hashem, meaning that his physical life is an extension of his spiritual Service. His spiritual perfection is expressed fully in physical perfection. Therefore, just as he is spiritually complete, his physical years are complete ones.

Yaakov Reveals the Soul *in the World*

In Parshas Vayeitzei, Yaakov went out of the Holy Land to Charan. Surprisingly, the Torah speaks more about his life in Charan than about when he was in his father's home in the Holy Land! And it was specifically in *Charan* that Yaakov married and had children who would continue the Jewish nation!

The answer is that Yaakov's going to Charan symbolizes the descent of the Neshamah into the body. Through fulfilling Torah and Mitzvos, we reveal the light of the Neshamah in the body, and unite the body with the Neshamah. We also reveal Hashem's life force in the physical world – that everything in the world is an expression of Hashem's power; even the negativity loses its strength and becomes good.

This is seen in Yaakov's vow at the beginning of the Parshah that he will give to Hashem a tenth of all that Hashem gives him. In essence, spiritual and the physical are one, they are both revelation's of Hashem's Essence. Through his vow he showed that *everything is You(rs)*, namely, he revealed the Essence of Hashem *in the world* so that also from *the perspective of the world* spirituality and physicality should be intrinsically united (i.e. this should be clearly evident).

The Physical World Will Be Soaked with G-dliness

The ultimate unification of the spiritual and physical will be in the true and complete Redemption, when the entire world will be a home for Hashem, the souls and bodies of the Jewish people will be truly united (Moshiach – who brings the Redemption – therefore lives as a soul in a body forever). Then, even stones will scream out about Hashem; the physical world itself will loudly reveal Hashem.

Chassidus – especially Chabad Chassidus, which teaches us about Hashem in way that can be understood in the human mind – reveals the unity between G-dliness and the world. Its main revelation was in the month of Kislev, which is during the winter, the time of rain. This symbolizes the Redemption, when “the earth will be filled with the knowledge of Hashem as the waters cover the sea”. The physical world will be soaked and permeated with G-dliness. This state is brought about through spreading the wellsprings of Chassidus – which unites spirituality and physicality – outward.

The Mitteler Rebbe especially expressed the

unification of spirituality and physicality. He taught Chassidus with extensive explanation, so that people could understand it with their minds. And his body was so united with spirituality that the Rebbe the Tzemach Tzedek said about him that if his finger would be cut, Chassidus would come out rather than blood. His physical blood and life itself was Chassidus. This is why his physical years were clearly a reflection of his spiritual perfection – his birthday and Yahrtzeit are on the same day.

Just Open Your Eyes and See the Redemption!

In our times, we have reached the stage of the Redemption. After the work of the Jewish People throughout the generations, and especially the work of the Rebbeim, the refinement of the world and the nations has been completed. The body and physical world have been completely refined and are ready to receive the greatest spiritual lights, and even the revelation of Hashem's Essence.

(The Rebbe King Moshiach Shlita said at this point:)

“And the only thing that is missing is – that a Jew should open his eyes properly, and see how everything is already prepared for the Redemption!” The table is already set for the feast of the Redemption, and the Jewish People are already sitting around Hashem's table together with Moshiach. We need to utilize our entire bodies to – in addition to learning Torah and doing Mitzvos in general – learn Chassidus and to fulfill the instructions of the Rebbeim. This includes learning about the Redemption, in a way that we will clearly understand, see and hear the Redemption in the physical world, and to learn the Torah Teachings of Moshiach in a way of seeing. All of this is already available; we just need to open our eyes and we will see it!

Learning and Living

The Neshamah and the body, spirituality and physicality, are already completely united, and everything is ready for the Redemption. We need to do things that will reveal

this.

In honor of the birthday and Yahrzeit of the Mittlerer Rebbe, we should add in learning his teachings, which unite spirituality and physicality. This applies to both men and women.

We should bring our learning into action. Following the example of the Mittlerer Rebbe – who revealed his perfection in Chassidus also in the physical body and world – we should put special effort into expressing our spirituality and Chassidishkeit in our physical lives. Our Jewish and Chassidish warmth and liveliness should be felt in all our physical aspects, activities, time and place, to the point where there is absolutely no separation between our spirituality and physicality; they are one.

Farbrengens, Chanukah Parties and Chanukah Gelt

We should arrange Farbrengens (Chassidic gatherings) in every place. At the Farbrengens for the redemption of the Mittlerer Rebbe on the tenth of Kislev, we should speak about and learn his teachings, and take on good resolutions in the things spoken about above. We should also arrange big Farbrengens for the nineteenth of Kislev, the redemption of the Alter Rebbe. These Farbrengens should be *everywhere* in the world, even the most remote places. Every corner of the physical world where there are Jews should be permeated with the Chassidic light and warmth of the nineteenth of Kislev, the “Rosh Hashanah for Chassidus”. We should make Farbrengens for Chanukah, with the light of Chanukah illuminating ourselves and our surroundings, and adding more every day. This includes following the custom of the Rebbeim to hold Chanukah parties for their families, and to give Chanukah Gelt to the family members, especially the children. When we each follow this custom of the Rebbeim, publicizing it and giving a lot of Chanukah Gelt – which makes the children very happy – we connect to the Rebbeim, which gives us extra power to permeate our daily lives with their

Torah teachings, instructions and customs. Including, and mainly, the Jewish custom, which is spreading today, to learn about Moshiach and Redemption in order to more strongly prepare ourselves and others for the revelation of the Redemption.

May speaking about these things and taking on good resolutions immediately bring the true and complete Redemption through Moshiach in a way that everyone can physically see. Immediately we will all fly on the clouds, together with all our good deeds, possessions, Shuls and homes (automatically everyone will go willingly) – which have been completely permeated with the light of Chassidus and the holiness of the Neshamah – to the Holy Land and the third Bais Hamikdash. The Shuls, as well as our homes that we have made holy, will be attached to the third Bais Hamikdash. The main thing is that this should be immediately!

Vayishlach

After the Full Moon

The nineteenth of Kislev, the Rosh Hashanah for Chassidus, is different from most other holidays. Whereas other holidays are on the fifteenth of the month, when the moon is full, or at least at the beginning of the month, when the moon's light is constantly increasing, the nineteenth of Kislev is in the second half of the month, when the moon's light is constantly *decreasing*. Chanukah, which comes soon after the nineteenth of Kislev, is also at the end of the month.

Now, surprisingly, the numbers of the days of the month continue to increase even while the moon decreases. The sixteenth of the month, when the moon first begins to decrease (after becoming full on the fifteenth), is one number *more* than fifteen! It would seem that the day after the fifteenth should be *fourteen*, decreasing in number along with the decreasing moon. However, there is a rule that we must "ascend in holiness and not descend". Because this rule is in force at all times, including in the second half of the month, the numbers of the days, as well as their spiritual symbolism (for example, eighteen represented by the word "Chai"-life) continue to increase. Why, then, does the light of the moon decrease, seemingly the opposite of "ascending in holiness"?

The sun and the moon are a giver and a receiver. The moon does not have light on its own, and receives light from the sun – first a small amount of light, then increasing until the fifteenth of the month, when it receives the complete amount of light and becomes full. Still, even when the moon is full it is only a receiver. It has not reached its ultimate perfection, when it shines like the sun itself and

does not need to receive light from the sun, as it says that in the Redemption "the light of the moon will be as the light of the sun". This state is *represented* by the relationship between the sun and the moon in the second half of the month, after the

moon fully *receives* from the sun on the fifteenth. In the second half of the month, the moon comes closer and closer to the sun. The visible light decreases because light is only an external revelation of the sun, and the moon is coming closer to the *essence* of the sun, which is above revelation. Only the external light is decreasing, but the essence is becoming more and more revealed. That is why the numbers of the days increase. Only that to us we do not see this.

Uniting With Hashem

The Jewish people are compared to the moon, yet they have an advantage over the moon. The unification of the sun and moon represents the “marriage” between Hashem and the Jewish People. At the beginning, Hashem is the Giver and we are the receiver, but the ultimate perfection of the “marriage” is when our total oneness with Hashem is revealed, in an openly manifested manner, the Essence of Hashem is clearly evident in every aspect of our lives. Then, so to speak, we are no longer a receiver but are similar to the Giver. *(A possible parallel to this in human marriage: Though the husband has the role of “giver” and the wife has the role of “receiver”, the ultimate marriage is when they are one. For example, a man who has certain religious standards seeks a wife who will keep those standards not only because he tells her to but because she herself understands and feels the value of them. Though he may initially be the one to teach her about these standards, he hopes that she will keep them on her own, as a “giver” and not only as a “receiver”. This is the ultimate marriage – when both are united in their goals, outlook and actions. In the Redemption, we will fulfill the Mitzvos automatically, not needing to be told, because our true oneness with Hashem will be revealed.)*

This is accomplished through the fullness of the moon on the fourteenth-fifteenth of *Kislev* – the month of the Rosh Hashanah for Chassidus which is the beginning of the revelation of the Torah secrets to be revealed to us by *Hashem* in the

Redemption (*we know all the secrets of Hashem (similar, so-to-say, to a husband who reveals all his secrets to his wife)*). On the nineteenth of Kislev we celebrate the revelation of Chassidus, that is why it is in the second half of the month, when the moon is coming closer and closer to the sun, becoming similar to and one with it.

The World Has Been Refined!

In Parshas Vayishlach, Yaakov put effort to go with Eisav into the ultimate Redemption. Yaakov completed his part in the refinement of Eisav and returning him to his lofty source (*every entity in the world, even things that are the opposite of good and holiness, have a source Above in holiness which is the true 'identity' of the entity, only that after it goes through numerous gradational descents, with many 'filters' and concealments etc. [hiding its true 'identity'], it gradationally descends below into an opposite entity, through our Service*). Eisav from his side, however, was not yet completely refined (through and through), and was not yet ready to go.

Today, after all the work of the Jewish People throughout the generations, especially the spreading of Chassidus by the Rebbeim until it reached everywhere in the world, the world itself (not only Yaakov) is also ready for the Redemption. We have completed the refinement of the holy sparks that descended into the world. It is time for us to open our eyes to see the Redemption!

Every Farbrengen is Important

We should make Farbrengens in honor of the nineteenth-twentieth of Kislev, the days of redemption, and continuing in Chanukah, in *every place* – every country, city, neighborhood etc. Not only large Farbrengens in central places – the Farbrengen in *every place* should be a central one. This

does not take away from the central Farbrengens; rather, it causes them to be even better because of the spirit of competition between all of these central Farbrengens. Each place becomes a giver like the sun, not only a receiver from another place – like the ultimate perfection of the moon, that it itself becomes a giver like the sun.

Each person should make three Farbrengens, with oneself, family and friends – emphasizing that everyone is also a giver, like the moon will ultimately be.

At these Farbrengens the participants should arouse themselves and each other to add in Torah study, prayer and kind deeds as our Sages say “whoever occupies himself in Torah study, acts of kindness, and prays with a quorum it is as if he redeemed Me and My children from among the nations”; may this not only be “as if,” rather actually redeemed!

May all the Jewish People immediately participate in the huge Farbrengen of the dedication of the third Bais Hamikdash before Chanukah, and then we will constantly continue to ascend to higher and higher levels!

Yud-Tes Kislev

The Alter Rebbe's Geulah Leads to the Ultimate Geulah

“Padah V’shalom Nafshi...He redeemed my soul in peace...”

As the Alter Rebbe read these words in Tehillim, he was freed from prison on Yud-Tes Kislev.

Dovid Hamelech said these words to praise Hashem for making him victorious. Moshiach, Dovid Hamelech's descendant, will win the wars of Hashem – the ultimate victory.

Our Sages explain these words to mean that through Torah, kindness, and davening with a minyan we redeem the Shechinah along with the Jewish People. (Hashem's Shechina went into exile together with the Jewish People.)

All of these explanations are connected.

The Alter Rebbe's redemption caused the Wellspings of the Baal Shem Tov – Chassidus –to spread outward. This brings Moshiach, the ultimate victory of Dovid Hamelech's dynasty. Moshiach brings the Geulah, when the Shechinah and the Jewish People are redeemed.

Moshiach and Geulah are a direct result of spreading Chassidus. Chassidus teaches us about Hashem. As the knowledge of Hashem spreads in the world, the world comes closer and closer to being “filled with the knowledge of Hashem just as the waters cover the sea.” This is the Redemption of the Shechinah: instead of the world concealing Hashem, it becomes *filled* with revealed G-dliness.

We Have Reached the Days of Moshiach

Toward the conclusion of the sicha, the Rebbe Melech HaMoshiach Shlita says that we are living in the Days of Moshiach! In the words of the sicha:

“...And especially in our days – *the Days of Moshiach* – which we are in now, and we need only to “open up our eyes”, and then we see that the true and complete Redemption is literally here already...”

Vayeishev

The Purpose of the Diaspora: Elevation of Each Place

There are those who ask: How do we see that the world is more ready for Geulah now than before?

In the past, Jews lived only in certain areas of the world, all within the eastern hemisphere (called the “higher” hemisphere because the Torah was given there). Only in recent generations did Jews begin to spread to more distant countries, eventually reaching every part of the world.

The reason Hashem scattered Jews around the world is so that they would elevate every place and culture. Wherever Jews go, we take on the culture of the country except when it contradicts Halacha. In fact, in business matters we are required by Halacha to go according to the local customs. We serve Hashem in the specific manner unique to the place where we live, thereby elevating the place and its culture.

Now that Jews have reached every country and elevated it, we have refined the entire world and have reached the stage of Geulah.

France – Then and Now

An outstanding example of this phenomenon is the elevation – in fact, transformation – of France.

In the time of the Alter Rebbe, Napoleon, leader of France, attempted to conquer Russia. The Alter Rebbe strongly opposed him despite his promises of equal rights for the Jews. Though the Jews in Russia suffered from poverty and discrimination under the Czar, this was not as bad as the spiritual destruction that the French would cause. At that time, France represented “freedom from religion.” The French

Revolution did away with the king and queen and instituted a democracy. Many countries then followed France's example. The advantage of democracy is that it can provide more physical freedom and justice to its citizens than a monarchy. However, the French idea of democracy, rather than being based on faith in Hashem, included "spiritual freedom" or "freedom from religion" as well. That is why the Alter Rebbe so strongly opposed Napoleon. In fact, when Napoleon gained control of Liadi, where the Alter Rebbe lived, the Alter Rebbe fled from his home together with his family and possessions, refusing to live under Napoleon's rule. As a result of the Alter Rebbe's efforts, Russia won the war and the Jews there grew closer and closer to Hashem, with the help of the Chabad Rebbeim who spread Chassidus.

How different it was then from nowadays! Now France is a center of Judaism which spreads Torah and Chassidus throughout the rest of the world! Starting from the Rebbe Maharash and the Rebbe Rashab who traveled many times to France, continuing through the Rebbe Rayatz who sent the Rebbe Melech HaMoshiach Shlita and the Rebbetzin to live in France, until now when hundreds of shluchim live and work in France...the country has been transformed! The Jews in France elevate the French culture by serving Hashem in a uniquely French way.

The Meaning of the Hebrew Name of France

The Hebrew word for France is "Tzorfas". It comes from the same root as "Tziruf," meaning "purification" – representing the purification of the world, including France, the lowest place. "Tzorfas" also has the gematria of 770 – representing that we should make every place like 770 – a source of Chassidus. The letters of "Tzorfas" can be switched around to spell "Paratzta" (meaning to burst forth) – a word from a Pasuk speaking about Moshiach.

The French Niggun

A revealed miracle that occurred in our times illustrates the transformation of France. On Simchas Torah 5734 (1973), Chassidim began to sing “Ha’aderes Veba’emunah” to the tune of the French anthem, making it into a Chabad Niggun. A few months later, the French made a few changes to their anthem! The French “Sar” (spiritual representative in heaven) sensed that the tune had joined the realm of holiness, and felt a need to change it. The French anthem, composed during the revolution – representing the lowest and most unholy ideals – was transformed into a holy Chassidishe Niggun!

Farbrengens – in the Language of the Country

The immediate, practical instruction for us now is to arrange farbrengens – or we can use another word, depending on the place we are in – for Chanukah. At these farbrengens we should say Divrei Torah, take on Hachlatos to add in Torah and Mitzvos, and publicize miracles. This brings about the full revelation of the Geulah.

Chanukah

The Rebbe Melech HaMoshiach Shlita said this sicha to the children of Tzivos Hashem, at the international Chanukah satellite hookup (“Chanukah Live”).

The Uniqueness of the Chanukah Lights

Every Mitzvah brings light into the world. Some Mitzvos, such as Shabbos candles and Chanukah candles, give a light that we can see. Chanukah candles also have some unique, special qualities:

1) They represent a spiritual victory – the victory over the Greeks who tried to stop us from keeping Torah and Mitzvos.

2) Every night we add another light, representing adding in Torah and Mitzvos everyday.

3) The Chanukah candles should light up the outside as well as our own homes, bringing the light of goodness and justice even to non-Jews.

The Significance of the Satellite Hookup

The satellite connecting the Menorah-lightings in different countries teaches us that just one person – even a child – can light up the whole world with just one Mitzvah. This is why Hashem revealed this technology to us: to teach us that wherever we are, our actions can affect the rest of the world. The satellite unites all of humanity, enabling people to help each other even from the greatest distances. The help can be spiritual – teaching Torah to a Jew in a faraway place – as well as physical – transferring money.

Chanukah: Dedication of the Bais Hamikdash

Chanukah celebrates the dedication of the Bais Hamikdash. This is also connected to the third Bais Hamikdash, which is

already fully built in heaven. To cause it to come down to earth in the true and complete Geulah, we should give Tzedakah. The few coins we give may be the last Mitzvah needed! (After the Sicha, the Rebbe Melech HaMoshiach Shlita gave everyone a dime and a dollar bill.)

Mikeitz

Chanukah: A Spiritual Celebration

Chanukah is unique in that it is celebrated by lighting candles, rather than eating festive meals like on the other holidays. The reason for this is that on Chanukah there is a strong emphasis on the *spiritual* salvation – the miraculous victory over the Greeks who wanted to destroy us spiritually. (On the other holidays, we focus more on the physical salvation.) That is why we celebrate with *light* (spiritual) rather than *meals* (physical).

Water, Wine and Oil

The festive meals that we eat on other holidays include bread and water, and meat and wine. On Chanukah, we kindle lights and eat foods made with oil to commemorate the miracle of the oil. The liquids that are emphasized on the other holidays are water and wine, while on Chanukah we emphasize oil.

Water, wine and oil each represent a different aspect of Torah. Water, the most necessary liquid for life, represents the revealed part of Torah – Halacha. Knowledge of Halacha is necessary for keeping the Mitzvos. Wine, which is drunk on special occasions and adds happiness to life, represents the secrets of the

Torah. Oil is mixed with foods to make them more enjoyable, but cannot be drunk on its own. It represents the “secrets of the secrets” of the Torah, so lofty that they are above revelation.

The Oil of Torah Illuminates the World

Chanukah is connected to the “secrets of the secrets” of the Torah. Under the rule of the wicked Greeks, at a time of darkness, oil (an illuminating substance) was needed to light

up the world. The Greeks wanted the Jews to see Torah as merely intellectual study while denying its Divine holiness. When learning only the revealed part of Torah, which deals with physical things, it is indeed possible to forget that it is in fact *Hashem's* wisdom. The secrets of the Torah, which speak about Hashem, constantly remind us of His Presence. The "oil" of Torah especially maintains the holiness of our learning. Just as we mix oil with every food, so too the deepest secrets of Torah correspond to every aspect of the revealed Torah. This ensures that *every* subject that we learn about, no matter how physical, is permeated with holiness.

As history progressed, coming closer to the time of Moshiach, spiritual darkness increases. The unholy forces sense the increasing holiness in the world and fight it by strengthening the darkness. The small, quiet groups of holy people learning the "oil" – the deepest secrets – of the Torah are no longer enough to illuminate the world. The Arizal stated that the time has come to publicize the deepest secrets. This continued and increased through the Baal Shem Tov and the Magid who revealed Chassidus. Only from Yud-Tes Kislev, however, is Chassidus able to spread freely, illuminating the world with the oil of Torah. Chabad Chassidus "feeds" us oil – the deepest secrets of Torah – by explaining it in a way that our minds can comprehend, so that it becomes a part of us just as food becomes part of our bodies. In our times, oil is not just an additive but a necessary part of our diet – the deepest secrets of Torah not only enhance our learning of the revealed part of Torah but are actually learned on their own. (The reason that even nowadays we can't actually drink oil is that even when we are completely immersed in learning Chassidus, we are constantly aware that it is really completely above us.) Chassidus has been translated into many languages, illuminating the *outside* world just as the Chanukah candles light up the outside as well as our own homes.

Oil and Moshiach

Moshiach is anointed with *oil*. The closer we get to the coming of Moshiach, the more the oil of Torah is revealed. In the true and complete Geulah, we will mainly learn Chassidus, the deepest secrets of Torah. (From Chassidus we will know the revealed parts of Torah.) Now we have reached the point when all we need to do is “open up our eyes” and we will see that Moshiach is here. Our time is connected to the name of Parshas Mikeitz. “Keitz” means “end” and also “beginning” – the *end* of Golus and the *beginning* of the Geulah.

Practical Instructions for Chanukah

Practical instructions to fulfill on Chanukah in this special time are:

- 1) Strengthen our Emunah in Moshiach and anticipation of his coming.
- 2) Learn and spread Chassidus, the oil of Torah.
- 3) Help others celebrate Chanukah, including arranging Farbrengens and giving Chanukah Gelt.

Vayigash-Hey Teves

Hey Teves is called “Didan Notzach” (“our side won”) because on that day (in 5747) the federal court ruled that the books that had belonged to the Rebbe Rayatz should be returned to the library of the Rebbe Melech HaMoshiach Shlita (rather than being divided among the heirs of the Previous Rebbe).

One Mitzvah Leads to Another

On Hey Teves we celebrate the redemption of Seforim. Redeeming holy books is a Mitzvah, similar to the great Mitzvah of redeeming a Jew from captivity. As “one Mitzvah leads to another” (Avos 4:2), the redemption of these books should lead to the redemption of the remaining books belonging to the Leader of our generation which are still in “captivity” (in Russia).

Learning one book helps us to understand all the other books. Therefore, the redemption of the rest of the books completes the redemption of the books already redeemed.

The Ultimate Redemption

The Mitzvah of redeeming the Seforim should also lead to the ultimate Redemption.

The ultimate Redemption is a result of the redemption-elevation of all the holy sparks “in captivity” in this world. Because the Torah is the source of everything, the redemption of parts of Torah gives the power for the redemption of the holy sparks in the world.

The true redemption of Seforim is when they are *learned*. On Hey Teves, we should take on Hachlatos to add in learning. When Hashem sees that our Hachlatos are sincere, He rewards us even before we carry them out, redeeming everyone in the ultimate Geulah.

Vayigash: From Geulah to Tefillah

This is also connected to the Parshah of the week, Vayigash:

In Parshas Vayigash, Yehudah approaches Yosef. The

Zohar says that the spiritual meaning of this is the idea of Tefillah coming immediately after Geulah. (In Davening, we say the Brocha of "Go'al Yisroel"-Geulah *immediately (without any interruption)* before Shmoneh Esrei- Tefillah.) The Mashal given for this concept is as follows: A king's friend knocked on the king's door, but when the king opened the door to answer his friend's request, he saw that his friend had diverted his attention and left, so he too left his friend. Because the king's friend was not there to make his request – "Tefillah" – *immediately (without any interruption)* after the king opened his door – "Geulah" – he lost his chance.

Yosef represents Geulah (the Sefirah of Yesod); Yehudah represents Tefillah (the Sefirah of Malchus). Yehudah approaching Yosef was Tefillah immediately following Geulah.

Hey Teves is the *Geulah* of the Seforim. Through the *Tefillos* on this day –

Tefillah immediately after the Geulah of the Seforim – this accomplishes that immediately Hashem will redeem the rest of the Seforim, as well as all of the Jewish People, in the true and complete Geulah!

Vayigash

Lessons for Every Time

Every part of Torah contains eternal lessons that apply to every time and place. We must “live with the time”, meaning to live with the lessons

in the Parshah of the week.

Parshas Vayigash contains important lessons for our time: the last moments before the true and complete Redemption.

The Strength of Yehudah

In Parshas Vayigash, Yehudah approaches Yosef to beg him to free Binyomin, whom he had held captive. Yosef was second to the king of Egypt, and Yehudah did not yet know that he was approaching his own brother.

It would seem that this scene expresses that Yosef – representing Egypt – is strong and in control, because Yehudah – representing the Jewish People – has to go to him and beg him to release Binyomin. However, in truth it actually expresses the strength of Yehudah! Yehudah bravely approached Yosef without requesting Yosef’s permission as if *he* were the one in charge. He then spoke *harshly* to Yosef. He disregarded the danger in acting toward the ruler in such a manner.

Yehudah’s show of strength led to the situation described at the end of the Parshah: the Jewish People thriving and multiplying in Egypt. Eventually, this strength also leads to the ultimate Geulah described in the Haftorah, when Moshiach – Yehudah’s descendant – rules over everyone, including Yosef. That is why the Haftorah is about Yehudah’s (Moshiach’s) strength and rule rather than Yosef’s, even though Yosef is the ruler in the Parshah.

The Difference Between Yosef and Yehudah

One may ask: The ruler of Egypt was actually Yosef, even though his brothers did not yet know it. It seems that *Yosef* was the

one whose strength as a Jew led to the Jews thriving in Egypt. Why then was it necessary to for *Yehudah* to show his Jewish strength?

The answer is that Yosef was appointed by Paroh, and even when he ruled the land, he was still *second* to Paroh. Yosef was strong, but within the limitations of the world and the laws of Egypt. Yehudah, in contrast, approached Yosef without asking permission, unintimidated by the limitations of the world. Yehudah combined two opposites: he knew that he had to work with the world, so he went to Yosef, the ruler of Egypt, to ask him to free Binyomin. At the same time, he transcended the world, bravely approaching Yosef without asking for permission and speaking to Yosef with firmness and true confidence.

The strength of *Yehudah* was needed in order for the Jews to live under the rule of Egypt in a way that the Jews were in charge.

Jewish Strength Today

In previous generations, Jews were not always able to fully express their Jewish strength. Now, however, the non-Jews give us freedom – it's only up to us to want to act proudly and strongly as Jews. In fact, the non-Jewish governments *help* us to do this!

“Today all that is needed is to open our eyes, and to see how the entire world demands that every single Jew be already in the state of the true and complete Redemption.” (Quote from the Sicha.)

Indeed, since we are in the era of Moshiach we already see in our times a prelude of the ultimate rule of Moshiach – as the Rambam rules that Moshiach influences all the Goyim to know Hashem.

At this time, we have not only “Yosef” – the name of the Previous Rebbe, but also “Yehudah” – Moshiach (the Rebbe Melech HaMoshiach Shlita).

When we are strong in our Judaism, taking the example from Yehudah, this brings the ultimate rule of Moshiach .

Vayechi-Asarah B'Teves

Vayechi-Chazak

Parshas Vayechi is the last Parshah of the first Sefer of the Torah, when we say “Chazak Chazak V'nischazek”. “Chazak” means “strong”. Parshas Vayechi gives strength for the Avodah of the Jewish People forever. Yaakov, who exemplifies Torah, lives – “Vayechi” – through his descendants living in all generations – true life in keeping Torah and Mitzvos.

The Parshah is always connected to the time of year that it is read. Parshas Vayechi is read in the week of Asarah B'Teves.

The Good Within Asarah B'Teves

On Asarah B'Teves, the Babylonian king seized Yerushalayim. This was the first event in the sequence of the destruction of the Bais Hamikdash. Because it was the *first*, it has an extra stringency: if it would be possible for it to fall on Shabbos, we would still have to fast (unlike the other fast days, which are pushed off by Shabbos). On the other hand, the *good* aspect of the fast days is also most emphasized on Asarah B'Teves.

The good aspect of the fast days is that they are an auspicious time for Teshuvah, which corrects the negative events which occurred on these days and brings the Geulah.

On Asarah B'Teves, the wall of Yerushalayim was surrounded and the city was seized and blockaded. The Bais Hamikdash, the city, and even the wall remained whole, and the Babylonian king stayed *outside* Yerushalayim. This was a call for Teshuvah, so that the destruction would not occur. The fact that there was no actual destruction on Asarah B'Teves emphasizes that the siege was just to arouse the Jewish People to *Teshuvah* – Asarah B'Teves epitomizes the *positive* aspect of the fast days.

Holy Iron

When Yechezkel prophesized the siege of Yerushalayim, Hashem told him to place an **iron** pan between himself and Yerushalayim to symbolize the siege.

Iron was not used in the Bais Hamikdash. It represents the Romans who destroyed the Bais Hamikdash, as well as the stubbornness of the Yetzer Hara. However, there is also “holy iron” which overcomes the “unholy iron”. “Holy iron” is the positive stubbornness of the essence of the Neshamah expressed in the strong guarding and observance of the Torah. The **eternal** third Bais Hamikdash is represented by the strength of iron.

“**Barzel**”-Iron: The Mothers of the Jewish People

The four wives of Yaakov: **Bilhah**, **Rochel**, **Zilpah** and **Leah** stand for **Barzel**, which means iron. In this acronym, the maidservants Bilhah and Zilpah come before their mistresses Rochel and Leah. This is actually something positive. Rochel and Leah represent Malchus of Atzilus (the highest world), while their maidservants represent Malchus as it descends to the lower worlds. Specifically through Yaakov marrying the *maidservants* (Malchus as it descends to the *lower worlds*), Malchus is “built” and elevated, until “a woman of valor is the crown of her husband” – Malchus, represented by women, becomes higher than the other Sefiros. (This is why Rochel said that she will be “built” through giving her maidservant as a wife to Yaakov.)

Iron in the Third Bais Hamikdash

In the true and complete Geulah, there will be no more negative iron, only positive iron. Therefore, the third Bais Hamikdash will have iron in it.

The iron pan in the prophecy about Asarah B'Teves symbolizes that the beginning of the destruction was actually for the purpose of the *building* of the third, eternal Bais Hamikdash, in which the ultimate perfection of “holy iron” will be revealed.

Strength from Yaakov Avinu

At the end of Sefer Bereishis, we needed to receive strength – “Chazak” – from Yaakov Avinu to help us get through the Golus which began in Egypt, until the Geulah.

Yaakov represents Torah, which is eternal truth. Yaakov's strength is expressed in his eternal existence through his descendants keeping Torah and Mitzvos, which eventually reveals the eternal Geulah with the eternal *third* Bais Hamikdash – corresponding to Yaakov, the *third* of the forefathers.

Asarah B'Teves emphasizes that the beginning of the destruction of the Bais Hamikdash through negative iron is actually the beginning of the *construction* of the third Bais Hamikdash containing iron and representing the eternal strength of holy iron. Parshas Vayechi emphasizes that the descent to Egypt is actually the beginning of the eternal Geulah. That is why we read Parshas Vayechi in the week of Asarah B'Teves.

The Imminent Redemption

At this point in time, we have already finished all the preparations for the Geulah. Now especially, the main emphasis is on the purpose of the Golus: the imminent eternal Geulah with the eternal Bais Hamikdash physically revealed. Then, instead of the siege on Yerushalayim, Yerushalayim is *expanded*, and instead of the negative iron which destroyed the Bais Hamikdash, the Bais Hamikdash is built with *holy iron*.

The Lesson for Us

To cause the Geulah to immediately “sprout”, we should take a lesson from the eternal life of Yaakov through his descendants: to make sure that our actions have an eternal effect – like planting a seed, which continues to bring fruits forever.

We should educate our children and students in such a strong way that all that we have taught them should remain with

them forever, even when we are not next to them.

Every good deed we do should be eternal, leading to more and more positive actions.

This brings the era of eternal life, literally and physically, for everyone.

Shmos

The Descent is Part of the Redemption

Parshas Shmos begins by listing the names of the Jewish People who descended to Egypt: the beginning of the Golus. However, the Midrash says that these names are listed here “in correlation with the *redemption*” and explains how each name is connected to redemption.

This teaches us that in truth, the descent is actually part of the redemption. Furthermore, the descent into Egypt so many years ago is part of the ultimate Redemption through Moshiach!

The descent and redemption of Egypt continue until this day. We are commanded to remember the exodus every single day, and we need to bring down the true and complete Redemption into the exile.

Leaving Egypt Every Day

We fulfill the Mitzvah to remember the exodus by mentioning it at the end of Krias Shema (“Ani Hashem E-lokeichem Asher **Hotzeisi Eschem Me’eretz Mitzrayim** – “I Am Hashem your G-d who took you out of the land of Egypt”).

In our spiritual Service of Hashem, we remember Yetzias Mitzrayim every day by breaking free of the limitations of our bodies and the world (Mitzrayim, Egypt comes from the same root as Meitzarim, limits) and uniting with Hashem through Torah and Mitzvos.

Day, Night and the Days of Moshiach

“...Remember the day of your leaving Egypt *all the days of your life*...” (Re’eh 16,3) “All the days of your life” include three different types of times:

1) Daytime – at a time when Hashem’s light shines in the world, it is easy to keep Torah and Mitzvos (which free us from our limitations).

2) Nighttime – at a time of darkness, when we don’t see Hashem’s light, and especially in Golus, it is difficult to keep Torah and Mitzvos. Even at such a time we can and must break free of our limitations by keeping Torah and Mitzvos.

3) In the Days of Moshiach, there will still be an obligation to remember Yetzias Mitzrayim, even though the final and eternal Geulah will be much greater than the Geulah from Egypt.

This is understood based on the fact that Yetzias Mitzrayim has an advantage over the Geulah. The true and complete Geulah will be above all limitations, and everything unholy will be transformed to good. At Yetzias Mitzrayim, however, the bad within us was still strong. We had to work with this world and refine it. This is called “Iskafia” – subduing the bad. “Iss’hapcha” – transforming the bad into good, will occur in the ultimate Redemption. Iskafia has an advantage over Is’shapcha: it deals with the world itself.

Remembering Yetzias Mitzrayim in the Days of Moshiach brings the greatest revelations of the Days of Moshiach into the limited physical world (refined through Iskafia).

The Leader of the Jewish People

Rabbi Elazar Ben Azaryah said this Mishnah on the day that he was appointed Nasi – leader of the Jewish People. He said on that day that he was “like a seventy-year-old” because even though he was a young man, Hashem made his beard white so he would look old and the people would respect him. In a spiritual sense, he reached the perfection of seventy years – meaning that he refined all seven Middos (emotional attributes), each Middah containing all ten Sefiros (seven Middos times ten Sefiros equals seventy). This was a necessary prerequisite to becoming the leader, who gives the

people the power to spiritually leave Egypt in the “nights” as well as the “days” and ultimately reaching the Days of Moshiach, when we will bring G-dliness into the world with the height of perfection. In the Days of Moshiach, we will be able to *see* Hashem. This phenomenon is represented by the letter “Ayin” which means “*eye*” and has the numerical value of *seventy*.

Rabbi Elazar Ben Azaryah opened his Bais Midrash to *all* who wished to learn, unlike Rabban Gamliel before him who only accepted students who were *truly* as good as they showed themselves to be. Rabbi Elazar Ben Azaryah accomplished that even the inconsistent students, who represent the “night” of Golus, should have a complete and perfect Geulah. He brought the Geulah – both the Geulah from Egypt (Iskafia) and even the complete Geulah (Iss'hapcha) – into the Golus.

The Rambam and the Geulah

The Rambam’s Yahrzeit is on 20 Teves, close to Shabbos Parshas Shmos. The Rambam, in the *seventy* years of his life, lit up the darkness of the Golus through his book of Halachah, Mishneh Torah. This book, which he wrote in *Egypt*, clarified Halachah so that everyone could know it without having to search for hours through the Gemara. This caused “Yetzias Mitzrayim” (freedom from limitations through keeping Torah and Mitzvos) in Egypt itself, and spreading throughout the world and the generations – the Rambam’s book is the basis of the Shulchan Aruch. Furthermore, the Rambam’s book prepares us for the Days of Moshiach: it includes Halachos only applicable in the Days of Moshiach, and describes the sequence of events in the coming of the true and complete Redemption.

Our Special Time

Today we have completed everything that we needed to do before the Geulah – we have even “polished the buttons”

already! All that is left now is for Hashem to open our eyes to see that there is already the true and complete Geulah!

Even from the beginning of the Golus, starting from when we first descended into Egypt, our task has been to draw down the Geulah into the Golus. How much more so now, after the work of the Jewish People throughout the generations, led by the Tzaddikim, including Rabbi Elazar Ben Azaryah, the Rambam and our Rebbeim *who come from the dynasty of Dovid Hamelech!*

In our generation “all the days of your life” *literally* include “the Days of Moshiach”. The Jews of previous generations passed away because the Geulah did not come in their days – there was a break between their original lives and their eternal lives when they will be resurrected. Our generation, in contrast, will continue straight into eternal life with no break in between.

Practical Instructions for Our Times

We need to reveal the Geulah within the Golus itself by preparing ourselves and others for the Days of Moshiach.

An important way of doing this is by adding in learning Mishneh Torah of the Rambam – to unite with Jews around the world who learn three chapters or one chapter a day, or Sefer Hamitzvos. (The Rambam’s book teaches us how to keep the Mitzvos, which free us from our limitations – the idea of Geulah, and includes the Halachos that we will need to know in the true and complete Geulah.) We should also learn the two chapters of Rambam called “Halachos of the King Moshiach”. In addition to our personal learning, we should teach and influence others to learn Rambam – men, women and children.

Just the decision to do this should bring the reward: that after there is already the “Bechezkas – assumed – Moshiach”, “a king from the house of Dovid, immersed in Torah and occupied in Mitzvos as Dovid his ancestor... he convinces all the Jewish people to go in this path and fortifies the breaches in its fulfillment,” he should already become the

“Moshiach beyond doubt” through building the Bais
Hamikdash, gathering the Jewish People and causing the
entire world to serve Hashem, as the Rambam rules.

Va'era I

Revelation of Havayeh – As a Result of the Forefathers

*“And I appeared to Avraham and to Yitzchak and to Yaakov with [the Name] Kel Shin-Dalet-Yud and I was not known to them by My Name Havay’eh... **therefore** tell the Jewish People I am Havayeh...” (Va’era 6, 3-6)*

When Hashem revealed Himself to the forefathers, He revealed His Name “Kel Shin- Dalet-Yud”. To their descendants, however, Hashem revealed His higher Name, “Havayeh” – the Name of Hashem referring to His Essence – at the Giving of the Torah.

Even though the revelation to the descendants was greater than the revelation to the forefathers, it came as a *result* of the revelation to the forefathers – “*therefore* tell the Jewish People I am Havayeh”. The great forefathers gave their descendants the power to receive this great revelation.

Before and After Matan Torah

The forefathers lived before Matan Torah. In their times, it was not yet possible to bring holiness into physical objects. Even though they kept the Mitzvos, the physical objects they used did become holy. At Matan Torah, Hashem gave us the ability to unite holiness with the physical world. This is the revelation of the Name Havayeh, which refers to Hashem’s Essence – above distinction between physical and spiritual and therefore able to unite them.

Through fulfilling the Mitzvos, which make physical objects holy, we reveal Hashem’s Essence in this physical world. This is the ultimate expression of Hashem’s unlimited Essence – it is so unlimited that it can be revealed in the

physical world though it is so lofty that it transcends even the spiritual worlds.

The Bris: The Beginning of Matan Torah

There was one Mitzvah that the forefathers did which was similar to the Mitzvos that we do after Matan Torah: the Bris brought holiness into the physical body. The Bris was the beginning of Matan Torah; it gave the power for us to bring holiness into physical objects through using them for Mitzvos.

The Ultimate Wedding

Matan Torah was called a “wedding” between Hashem and the Jewish People. At every Jewish wedding, the ancestors are present. Similarly, at Matan Torah the Avos were present. This emphasizes that the work of the descendants is accomplished through the power of the forefathers, and that the power of the forefathers is revealed through the work of the descendants who bring holiness down into the world.

Actually, Matan Torah was only the first stage of the wedding between Hashem and the Jewish People – called the “Erusin”. The completion of the marriage will take place in the Days of Moshiach. Then Hashem will reveal an even higher Name “Havayah” than the “Havayah” that we know of.

After Matan Torah we have the ability to *bring down* Hashem’s Essence into the physical world. In the true and complete Redemption, the Essence will not only be brought down but will also be *revealed* – this is the true expression of the Essence – showing that it is not limited to transcending revelation but can also be *revealed*.

Just as the ability to fulfill Mitzvos and thereby bring holiness into the world comes from the power of the Avos before Matan Torah, so too the ultimate perfection of the true and complete Redemption comes through the power of our Mitzvos until that time.

Shvat and Moshiach

Shabbos Parshas Va'era is Shabbos Mevarchim Shvat. The completion of Teves, the *tenth* month from Nissan, represents the completion of our Avodah – just as *ten* is a complete, round number. This gives the power to enter the *eleventh* month, Shvat, representing the ultimate perfection of the Geulah – *eleven* represents perfection that is *above* the *ten* Sefiros.

“Shvat” with different vowels is “Shevet”, meaning the “staff” of a ruler – referring to the King Moshiach.

The History of the Rebbe Rayatz Leading to the Days of Moshiach

Yud Shvat is the Yahrzeit of the Rebbe Rayatz. The times related to the Rebbe Rayatz can be divided into three periods, similar to the three periods of history: before Matan Torah, Matan Torah and the Days of Moshiach.

The first period was during the time that his father, the Rebbe Rashab, was the Rebbe and he managed his father's Yeshivah. This period was similar to the time of the forefathers before Matan Torah, preparing for and beginning the concept of Matan Torah. The Rebbe Rashab's Yeshivah, Tomchei Temimim, began the complete and ultimate spreading of Chassidus.

The second period was when he himself was the Rebbe, when he expanded the spreading of Chassidus to more diverse places in the world, reaching even the “lower” hemisphere where Matan Torah did not take place. This was similar to Matan Torah.

The third period is the continuation of his leadership after he passed away (through the Rebbe Melech HaMoshiach Shlita), when Chassidus has been spread to all ends of the world, and everything has been completed and prepared for the feast of Moshiach – the Days of Moshiach.

Instructions for Us Now

We should all add in following in the ways of the Rebbe Rayatz. We should devote ourselves completely to the leader of the generation (the Rebbe Melech HaMoshiach Shlita) and to fulfilling the Shlichus of the leader of the generation – whose main focus is bringing the Days of Moshiach in the most literal sense.

We should perfect our actions, for we know that immediately we will see the Rebbe Rayatz who will examine all of his followers.

We should arrange farbrengens, starting from Shabbos Mevarchim Shvat, as well as for Rosh Chodesh Shvat, and for Yud Shvat, which we will surely celebrate together with the Rebbe Rayatz. We will all go up from Golus into the true and complete Redemption, when we will reach the level of our great forefathers.

Va'era II

In connection with the passing of Rabbi Moshe Yitzchok A"H Hecht on Erev Shabbos

Passing Away on Erev Shabbos – A “Good Sign”

Before he passed away, Rabbi Yehudah Hanasi cried because he would no longer be able to do Torah and Mitzvos. Rabbi Chiya comforted him by telling him that passing away on Erev Shabbos is a “good sign”.

Why did this comfort Rabbi Yehudah Hanasi, who was crying about *Torah and Mitzvos*, and how can the “Torah of Life” say that anything connected to death is a “good sign”?!

The answer is that the “good sign” of passing away on Erev Shabbos corrects the undesirable aspect in death in general, including the fact that a dead person cannot do Torah and Mitzvos.

The Spiritual Events of Erev Shabbos

On the first Erev Shabbos of Creation, Adam Harishon experienced something similar to death: Hashem put him to sleep, and sleep is one-sixtieth of death. This would seem to be something negative, but in truth it was for the purpose of adding much more life. Hashem put him to sleep in order to create a woman from him. Through her Adam's life became unlimited – he could now have children, who would have children, and so on, continuing his life forever.

Adam and Chavah were originally created as one body, back to back. They needed to be split in order to unite face to face. Before the splitting, Adam had to go to sleep.

Spiritually, this phenomenon occurs every Rosh Hashanah – which commemorates the *sixth* day of Creation, Erev Shabbos. A man represents Z”A (the first six Middos) and a woman represents Malchus. Every year Z”A and Malchus

return to their original position of “back to back”. In order to be split, Z”A needs to “sleep” – a deficiency in life, so that Malchus can be “built”, and then they can unite once again face to face. (That is why the life-force leaves the world on the night of Rosh Hashanah, and then a new light comes down – birth as a result of the unification of Z”A and Malchus.)

Every Friday also, there is the “sleep” of Z”A above, in order that it should reunite with Malchus face to face on Friday night.

This sixth millennium is also called “Erev Shabbos”, and “Shabbos” is the “eternal Shabbos” of the Geulah. The “birthpangs of Moshiach” at the end of the Golus are the sleep of Z”A and the splitting of Z”A and Malchus in order that they should be united in the “eternal Shabbos” – the marriage of Hashem and the Jewish People. At that time, birth – the culmination of the unification – will reach its ultimate perfection in the world, including the fact that *all* trees in Eretz Yisroel will then bear fruit.

“Passing away on Erev Shabbos” in our Avodah is taking a nap on Erev Shabbos, which is “a good sign” – it gives us renewed strength to learn Torah in peace of mind. The Alter Rebbe would naturally fall asleep on Friday afternoon because it is a time of sleep Above, and the Rebbeim are a human example of Above. Reb Hillel Paritcher, a Chassid who knew about this idea, would lie down to sleep on Friday afternoon.

The Answer – Eternal Life and For Us with No Interruption

Now, just as sleep is for the purpose of renewed life, so too is death a preparation for eternal life in the Resurrection. This is especially emphasized on Erev Shabbos, because the sleep (one-sixtieth of death) on the first Erev Shabbos was clearly for the purpose of additional, infinite life.

When the dead will be resurrected, they will continue to keep Torah and Mitzvos, in an even greater way than before – because the ultimate performance of Torah and Mitzvos is

only in the true and complete Redemption. This is what comforted Rabbi Yehudah Hanasi: his death *on Erev Shabbos* is for the purpose of keeping Torah and Mitzvos in an even greater way.

However, *the main meaning* of “passing away on Erev Shabbos is a good sign” has no connection to death, for we will have eternal life. Instead, it refers to a part of our spiritual Service of Hashem – sleeping on Erev Shabbos for the purpose of renewed liveliness and strength to learn Torah.

Lessons from the Name of Rabbi Moshe Yitzchok Hecht

Rabbi Moshe Yitzchok Hecht, a Shliach who worked tirelessly in spreading Yiddishkeit and Chassidus until the last day of his life, passed away on Erev Shabbos. We can learn important lessons from him, symbolized by his name. **Moshe** represents the connection to the “Moshe of the generation”. **Yitzchok**, meaning “laughter”, symbolizes the ultimate Redemption, when “our mouth will be filled with laughter”. **Moshe Yitzchok**: Moshe lived 120 years, considered a complete life. Yitzchok lived 180 years, the ultimate long life (more than the other forefathers).

There are those who, when they have worked and succeeded for a long time, feel that the time has come to rest. Others continue to work even when they have completed what was necessary, but do it in as something extra, not with the same energy with which they did their necessary work. Rabbi **Moshe Yitzchok** was different. He was never satisfied with the work that he had completed, and continued to work hard at spreading Yiddishkeit and Chassidus with the same energy, liveliness and joy all the days of his life! Even when he reached a “complete life” – “Moshe”, he continued to add perfection – “Yitzchok”, long life – with the *same energy* as before – combination of “Moshe Yitzchok”.

Hecht means “pike”, a predatory yet kosher fish (it

doesn't chase fish; rather small fish swim into its open mouth) commonly eaten on Shabbos. This fish is connected to Erev Shabbos, the day Rabbi Moshe Yitzchok Hecht passed away. Pike is also called the "wolf of the sea". The wolf pounces on its prey from ahead and behind, similar to how we *add* from the weekday to Shabbos by taking on Shabbos *before* making Havdalah *after* nightfall. The preparation of the fish on Erev Shabbos represents the elevation of all mundane, weekday matters which we elevate by taking on Shabbos before sunset – making the *weekday* holy. The eating of the fish on Shabbos represents the rest after the completion of this task.

The Shlichus work of Rabbi Moshe Yitzchok Hecht should be continued thereby making him eternal.

Rabbi Moshe Yitzchok Hecht passing away is a sign that we have already completed all the mundane matters everything is ready the feast in the time when we will eat the fish – Leviasan, after the *complete preparation*.

Hashem should bring him back to life together with all the Jewish people of our generation, souls within bodies, eternal life (with no interruption Heaven forbid) into the third Beis Hamikdosh immediately.

Bo

“Come to Paroh”

“**Come to Paroh,**” said Hashem to Moshe. This commandment was the beginning of the Redemption.

What is the deeper meaning of “coming to Paroh” – from which we can learn a lesson even now, when the world, including Paroh, has already been refined?

The Holy Source of Paroh

And we say the explanation of this in accordance with what is known that every entity in the world, even things that are the opposite of good and holiness, have a source Above in holiness. Indeed, everything has a holy spiritual source, including Paroh. The source of Paroh is a level at which all the G-dly lights burst forth (“Paroh” has the same root as “Ispariu” – bursting forth). It is the Revelation of Hashem’s Essence, where *all* the lights, even those usually hidden, are revealed with intense strength – “bursting forth” without any limitations.

Moshe was afraid to approach this high level, because a soul cannot remain in the body in the face of such great G-dly revelation. That is why when Paroh told Moshe that if he would “see his (Paroh’s) face” again he would die, Moshe agreed.

Hashem told Moshe, “**Come** to Paroh”. Hashem Himself would take Moshe to Paroh; Moshe would not be going alone. With the power of Hashem’s Essence, Moshe would be able to receive the greatest G-dly revelations while remaining physically alive.

This was a preparation for Matan Torah – the purpose of the redemption from Egypt – when Hashem made it possible for spirituality and physicality to unite.

Hashem Enables Moshe to Speak

Moshe had a speech impediment. In truth, this was because he was on a high level – “Tohu”, the world of many lights – that is above revelation through speech. He told Hashem to send Moshiach – who is from “Tikkun”, the world of many vessels. Hashem, though, can do anything – including uniting Tohu and Tikkun and giving Moshe the ability to speak.

Mitzvos – Limited Yet Unlimited

The purpose of all of creation is that the physical world should become a home where Hashem can reveal His truest Essence, just as a person reveals his true self in his home. The preparation for this was when Hashem took Moshe to Paroh – where Moshe received the greatest revelations while being alive in his body.

The Mitzvos, through which we transform the world into a home for Hashem, unite holiness with the physical. They are Hashem’s *unlimited* wisdom and will, and at the same time are *limited* – specific, detailed physical actions. *The limitations themselves are above limitations.* The Mitzvos express the fact that even our limited physical bodies are united with Hashem’s unlimited Essence. (The true way to connect to Hashem’s *Essence* is through keeping the *Mitzvos* which deal with *physical things!*)

In the true and complete Redemption, the state of ultimate perfection, we will be *in our bodies* (as the opinion of the Ramban that the ultimate reward is to souls within bodies).

The Physical World Itself Helps

Because the purpose is the unification of holiness and the *physical world*, the Egyptians gave their riches to the Jews *willingly* – whenever possible, the *world itself* should help with the Geulah.

In the true and complete Redemption, Paroh – “the great serpent” will become a “great servant”. Everything will be

refined, so we will go peacefully into the Redemption – unlike at Yetzias Mitzrayim when we had to *flee* from Egypt.

The Previous Generation

Yud Shvat is the Yahrtzeit of the previous Rebbe, the Rebbe Rayatz (Rabbi Yosef Yitzchak). On his Yahrtzeit he receives the revelation of the good source of “Paroh” – all Hashem’s lights bursting forth. However, he receives this revelation while his Neshamah is separate from his body. Even when he was physically alive, at the end of his life he did not speak – similar to Moshe’s speech impediment. In fact, the doctor did not understand how it could be that Hashem did not allow him to speak, when speaking Chassidus was so important to him!

Because the world was not yet completely refined, the level of the Rebbe Rayatz was too high to be revealed in physical speech.

Our Generation – the First of the Redemption

The ultimate unification of high revelation and physicality is through our generation – Moshiach (the Rebbe Melech HaMoshiach Shlita – Rabbi Menachem M. Schneerson). The difference between our generation (the ninth from the Baal Shem Tov) and previous generations is that in past generations the Redemption did not actually come. Therefore, it was impossible to receive the great revelations of the holy source of “Paroh” while remaining within a healthy body, and high revelations were unable to come down in physical speech.

The previous leaders of the generations passed away since Hashem revealed Himself to them. Since a soul in a body could not handle such a great revelation, they passed away (like the Jews souls left their bodies at Matan Torah). This was because the physicality was not yet refined and

therefore unable to accept this great Revelation. Our generation, however, *is the first generation of the Redemption!* The innovation of our generation is that the leader does not pass away. Indeed, our generation *can* receive the highest, unlimited revelations while remaining within healthy bodies. (This is why the leader of our generation, the Rebbe Melech HaMoshiach Shlita, *did not pass away and did not have a speech impediment* – despite what it may seem to us; and as the Rebbe Melech HaMoshiach Shlita tells us (in other Sichos) that in our generation there is total unification of physicality and spirituality, especially epitomized by the leader of our generation.)

We see this in the fact that in our generation Torah, Mitzos and Chassidus has been spread much more than ever before, reaching the most distant places in the world. This has made *every* place a “vessel” ready to receive the greatest lights while remaining in healthy physical bodies – through fulfilling the 613 Mitzvos for the Jews and the Seven Mitzvos for non-Jews. In our times, the non-Jews even help us, even in Russia where it used to be so hard for the Jews.

Now, Jews and non-Jews are ready for the Geulah!

We will go immediately into the greatest revelations – the holy source of “Paroh” – of the Redemption, while remaining within our physical bodies.

Our spiritual eyes already see the Redemption; all that is left is to open our physical eyes because it is revealed to them too at this time.

Instructions for Yud Shvat

We should add in learning Torah and keeping Mitzvos scrupulously, as the Rebbe Rayatz demanded, and spread Torah and Mitzvos and Chassidus to others. We should learn and spread the Torah of the Rebbe Rayatz, in a way that will make up for his lack of speech.

The Importance of Educating Women and Children

The Rebbe Rayatz taught men, women and children; relating to each in a way befitting their special qualities. He was unique among Jewish leaders in that he especially devoted himself to the education of women and girls, and of children.

The education of the women and children affects the entire household: Children are taught little by little, and also “make food into crumbs” – when we teach children, we cause the knowledge to spread to people who are at this point only able to receive “crumbs” of it.

Women and girls light Shabbos and Yom Tov candles – especially in this generation when many more have begun to light. These candles illuminate their entire homes with holy light. The candles usher in Shabbos for the whole household, and only later come the Davening and Kiddush of the men. In the merit of the Shabbos candles, we have children who are Talmidei Chachamim (the light of Torah in the merit of the light of the Mitzvah of Shabbos candles). “Ner”-candle is the gematria of 250: 248 positive Mitzvos performed with (1) love and (2) fear of Hashem. It should be Hashem’s will that we will celebrate Yud Shvat in the true and complete Redemption!

Bo-Beshalach

About the greatness of the Jewish women and girls, may they live, of our generation

The Righteousness of the Women

The Rebbe Rayatz was devoted to the education of Jewish women and girls, through emphasizing their unique quality; that they are the mainstay of the house and they affect the entire household.

The greatness of the women is apparent from the beginning of Jewish history.

At Matan Torah, Hashem told Moshe to teach the women first. Even more significant, the women refused to give their jewelry for the making of the golden calf, which is the opposite of Matan Torah.

In the donations for the Mishkan, the women were the first to donate (and happily donated the jewelry that they refused to contribute towards the golden calf). The quality of their donations was also exceptional: they wove the goat hair while it was still attached to the live goats, a special skill making the finished product brighter and of a higher quality.

The Jews were redeemed from Egypt in the merit of the righteous women. So too our generation, the first generation of the ultimate Redemption, is redeemed in the merit of the righteous women. Our generation is actually a reincarnation of the generation that left Egypt, so the women of our generation are those same women in whose merit we were redeemed. Moreover, also in the Redemption, the special quality of women stand out – the virtue of *receivers* is revealed in the Redemption.

Yahrtzeits of the Rebbetzins

The Yahrtzeit of the Rebbe Rayatz (Rabbi Yosef Yitzchak) is at the same time of year as the Yahrtzeits of

Rebbetzins: his grandmother, Rebbetzin Rivkah (Yud Shvat); his mother, Rebbetzin Shterna Sarah (13 Shvat); and his daughter, Rebbetzin Chaya Mushkah (22 Shvat). The Ma'amar that the Rebbe Rayatz gave to learn on Yud Shvat – “Basi Legani Achosi Kalah” (“I have entered My garden”) speaks about the Jewish People, the “wife” of Hashem and their accomplishment in bringing holiness down into the world. Within the Jewish People, this is especially expressed by the women.

Shabbos Candles: G-dly Light

The Rebbe Rayatz (Rabbi Yosef Yitzchak) passed away in the year 5710 (1950) on Shabbos the Parshah of Bo, when Hashem took Moshe to the holy source of Paroh – the level at which all the G-dly lights burst forth (see the previous Sicha). The Rebbe Rayatz worked his whole life to light up the world with the G-dly light of Torah and Mitzvos. This is especially connected to the Jewish women, who light Shabbos and Yom Tov candles which usher in Shabbos for the whole family and represent the culmination of the work during the week.

The ultimate revelation of all the G-dly lights is in the true and complete Redemption.

With Tambourines

The next Parshah, Beshalach, also expresses the greatness of the women. It speaks about the song the Jews sang to thank Hashem for splitting the Yam Suf. The women celebrated with greater joy than the men – accompanying their rejoicing with tambourines. They had so much certainty that Hashem would make miracles and redeem them that they prepared tambourines even while still in Egypt.

Miriam, who led the women in their jubilation, epitomizes the extra joy over the redemption. When she was born, the exile became more bitter – but the redemption came

through this bitterness. Miriam brought about the redemption of Moshe, as well as the ultimate Redemption through Moshiach (a descendant of Miriam).

Miriam suffered bitterly in the Golus, and this bitterness caused the redemption. She prophesized that Moshe would be born and would save the Jewish People, and she bitterly and impatiently waited until her prophecy would be fulfilled.

When the Egyptians drowned in the Yam Suf – the completion of the redemption – Miriam led the women's celebration, accompanied by tambourines. Because she suffered so bitterly in the exile, her joy at the redemption was very great.

The Lessons from Devorah

The Haftorah of Beshalach is the song of Devorah, a woman. Devorah would make wicks for the Menorah in the Mishkan, which gave light to the whole world. Similarly, every Jewish woman lights Shabbos candles in her home, a miniature Mishkan, and these lights also light up the whole world. Devorah was also careful about Tznius – the foundation of the Jewish People – as seen from the fact that she sat under a palm tree so as not to come to a situation of Yichud, because a palm tree doesn't have shade.

Through following in the ways of Devorah, the righteous women of our generation bring the ultimate peace in Eretz Yisroel in the true and complete Redemption, just as Devorah brought peace to the land for forty years.

Instructions for this Time

The days of the Yahrzeits of the Rebbetzins are a fitting time to strengthen our following in the ways of the Rebbetzins. This way they will live through us, and more than that, they will be literally alive through their coming back to life in the Resurrection.

The following is a quote from the Sicha: “Just as at the Exodus from Egypt ‘*the righteous women...were certain that Hashem will make miracles for them, and they took tambourines out of Egypt,*’ so too regarding the Redemption from this last exile, that the Jewish righteous women...*are certain that literally immediately the true and complete Redemption comes, to the extent that they begin singing* with tambourines and dances, for the coming of the true and complete Redemption!*”

It is important to note the Rebbe Melech HaMoshiach Shlita adds in a footnote that the singing should be “with the height of modesty, obviously, as the lesson from Devorah”.

Together with davening that Hashem should bring the Geulah immediately, and screaming bitterly “Until when?!” the righteous women are mainly permeated with strong *happiness* expressed in song, about the coming of Moshiach, that “here he (the King Moshiach) comes” and has already come! Immediately we will sing the “tenth song” in the true and complete Redemption.

Beshalach

Beshalach and Yisro: Preparation for Matan Torah

Parshas Beshalach tells us about the song at the Yam Suf. Because of this the Shabbos of Beshalach is called “Shabbos Shirah” (“Shabbos of Song”). Yud Shvat is in the week of this Parshah. The special days are always connected to the Parshahs they come out on, so Yud Shvat is connected to Parshas Beshalach, and also to Parshas Yisro, which we begin to read at Mincha (on Shabbos Parshas Beshalach).

Beshalach and Yisro both speak about events that were a preparation for Matan Torah. In Beshalach, the Yam Suf was split and the Egyptians were drowned in it. This was the completion of the redemption from Egypt, and the purpose of the redemption was the giving of the Torah. In the next Parshah, Yisro acknowledges Hashem, and the Zohar says that this was a preparation for Matan Torah.

The Connection to the Geulah

Also and mainly, these Parshahs have to do with the ultimate Geulah, when Matan Torah will reach its perfection “in the secrets of Torah which Hashem will reveal”. In Beshalach: The “Song of the Sea” ends by mentioning the third Bais Hamikdash and the ultimate kingship of Hashem. Beshalach also speaks about the war with Amalek, ending with the commandment to destroy Amalek and thereby make Hashem’s Name complete – which will be completed in the ultimate Redemption. In Yisro: Yisro’s name means “adding” because he caused an extra passage to be added to the Torah, beginning with the words “and you shall *see*”, representing the “secrets of Torah that Hashem will reveal” which will be learned through *seeing*.

The Purpose of the Forty Years in the Desert

Beshalach speaks about how Hashem made the journey to Eretz Yisroel take a long time. Instead of taking eleven days from Chorev (where the Torah was given) to get to Eretz Yisroel, the journey lasted for forty years! We can understand this by explaining the significance of these numbers. Eleven represents Hashem's Essence, which is above the ten Sefiros (represented by the ten commandments). Forty years is the time it takes for a student to truly understand (and internalize) what he learned from his teacher. By taking us through the desert for forty years, Hashem's Essence (eleven) became internalized (forty).

The purpose of traveling through the desert was to refine and elevate the holy sparks there. If we would have reached Eretz Yisroel in eleven days, the refinement would have come only from the revelation from Above, which would not have completely affected the world itself. Through the forty years of the work of the Jewish People below, the refinement of the world itself was truly complete. Hashem wanted the high revelation from Above – the level of *eleven* (the distance which could have taken eleven days) – to be drawn down and internalized in the world through the work of the Jewish People throughout *forty* years.

At Matan Torah, the “new Torah” (which will be revealed in the Redemption) was also given, but in a hidden way. The revealed Torah – which deals with the world – is represented by the number ten, while the hidden secrets of the Torah – dealing with Hashem Himself – are represented by the number eleven – *above* ten. The preparation for Matan Torah (in the Parshahs of Beshalach and Yisro) is also the preparation for the ultimate perfection of Matan Torah – the “secrets of Torah which Hashem will reveal”. However, in order to *complete* the preparation for the new Torah so it can be revealed, we had to travel through the “desert” of the long Golus, elevating *all* the holy sparks in the world. Then we have the ultimate perfection of Matan Torah, and we enter Eretz

Yisroel in the ultimate way – with the full borders that were promised to Avraham Avinu, as well as the transformation of the whole world into “Eretz Yisroel”, a home for Hashem’s Essence.

The Tenth Song

Throughout Jewish history, there are “ten songs”. These include the Song of the Sea (in Parshas Beshalach) and the song of Devorah (in the Haftorah of Beshalach). The tenth is in the ultimate Redemption. All the previous songs are called “Shirah” – feminine, but the tenth song is called “Shir” – masculine. This is because the final Geulah will have no Golus after it, similar to a male who *does not give birth* (and has no pain of birth). In addition, a “feminine” song emphasizes the yearning of the receiver (female) to ascend and become one with a higher level, while the “masculine” song emphasizes the revelation from Above and the unification with the Above.

Eleven, Forty and Forty-Two in Our Times

From Yud Shvat we come to Yud-Alef Shvat – the *eleventh* day of the *eleventh* month (counting from Nissan). (The eleventh of Shvat is the day the Rebbe Melech HaMoshiach Shlita officially accepted the leadership.) In 5752 (1992), *forty-two* years after the passing of the Rebbe Rayatz (Rabbi Yosef Yitzchak), we have completed all the necessary elevations in the “desert of the nations” in our generation – similar to the *forty-two* journeys of the Jewish People in the desert. It has been more than *forty* years, and now we are ready for the ultimate revelation of *eleven* in the true and complete Redemption!

Instructions for this Time

We should add in learning the Torah of the Rebbe Rayatz (in groups of ten or more) and following in his ways in spreading Torah and Chassidus, including continuing the

farbrengens of the Yahrzeit, and all of this with happiness and song – like Shabbos Shirah.

Our singing in davening should be not only in a way of yearning to ascend, but also a “masculine” song, emphasizing the unification with Hashem, because today we have completed all the elevations. When we daven for the true and complete Geulah, we should – in addition to yearning for the Geulah – mainly feel the *happiness* that the Geulah is coming right now!

We should make farbrengens for the 15th of Shvat, where we should speak about the lessons from the fruits of Eretz Yisroel. We should yearn for and rejoice over our imminent entering of Eretz Yisroel in the true and complete Geulah, when we will be able to fulfill the Mitzvos of Eretz Yisroel in the ultimate way that Hashem intended.

Hashem should already complete the flourishing of the rule of Moshiach, the leader of our generation, about whom it says “and a *Shevet (like Shvat), staff*, (a king who governs and rules) shall arise from the Jewish people,” and immediately bring us from the “desert of the nations” to Eretz Yisroel, where we will sing the “new song”, with the ultimate perfection of Matan Torah through the revelation of the “secrets of Torah that Hashem will reveal”.

15th of Shvat

Lessons from the Land and its Seven Species

The fifteenth of Shvat is the “Rosh Hashanah for the Trees”, an important date in the Halachos of the fruits of Eretz Yisroel. It also teaches us important lessons in our Service of Hashem.

We learn important lessons from the words in the verse which lists the Seven Species (including five fruits) of Eretz Yisroel.

“*A land*”: The Jewish People are called “Hashem’s chosen land”. The word for “land” – “Eretz” – has the same root as “Ratzon” (“will”) and “Merutza” (“running”). Similarly, the Jewish People run to do Hashem’s will.

Land must be plowed, representing the spiritual work of refining ourselves, with a spiritual “broken heart” (but even this should be done with happiness, because we must serve Hashem with joy). We should also “dig” to find the “gems” hidden within every Jew.

Land also represents the thirty-nine types of work (which are forbidden on Shabbos). Thirtynine is forty minus one, symbolizing a lack. However, this “lack” – the descent into the world to be involved in the thirty-nine types of work – is for the purpose of an elevation to a much higher level than before the descent.

“*Wheat*”: food of man, representing our spiritual work with our G-dly Neshamah.

“*and Barley*”: food of animals, representing our work in refining our animal soul.

“*and [fruit of the] Vine*”: serving Hashem with happiness (wine brings happiness).

“*and Fig*”: Adam and Chavah made *clothes* out of fig leaves – figs represent refining the “garments” of the Neshamah (thought, speech and action).

“*and Pomegranate*”: refining the world through Mitzvos, and just as the seeds of a pomegranate are individual and separate from each other, we give each individual Mitzvah our full attention (rather than doing a few Mitzvos at once).

The order goes from easiest to hardest: from working with our G-dly Neshamah to refining our animal soul, then refining our “garments” and eventually refining the world.

The verse continues and repeats, “*a land*”: a harder “working of the land” – the hard work of Golus, which brings a *greater reward*.

“*Olive*”: our Service of Hashem in Golus, done with bitterness, which brings “*Oil*” – the deepest secrets of the Torah, revealed in the ultimate Redemption brought about through our work in the time of Golus.

“*and Honey*”: honey from dates which grow for seventy years – the long work of Golus which produces honey – the ultimate revelation of the innermost part of Torah.

The Connection to the Parshah and Haftorah

The 15th of Shvat is connected to Parshas Beshalach, which speaks about how Paroh sent us out of Egypt: through the descent into Golus – the extra-hard “working of the land”, we reach the level of the holy source of “Paroh” (the bursting forth of all Hashem’s lights – see pg. 233) and enter Eretz Yisroel in the greatest way.

The Haftorah, the Song of Devorah, is also connected to the Geulah: Devorah sat under a date-palm, and dates are the greatest of fruits, representing the greatest revelation of the inner part of Torah. She sat under a date-palm in order to avoid Yichud. Through avoiding Yichud, we merit to have the Yichud with Hashem in the true and complete Redemption.s

Instructions for this Time

We should strengthen ourselves and others in serving Hashem according to the lessons from the verse about the

fruits of Eretz Yisroel, especially through making farbrengens.

We should arouse attention to the importance of keeping Eretz Yisroel complete – not to give up even a “hairsbreadth” of the land that Hashem has given us in our time. The completeness of the land should be combined with the completeness of the Jewish nation and the Torah as well.

Hashem should bring us to Eretz Yisroel immediately, where we will bless Him “for the land and **its fruits**” (not just “for the land and **the fruit**” like we say outside of Eretz Yisroel). Hashem will rule over the world forever – and this is connected to the idea of “Rosh Hashanah”, when we crown Hashem.

Through adding in Tzedakah, we cause all this to happen immediately.

[On the night following the fifteenth of Shevat (that year Monday night) the Rebbe Melech HaMoshiach Shilta gave every single person three dollar bills (in addition to the distribution of dollar bills to be given to Tzedakah on the day ushering in the fifteenth of Shevat (that year Sunday), as on every Sunday).]

Yisro

The Ten Commandments: Written Twice

The Ten Commandments are written twice in the Torah: the first time in Parshas Yisro and the second in Parshas Va'eschanon. Parshas Yisro records the event of Matan Torah, with the Ten Commandments that we heard from Hashem Himself. In Parshas Va'eschanon, Moshe repeats the Ten Commandments as part of his speech to the Jewish People.

Everything in Torah is an eternal lesson, so we learn important lessons from the two times that the Ten Commandments are written.

The Lessons in Our Torah Learning

The first time the Ten Commandments are written, we heard them straight from Hashem. In our Torah learning, this represents the awe that we must feel as we study Torah, knowing that the words of Torah are *Hashem's* words. We should approach Torah study with trembling awe of Hashem.

The second time the Ten Commandments are written, as part of *Moshe's* words, represent the fact that the Torah was given to human beings in this world, and that we must work to understand what we are learning as much as our limited minds can.

The Lessons in Making a Home for Hashem

The purpose of the Torah and Mitzvos that were given at Matan Torah is that through them this physical world should become a home for Hashem. In this too we learn lessons from the two times the Ten Commandments are written:

The first time (from Hashem Himself) represents making sure that the "home" is for *Hashem's Essence*.

The second time represents making the “home” specifically in this physical world as a soul in a body, according to its own characteristics – similar to a literal home, which needs to be made according to the ways of the place where one wants to dwell. The Moshe of the generation, who is alive in this physical world, gives us the power to accomplish this.

The Home Becomes One with the Dweller

The goal is to combine the “first Commandments” and the “second Commandments”, because each has an advantage: the “first Commandments” are straight from Hashem Himself, and the “second Commandments” can be received by physical beings while continuing to exist physically (whereas when Hashem Himself said the Ten Commandments, the Jews’ souls left their bodies). Combining these two in our Service of Hashem actually makes Hashem’s “home” in this world *become one with Him*, meaning that everyone and everything in the world are expressions of Hashem.

Immediately – “Miyad”

Our generation is the first generation of the ultimate Redemption, the ultimate unification of Hashem’s Essence and the physical world. And just as in all times there is a Moshe of the generation who gives over the word of Hashem, indeed in our generation this is even more emphasized because the “first redeemer (Moshe) is similar to the last redeemer (Moshiach),” The Redemption is coming “Miyad” – immediately. Just as then, in the generation of Moshe the word Miyad stood for Moshe, Yehoshua and Doram – their generation, likewise now **the word “Miyad” stands for Moshiach – whose name is Menachem – Yosef Yitzchak (the Previous Rebbe) and “Dorum” – “their generation”!**

Instructions for Us Now

Just as the Jews gathered as one for the Giving of the Torah, we should gather all the powers of our souls and use them all to serve Hashem. We should also influence at least ten others to do Torah and Mitzvos, using all powers of our souls. This applies to men, women and children.

The main thing is that the true and complete Geulah should come “**Miyad**” – **with all its explanations**, starting with the literal meaning: **immediately!**

Chof-Beis Shvat

For the Yahrzeit of Rebbetzin Chaya Mushka

The 22nd Day of Shvat

The Rebbetzin's Yahrzeit is on the 22nd of Shvat, the 11th month. The number eleven represents a level above creation – higher than the ten Sefiros with which Hashem created the world. 22 is double eleven. The 22nd day of Shvat represents the *complete revelation* of the level of eleven. This revelation includes two aspects (double) of eleven: 1) “eleven” as it elevates “ten” (the world) and 2) “eleven” as it is on its own – Hashem's Essence.

The Name Chaya Mushka

The name Chaya Mushka expresses the unification of Hashem's Essence and the world. “Chaya” is life – both the life which enlivens and is contained within the person (the body as well as the ten “soul powers” – the Sefiros) and the life which transcends and encompasses the person (the level of the “encompassing powers” – will and pleasure). “Chaya” mainly refers to the life *within* the person. “Mushka” – fragrance – represents the level transcending and encompassing the person (the Neshamah has pleasure from fragrance – different from food which goes *inside* the body).

Both of these names combined in one person represents the revelation of the Neshamah's Essence (*above* the person) becoming internalized *within* the person.

Indeed, the passing of Rebbetzin Chaya Mushka marked the completion of the last stage of preparing the world for the Geulah (in making a dwelling for Hashem below).

Women Make a Beautiful Home for Hashem

Hashem created the world because He desired to have a home for His Essence in this physical world. Every part of a

home and everything in a home is there to serve its owner. More than that, the ultimate home is one that is not only functional but also beautiful.

Women make their homes beautiful both physically and spiritually. Women are beautiful and are able to make things beautiful. They have spiritual beauty which is expressed in this world in physical beauty. This is because women have an integral part in making a beautiful home for Hashem. We see this especially in the three special Mitzvos which were given to women:

1) Shabbos and Yom Tov candles add visible physical and spiritual light and beauty to the home.

2) Women are responsible for the Mitzvah of taking off Challah and Kashrus in general. Kosher foods positively affect a person's nature, because food becomes a part of the person.

3) Taharas Hamishpachah makes the family pure and beautiful, as well as physically and spiritually healthy.

In addition, the mother is responsible for the education – the foundation for life – of her children. The younger the children are, the more dependent they are on their mother.

From the earliest age, she permeates them with Yiddishkeit – with a Jewish woman's characteristic gentleness and love. This foundation leads them to do Torah and Mitzvos in a beautiful way. One example is the good custom of mothers to sing to their babies that Torah is the best, sweetest, most beautiful thing. This gives them love for Torah and Mitzvos that remains with them even when they grow old.

A home should have "Chaya" – liveliness and "Mushka" – fragrance. This is important also in Hashem's "home" in this world, which we create through Torah and Mitzvos. This gives the Owner – Hashem – pleasure from His home.

Instructions

We should strengthen our performance of the three women's Mitzvos, including that even little girls should light a

Shabbos candle once they are able to understand. (They should light before the mother so the mother can help them.) We should also influence others in these Mitzvos. This is in addition to the special Service of our time to accept Moshiach and actually bring the Geulah for all the generations.

We should make our homes places of Torah, davening and kindness, like a Bais Hamikdash. Each child should have his or her own Chumash, Siddur, Pushka and Tanya in his/her room.

We should strengthen the education of children, starting with the smallest ones.

We should spread Yiddishkeit and Chassidus – especially the Shluchos (the Shluchos convention is held close to the Rebbetzin's Yahrtzeit).

We receive the power for all of this from 770 Bais Moshiach – a place of Torah, davening and kindness.

We should tell women about their great merit to bring the Redemption. And the main thing is that the true and complete Redemption should come – in the merit of the righteous women!

Mishpatim I

The UN Beats Swords into Plowshares

On Erev Shabbos Parshas Mishpatim in the year 5752 (1992), the leaders of world powers declared the beginning of a new era, in which wars and weapons are replaced by peace and cooperation for the good of humanity. On the Tuesday night before this, the president of the United States gave a speech describing his activities in minimizing weaponry and using the money instead for the needs of the people.

This declaration was the beginning of the fulfillment of the prophecy that the nations will “beat their swords into plowshares” in the ultimate Redemption! It is an accomplishment of Moshiach, as seen in the place and time that it occurred:

The event took place in the UN center in *New York City*, from where the Rebbe King Moshiach Shlita spreads Yiddishkeit and Chassidus to Jews, and good and justice to non-Jews (through the Seven Mitzvos for non-Jews). This has affected even Russia, a country that used to be against Judaism and belief in Hashem. Now there is a new Russian government promoting justice and peace, on the foundation of belief in Hashem! The leader of Russia met with the president of the United States to agree on “beating swords into plowshares”.

The fact that the meeting took place in New York and the U.S. president had to travel from his capitol city shows that all this is result of Moshiach spreading Torah and justice in the world.

The time this event occurred is also significant. It was on Erev Shabbos – representing the preparation for the eternal “Shabbos” of the Geulah. Just as we light Shabbos candles before sunset, the world is already now entering the peaceful “Shabbos” of Geulah. It was also the 26th of the month of

Shvat. 26 is the Gematria of Hashem's Name Havay'eh, representing the revelation of Hashem in the world, which nullifies everything negative. Shvat is the month when the leadership of the Rebbe Melech HaMoshiach Shlita began – the beginning of the first generation of Geulah. This too shows that the event is an accomplishment of Moshiach.

The Connection to Parshas Mishpatim

The term "Mishpatim" refers to those Mitzvos that we can understand – even Goyim understand them and often their laws are similar to Jewish laws. Hashem wanted certain Mitzvos to be understood in human intellect, and that is the true reason that we are able to understand them. However, even these Mitzvos should be kept because Hashem commanded us, not because they are understood. This includes Goyim – they should keep their seven Mitzvos because they are *commanded by Hashem*.

The idea of "beating swords into plowshares" is logically understood to be correct.

However, throughout history people fought wars. The real reason for the change in our days – that the nations are "beating their swords into plowshares" – is that the Torah says that this will occur in the era we have now reached. The leader of the generation has proclaimed that we are ready for Moshiach, and Rabbonim signed a Psak Din that the time of Geulah has arrived and that the Rebbe Shlita is Moshiach. This affected the world to the point that the leaders of the non-Jews announced that they are "beating their swords into plowshares"!

Instructions to Bring the Geulah

To make the true and complete Geulah happen immediately:

Mishpatim speaks about laws between people. We should add in peace, Tzedakah, kind deeds, and being

interested in the good of others.

The next Parshah, Terumah (which we begin reading at Mincha on Shabbos Parshas Mishpatim), speaks about the Mishkan. We should make our hearts and homes into Batei Mikdash – places of Torah, Davening and kind deeds. We should also build and expand Shuls and places of learning. This causes the third Bais Hamikdash to be built immediately.

We should add and strengthen our Ahavas Yisroel, constant awareness of Hashem (which leads to the ultimate revelation of Hashem in the world) and unity between Jews.

The true and complete Geulah through Moshiach should be literally immediately, with all the meanings of “immediately” and all the meanings of “literally”. “Immediately” – “**MiYaD**” stands for the recent Chabad generations, and in the order of “present to past,” **M**oshiach – whose name is **M**enachem, **Y**osef **Y**itzchak (the Friediker Rebbe) and **D**ovber (the Rebbe Rashab). (“Literally” – “**MaMaSH**” stands for Rabbi **M**enachem **M**endel **S**chneerson.)

Mishpatim II

About the book “Zichron Tiferes Moshe Yitzchok” (printed in memory of Rabbi Moshe Yitzchok Hecht)

The Greatness of this Book

One form of Tzedakah – which hastens the Geulah – is printing Torah books. This book (that was printed in honor of the “Shloshim” of Rabbi Moshe Yitzchok Hecht) includes the three pillars on which the world stands:

- 1) **Torah** insights
- 2) **Service of Hashem** – parts which speak about keeping Torah and Mitzvos
- 3) **Kind Deeds** – the names of supporters of Torah institutions and donors to Tzedakah.

It was printed beautifully, with beautiful paper and a beautiful cover, as fits a book of Torah. Everything we do for Hashem should be done beautifully.

The Redemption

People should follow the example and continue to print books about Torah and Mitzvos. From now on, we should only have happy occasions for which to print books, unlike this book, which was printed in memory of someone who passed away.

The fact that this book was printed for the “Shloshim”, after which many aspects of mourning are nullified, represents the ultimate nullification of mourning in the Redemption – when all the dead will be resurrected and everyone will live forever.

In the true and complete Redemption, each word of the name of this book will reach its ultimate perfection:

Zichron (Remembrance): Hashem will “remember” us and save us.

Tiferes (Beautiful Praise): Hashem will receive the ultimate beautiful praise in the third Bais Hamikdash.

Moshe: Moshe represents Torah, and Hashem will reveal the ultimate understanding of Torah.

Yitzchok: Yitzchok means laughter, and the ultimate laughter and happiness will be in the Redemption.

Terumah

Adar: Health and Happiness

We are at the beginning of the month of Adar, a month that has a “healthy Mazal” and a month in which we increase in happiness. The greatness of this month is actually able to transform the causes of the decrease in happiness in the month of Av – and this reaches ultimate perfection in the true and complete Redemption.

Because the Parshah of the week always has a connection to the time of year when it is read, Parshas Terumah must have a connection to the month of Adar.

Gold is Listed First

At the beginning of Parshas Terumah, Hashem lists the materials needed for the Mishkan, which the Jewish People were to donate. The first material listed is gold. This is surprising because one would think that the first materials listed would be the more commonly available ones, which were also needed in larger quantities for the Mishkan. Instead, *gold* is listed first – a rare and expensive material that was not needed in such a large quantity for the Mishkan!

Why is gold listed first, and what is the eternal lesson that we learn from this?

Every Jew is Gold

The Mishkan, which brought Hashem’s Shechinah into the physical world, was built with the contributions of *every Jew* – men, women and children. At Matan Torah, Hashem chose the *bodies* of the Jewish People as His chosen nation and removed the separation between the physical world and spirituality. This means that from the time of Matan Torah, every Jew, no matter what he or she may look like on the

outside, is permanently united with Hashem, and every Jew's *true desire* is to fulfill Hashem's will, with no ulterior motives.

Gold is listed first because every Jew, even in this world, is essentially rich, "gold"! The Jewish People, who build the Mishkan and have the power to bring Hashem's Shechinah into the physical world, are mainly connected to gold. The essential, spiritual wealth of the Jewish People was expressed in the great physical wealth, including a large amount of *gold*, with which they left Egypt.

The Connection Between Parshas Terumah and Adar

The Gemara says that "there is no Mazal for the Jewish People" (meaning that Jews need not concern themselves with the constellations). However, it also says that Adar has a "healthy Mazal". This seeming contradiction is explained as follows:

Adar emphasizes that the "**no** Mazal" *is* the "healthy Mazal"! "**no** Mazal" represents the Bittul – self-nullification – of a Jew to Hashem, as explained before that a Jew's only true desire is to fulfill Hashem's will. This causes his Mazal to be healthy and strong.

The Mishkan (Parshas Terumah) expresses the special power of the Jewish People, that even in this materialistic world, every Jew is gold – "**Zahav**," which stands for "**Zeh Hanosain Bari**," "the one who gives is **healthy**", like the "healthy Mazal" of Adar.

The increased happiness of Adar is also connected to Parshas Terumah. The greatest happiness that a Jew can have comes from knowing that even down here in this world, he is Hashem's "only child", and wealthy spiritually and physically! This awareness brings great happiness, and happiness affects the whole person, everything he does and everyone around him – bringing success into the person's actions and entire life.

Instructions

The Torah says that every Jew is first and foremost connected to gold – every Jew is literally rich! Even if a Jew is not rich in a revealed, physical way, he only needs to reveal the wealth that he truly has. Especially in this generation, the first generation of the Redemption, when all that is left is for us to accept Moshiach, it is certain that Hashem blesses every Jew with both physical and spiritual wealth! This means that every Jew should put effort into being rich in all aspects, beginning with spiritual wealth – Torah and Mitzvos. A Jew should also have physical wealth, in order to keep Torah and Mitzvos peacefully, to give much Tzedakah, and to do the Mitzvos in the best way possible – to make one's own home into a "Mishkan" for Hashem's Shechinah, and to donate towards building Shuls and places of Torah-learning, which are also like a "Mishkan".

Now, the time has come to build the third Bais Hamikdash! This means that we should all donate towards the building of the third Bais Hamikdash – men, women and children, just like at the time of the Mishkan. Especially since in our generation, we educate children to give Tzedakah, including through giving them their own money to give to Tzedakah.

We should add in doing happy things, increasing our happiness every day in Adar. We should make ourselves and others happy, first and foremost through learning Torah and doing Mitzvos in a beautiful way – Torah brings happiness, and also through physical things that bring happiness, as it says in Shulchan Aruch (about ways of enjoying the Yomim Tovim).

We should make our families happy – the husband to the wife, parents to children – using things that naturally make them happy, like it says in Shulchan Aruch. The father especially should make his children happy, and this brings extra joy to the children, because sometimes the father must speak sternly to them, but in a way that this later strengthens his bond with them. We should also bring happiness to everyone around us.

It should be Hashem's will that this happiness should break the last remaining boundaries of the exile and transform them into good. The Mitzvos, especially Tefillin (which is connected to happiness) bring us happiness, and are a preparation for the Redemption, when "our mouths will be filled with laughter". Immediately we should go "together with our silver and gold" and all our Shuls and places of learning, to the third Bais Hamikdash!

Tetzaveh I

The Parshah Without Moshe's Name

Parshas Tetzaveh does not say Moshe's name. There are two reasons for this:

- 1) We read this Parshah around the 7th of Adar, Moshe's Yahrzeit.
- 2) When Moshe begged Hashem to forgive the Jewish People for the sin of the golden calf, he said that if Hashem would not forgive them, He should erase Moshe's name from the Torah. Because everything a Tzaddik says must come true, Moshe's name was erased from one Parshah, even though Hashem did in fact forgive them.

Moshe's Birthday

The 7th of Adar is not only Moshe's Yahrzeit; it is also Moshe's birthday! On a person's birthday, his Mazal is strong. Because Moshe is the leader of the Jewish People, his Mazal is the Mazal of the Jewish People. This affects the entire month, not only his birthday. This is why the month of Adar, when Moshe was born, has a "healthy and strong Mazal".

The "Mazal" of the Jewish People is the root of the Neshamah, which remains above even when the Neshamah descends into the body, and transmits life to the person. The Gemara says that "there is *no* Mazal for the Jewish People". This means that the Jewish People are above the Mazalos of the nations; our Mazal is from the level of "Ayin" (*nothingness*), which transcends intellect, expressed in Mesiras Nefesh. The Jewish People had Mesiras Nefesh to keep their religion at the time of Purim. The power for this comes from the revelation of the Essence of the Neshamah. This is the idea of the birth of Moshe (the leader of the Jewish People) in Adar – birth is the revelation of the Essence, which transcends a name. Adar has a "healthy, strong Mazal", because in Adar the strength of the

Essence of the Neshamah – the level of “Ayin” – is revealed, giving a Jew the strength to have Mesiras Nefesh. The very name of the month, “Adar,” means “strength”.

Moshe was born on the seventh of Adar. Seven represents the world, which was created in seven days. This shows that the revelation of the Essence of the Neshamah (Moshe’s birth) affects even the physical world. One example of this is that the Gemara says that if a Jew must go to court with a non-Jew, he should do so in Adar, because in Adar the Mazal of the Jewish People is strong, even in worldly matters. In the miracle of Purim, the Jewish People were saved from having to die for Hashem’s sake, and instead were able to do Torah and Mitzvos in physical comfort – expressing the revelation of Hashem *in* the world. However, even after the miracle, the Jewish People were still under the rule of Achashverosh. The ultimate revelation of Hashem in the physical world is in the eternal third Bais Hamikdash, in the ultimate Redemption which is connected to the month of Nissan - “in the month of Nissan we are destined to be redeemed.” (Moshiach whose name is Menachem and was born in Nissan brings about this ultimate Revelation in the world.)

Moshe’s Essence: Above a Name

Moshe’s name is not mentioned in this Parshah not only because of his passing, but also and mainly because of his birthday! Birth is the revelation of the Essence, which transcends a name. Moshe had Mesiras Nefesh for the Jewish People – he told Hashem to erase his **name** from the Torah for their sake and instead it says “Ve’atah” - you (him himself – **higher than his mere name**) – hinting that this Mesiras Nefesh comes from his Essence. Indeed, this Parshah emphasizes Moshe’s essential connection to the Jewish People “Ve’atah” - you (him himself – higher than his mere name) “Tetzaveh Es Bnei Yisroel” (bound to the Jewish people).

Mrs. Lapine's Mesiras Nefesh

The strength of the Essence of a Jew's Neshamah for Mesiras Nefesh was expressed in the recent days (close to when this Sicha was said), when Mrs. Pesha Leah Lapine gave up her life to sanctify Hashem's Name.

We cannot understand why Hashem caused such a thing to happen, but we should emphasize the great Kiddush Hashem that she made. Also and mainly, we should demand from Hashem and do all we can so that the true and complete Redemption through Moshiach should come immediately. Then she will come back to life and reunite with her family.

Kiddush Hashem is a great thing, especially when it is public, and especially in the neighborhood of the leader of the Jewish People. Mrs. Lapine's Mesiras Nefesh was all of these, and more: she gave up not only her life but also her children, knowing how much they would miss her. Giving up her children is even more difficult than giving up her own life – she did "Mesiras Nefesh above Mesiras Nefesh"!

However, as great as Mesiras Nefesh is, we have already done more than enough Mesiras Nefesh throughout the long exile! It is Mesiras Nefesh just to remain in the exile for one more moment!

How can it be that after more than 1900 years of exile, after we have finished everything that we needed to accomplish, there could be the most terrible thing that could happen in Golus: that a young mother of small children needs to give up her life for Kiddush Hashem?!

Our only comfort is that this is the last instance of Mesiras Nefesh for Kiddush Hashem. Her merit and the merit of all the righteous women will bring the Geulah immediately. The Geulah is the ultimate Kiddush Hashem, showing Hashem's greatness to the whole world.

The Redemption: the Revelation of the Essence in the World

While remaining in healthy physical bodies, we should express the strength of the Essence of the Neshamah and reveal it in the physical world (we should not, Chas Veshalom, need to die for Kiddush Hashem). This is done through adding and strengthening our Torah learning, Mitzvah observance and spreading Yiddishkeit and Chassidus. This will bring the true and complete Redemption in an actual and revealed way. At that time there will be the ultimate revelation of the Essence of the Jewish Neshamah, which is one with Hashem, in the entire world. We should already have the concept of the Eleventh of Nissan - that the **Rosh Bnei Yisroel (Rebbe)** be anointed as Moshiach. May he lead us to the Holy Land immediately!

Tetzaveh II

The Menorah Lights and the Incense

The incense is to be burned at the time of the lighting of the Menorah in the Mishkan and the Bais Hamikdash. Because every Jew is a miniature Mikdash, the combination of the incense and the Menorah lights has a meaning and lesson in our Service of Hashem. This is emphasized in the fact that every day we say the Korbanos at the beginning of Davening, going into great length about the incense.

The Incense

Hashem's Shechinah came down into the Mishkan only when the incense was offered.

There were two altars in the Mishkan. The outer one was for sacrifices, and it represents the body. Just as the body eats, the sacrifices brought on the outer altar are foods. The inner altar was only for incense, and it represents the Neshamah because the Neshamah enjoys fragrance. The sacrifices on the outer altar, called "Korbanos," represent *coming close* to Hashem – "Korban" is from the same root as Kiruv, meaning to "come close". The incense on the inner altar, called "Ketores," represents *bonding* with Hashem – the root of the word "Ketores" has the root of the Aramaic word for "bonding". The ultimate purpose of the Mishkan – Hashem dwelling within the Jewish People – is accomplished through the incense, which emphasizes the connection and unification of Hashem and the Jewish People.

The Menorah Lights

The “Menorah lighting” in our Service of Hashem is Torah and Mitzvos, which light our Neshamos - “the lamps of Hashem”.

The light of the Menorah illuminates the outside world – the windows of the Bais Hamikdash were small on the inside and large on the outside because the Bais Hamikdash does not need light; it gives light to the outside.

The incense was burned at the time of the lighting of the Menorah. In our Service of Hashem, this means that our connection to Hashem – represented by the incense – should be drawn down and illuminate – like the Menorah lights – our entire selves, Torah and Mitzvah observance, and even the outside world.

Bringing Our Connection to Hashem Down into the World

Every day we renew our connection to Hashem (incense) when we say Shema – the idea of Mesiras Nefesh for Hashem – and Shmoneh Esrei – self-nullification while standing before the King. We then bring this connection down in everything that we do throughout the day, including mundane matters.

Through the Essence of our Neshamos, we are constantly connected to Hashem, and this connection illuminates (Menorah lights) all aspects of our Service of Hashem, even those that have to do with worldly matters.

It says in Mishlei that “oil and incense make the heart happy”. This is one of the connections between Parshas Tetzaveh – which speaks about oil for the Menorah lights and incense – to the month of Adar, in which we increase our happiness.

Instructions

We should take strength from this Parshah to renew our connection to Hashem (incense) and bring it down to illuminate all aspects of our Service of Hashem (Menorah lights) – for the entire year. We should influence others to do the same, lighting up others until they illuminate on their own – following the example of the lighter of the Menorah, Aharon, who “...loves the creations and brings them close to Torah.”

The main thing is that through reading and learning about the lighting of the Menorah and the burning of the incense, we should merit that the Kohen Gadol will actually do these actions in the third Bais Hamikdash, immediately!

Ki Sisa

The Diverse Subjects Discussed in this Parshah

Parshas Ki Sisa tells of many diverse subjects, including the greatness of the first Luchos, the sin of the golden calf and Moshe's breaking the first Luchos, and the giving of the second Luchos, when Moshe's face shone.

Why does the Torah relate a sequence of events that are extreme opposites, and seemingly not a normal order of events, all in the same Parshah? And why is the whole Parshah called *Ki Sisa*, which means "lifting," when a large part of the Parshah describes the sin of the golden calf – the greatest *descent*?

A Sequence of Three Stages

The events in this Parshah actually represent the sequence of the fulfillment of the world's purpose, which is divided into three stages, represented by the first three letters of the Alef-Beis:

- 1) Alef, the first letter of the Ten Commandments ("Anochi") represents Torah, which preceded the world – the purpose of everything.
- 2) Beis stands for "Bereishis" – the creation of the world. This represents the descent into the world to refine it.
- 3) Gimel stands for "Geulah" – the culmination of the refinement, when the world's purpose is fulfilled.

Alef, Beis and Gimel in the Parshah

Alef – Torah – is represented by the first Luchos – the first time the Ten Commandments were said. The Ten Commandments are the beginning and foundation of everything, for the world was created for the Torah. Beis is the descent of the sin of the golden calf, which led to the breaking of the Luchos. Hashem's contraction of His revelation in order to create a physical world (where G-dliness is not seen) gives room for sin. The purpose of this descent is that even in this low world, we should work to fulfill its purpose

– Torah. Gimel – Geulah – the ascent that comes as a result of the descent, is represented by the second Luchos. After the sin, the Jews became Ba’alei Teshuvah, who have an advantage even over a Tzaddik. Also, the second Luchos – which were given because the first were broken – came along with extra parts of Torah (whereas with the first only the Ten Commandments were given). The first Luchos were made by Hashem, but were too great to permeate the physical world, and therefore could be broken.

The second Luchos were made by Moshe, a human, and thus were able to remain in the physical world in a permanent way. Because they came through our work of Teshuvah, they fulfilled the purpose of the world: revealing that the world is created for the Torah. This is why the second Luchos brought with them extra Torah, and are permanent. In the true and complete Redemption, the greatness of our work in refining this world will be fully revealed.

Through refining the world, we make ourselves able to receive the greatest G-dly revelations – like the light that shone from Moshe’s face when he brought the second Luchos – even as we are involved in the physical world. We also reveal Hashem’s creating power in the creations of the world themselves, until they literally proclaim Hashem’s instructions.

Alef, Beis and Gimel in a Jew’s Life

Every day we each go through the three stages represented by Alef, Beis and Gimel: Alef is “Modeh Ani,” which expresses our connection to Hashem right when we wake up. The shape of the Alef is comprised of a Yud above – Hashem, a Yud below – the Jew, and a line connecting them. The Davening and learning with which we begin our day are also included in the category of Alef. Beis is our descent into worldly and business matters, which we do according to the laws of the Torah.

Gimel is the conclusion of the day, when we evaluate the actions that we have done during the day, and give our souls

over to Hashem for the night.

These three stages are also the sequence of a person's life, for good and long years, and of history. In our generation, after all the work of the generations before us, the refinement of the world has been completed, and the main emphasis is on the conclusion of this work: bringing the true and complete Redemption literally and actually!

The Power from the Leader of the Generation

Every Jew is connected to Hashem, giving him the power to accomplish everything. The power to reveal this in every Jew comes from the "Moshe" – the leader – of the generation.

Just as Moshe Rabbeinu's face shone, every Jew shines because every Jew has a part of Moshe within him. This shining is the "crown" of the Jewish People, which is our power to be strong even throughout the challenges of exile. A Jew's true desire is always to do Hashem's will.

This crown is most revealed in the leader of every generation, in preparation for Moshiach (the Rebbe Shlita, leader of our generation). May the month of Adar, in which we rejoice over the redemption of Purim, become the month of the true and complete Redemption immediately!

Vayakhel

The Difference Between Vayakhel and Pekudei

Vayakhel is about gathering the Jewish People. In our Service of Hashem, this represents revealing the one general purpose of everything, which transcends details: that everything is created to serve Hashem. This brings unity

between everything in the world, and especially the Jewish People, through love and unity between Jews.

Pekudei represents revealing the unique contribution of each individual and each creation in serving Hashem. In many years, Vayakhel is read on its own, which shows that unity is an important and complete Service of Hashem on its own, even before each individual's contribution is revealed. (For example, we should give attention to every student, even before we recognize his or her individual talents and contribution.)

Ahavas Yisroel

The Mitzvah of Ahavas Yisroel is to unite with every Jew, even those far away from us. This unity comes from the fact that all Jews are one – we are all part of Hashem. Even when we need to correct something negative in a fellow Jew, the most effective way to do so is by influencing him in a pleasant and peaceful way.

In order to unite with another Jew, we should unite with Hashem. The first thing we do when we wake up – from a physical sleep or, G-d forbid, a spiritual sleep – is saying Modeh Ani. This recognition of our unity with Hashem is the beginning of our Service, which transcends details.

The Imminent Redemption Hastened through Giving

This is especially emphasized in the recent years, especially the year 5752 (1992), when we see the ingathering of the exiles. Indeed, more Jews than ever before have gathered (Vayakhel) into the Holy Land.

When we give to another Jew, we should put our whole selves into it. This hastens the true and complete Redemption, when Hashem will give His “Tzedakah” and gather all the Jewish People together.

Beis Rabeinu Shebibavel

In 5752 the Rebbe King Moshiach Shlita printed an essay on the topic of 770 – the house of Moshiach, combined of addresses his majesty said upon a number of occasions. The essay discusses the significance of this amazing place during the time of exile, its significance in the ultimate Redemption as well as during the transition from the Diaspora to the Holy Land in the Redemption. The essay is based on the words of Tractate Megillah (29a) regarding the house and Synagogue of the Leader of the generation. The following are some points of this essay.

During the time of exile this house and Synagogue is the place where the Divine Presence is revealed as in the Holy Temple. This is because in the time of exile, the Divine Presence is in the house and Synagogue of the Leader of the generation and from *there* it will return to Jerusalem.

In the ultimate Redemption through Moshiach this house and Synagogue will be a part of the third Holy Temple, moreover it

will be adjacent to the actual walls of the Third Holy Temple. And regarding the transition from the Diaspora to the Holy Land in the Redemption – the Third holy Temple will first be revealed in the place of this house and Synagogue and from there it will go with it to Jerusalem.

The reason for the great virtue of this House and Synagogue is due to it being the central Synagogue and Study Hall of the Jewish people since it is the Synagogue and Study Hall of the leader of the generation. In addition it is also the house, permanent place, *of the Leader of the generation*, the Moshiach of the generation, who brings the Redemption through spreading G-dliness throughout the world. This he does especially through building Synagogues, and making every Jewish home into a miniature sanctuary through keeping the Commandments.

In our generation the seventh of Chabad Leaders, we complete the Service of refining the world and thereby the Redemption comes in this generation. The Leader of *our* generation is the actual Moshiach especially since he has spread the teachings of Chassidus throughout the world. This is alluded to in the number 770 (the name of his house) the perfection of the number seven (the seven days of Creation, and the service of the Jewish people which is comprised of seven aspects). Moreover, 770 is the numerical value of *בית משיח* (Moshiach's House), the place where Moshiach waits –with great anticipation – to redeem the Jewish people.

The spreading of Judaism and the wellsprings of Chassidus from this house has reached an exceedingly great degree as seen from the vast amount of people that flock to this place, “a vast nation glorifies the king” (referring also to the leader/king of the generation). Indeed from elevating the lower hemisphere he elevates the entire world.

May we immediately merit the revelation of the Third Holy Temple in this place and from there to Jerusalem, now!

□ It is interesting to note that in this essay, when the Rebbe King Moshiach Shlita speaks of the fact that Moshiach waits for the moment when he will redeem the Jewish people at his Synagogue, his majesty cites Sanhedrin (98a) which says that Moshiach “sits at

the entrance of Rome [waiting to redeem the Jewish people].”

Now, some Commentaries explain this to mean (especially based on the versions of the Talmud that says “sits at the entrance of the city”) that Moshiach waits at the entrance to the Garden of Eden. This explanation of the words of the Talmud is problematic (see Maharsha *a.l.*). The Rebbe King Moshiach Shlita, however, explains that the “entrance to Rome” means the place of Moshiach during the time of exile down here in this world, as the explanation of the Maharal (Gevuras Hashem, ch. 18) of this Talmudic passage – just as Moshe grew up in the home of Pharaoh, likewise Moshiach is found at the entrance to the fourth kingdom. This emphasizes that Moshiach is alive, and is waiting in New York (the “entrance” to the dominant country)!