

וכתתו חרבותם לאתרים

שיחת שבת פרשת משפטים תשנ"ב

with linear translation

The beginning of the fulfilment of the prophecy "and they will beat their swords into plowshares"



יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

Moshiach

Expressway



"והלואי היו מדקדקים אנ"ש, ובפרט התמימים, בדברי כ"ק מו"ח אדמו"ר הכ"מ אפילו בשיחותיו ובפרט אלו משנת השי"ת והשנה שקדמה לה."
(אג"ק ח"ד ע' כד)

וע"ד המדובר בתקופה האחרונה בנוגע להוספה המיוחדת בלימוד התורה בעניני גאולה ומשיח - לא (רק) בתור "סגולה" למהר ולקרב ביאת המשיח והגאולה, אלא (גם) בעיקר כדי להתחיל "לחיות" בעניני (רק) בתור "סגולה" למהר ולקרב ביאת המשיח והגאולה, אלא (גם) בעיקר כדי להתחיל "לחיות" בעניני משיח וגאולה, "לחיות עם הזמן" דימות המשיח, עי"ז שהשכל נעשה ממולא וחדור בהבנה והשגה בעניני משיח וגאולה שבתורה, ומהשכל מתפשט וחדור גם ברגש הלב. ועד להנהגה בפועל במחשבה דיבור ומעשה באופן המתאים לזמן מיוחד זה, שעומדים על סף הגאולה, ומראים באצבע ש"הנה זה (המלך המשיח) בא".

(ש"פ בלק תנש"א)

ב"ה

משיחות* ש"פ משפטים, ז"ך שבט, מבה"ח אדר א** ה'תשנ"ב
From the Sichos of Shabbos Parshas Mishpotim 5752

סעיף א' ע

It is known¹ that all events in the world
are by Divine Providence,
and they contain a lesson and instruction
in the service of man to his Creator,
and most certainly
regarding major events
that are connected
to great and important countries
(in which are found the majority
of the Jewish People during the time of golus²),
[countries] that are influential
and lead the entire world,
indeed, also the lesson and instruction
from these events
is regarding a most essential matter
in the service of man to his Creator.

ידוע שכל המאֲרעות שֶׁבְּעוֹלָם
הם בְּהַשְׁגָּחַה פְּרִטִית,
וְיֵשׁ בָּהֶם לְמוֹד וְהוֹרָאָה
בְּעִבּוּדַת הָאָדָם לְקוֹנוֹ,
וְעַל-אַחַת-בְּמֵה-וְכַמָּה
בְּנוֹגַע לְמֵאֲרָעוֹת כְּלָלִיִּים וְעִקְרִיִּים
הַקְּשׁוּרִים
עִם מְדִינוֹת גְּדוֹלוֹת וְחֻשׁוֹבוֹת
(שֶׁבָּהֶם נִמְצָא רַב מִנֵּן וְרַב בְּנֵן
דְּבִנְיֵי יִשְׂרָאֵל בְּזִמְנֵי הַגְּלוּת)
בְּעִלְיֵי הַשְּׁפָעָה
וּמְנַהִיגוֹת כָּל הָעוֹלָם כְּלוּ,
שְׁגָם הַלְמוּד וְהַהוֹרָאָה
מִמֵּאֲרָעוֹת אֱלוֹ
הוּא בְּעִנְיָן כְּלָלִי וְעִקְרִי
בְּעִבּוּדַת הָאָדָם לְקוֹנוֹ.

And likewise regarding the events that transpired in
these days:

וְעַל-דֶּרֶךְ-זֶה בְּנוֹגַע לְהֵמָּאוּרָעוֹת
דְּיָמִים אֵלֶּה:

First and foremost,
the event that occurred this Erev Shabbos (Friday)³,
upon which gathered together
the heads of government
of great and important countries,
and at their head
the leaders of two superpowers,
in which they decided together and announced
a new era in the relationship between
countries of the world –
nullifying the state of wars
between countries of the world,
which will express itself also in lessening and nullifying
weaponry,
to the extent of peace and unity,
joint efforts and friendly assistance
among the countries of the world
for the good of all mankind.

לְכָל לְרֵאשׁ
– הַמֵּאֲרָע שֶׁאֲרַע בְּעֶרֶב שַׁבַּת זֶה,
שֶׁבּוּ הִתְאַסְפוּ וְהִתְכַּנְּסוּ יַחְדָּו
רֵאשֵׁי מְדִינוֹת
גְּדוֹלוֹת וְחֻשׁוֹבוֹת בְּעוֹלָם,
וּבְרֵאשׁם
נְשִׂאֵי שְׁתֵּי הַמְּעֻצְמוֹת הַגְּדוֹלוֹת,
וְהִחְלִיטוּ וְהִכְרִיזוּ
עַל תְּקוּפַה חֲדָשָׁה בֵּיחֲסֵי
מְדִינוֹת הָעוֹלָם –
בְּטוֹל מִצַּב שֶׁל מִלְחָמוֹת
בֵּין מְדִינוֹת הָעוֹלָם,
שֶׁיִּתְבַּטֵּא גַם בְּצִמְצוּמֵם וּבְטוֹל
כְּלֵי נֶשֶׁק,
וְעַד לְשִׁלּוֹם וְאַחֲדוּת,
שׁוּתוּף פְּעֻלָּה וְעִזְרָה הַדְּדִית
בֵּין מְדִינוֹת הָעוֹלָם
לְטוֹבַת הָאֲנוּשׁוֹת כְּלָה.

And before this event (by Divine Providence) the president of this country spoke to the entire nation (on the night of Wednesday [Tuesday night,] "the days leading up to Shabbos⁴," the beginning of this Erev Shabbos⁵) in which he notified and announced regarding his accomplishments in nullifying weaponry and utilizing the money (which will not be used for purchasing weaponry) in order to add in the sustenance of the people of the country – an announcement that was approved by "the House of Representatives" where the laws of the country are set which have strength from the perspective of the Torah ("the law of the country is the law⁶").

וְקִדְּם לְמֵאֲרָע זֶה
(בְּהַשְׁגָּחָה פְּרִטִית)
נְאוּמוֹ שֶׁל נְשִׂיא מְדִינָה זוֹ
לְאַמֵּה כְּלָה
(בְּאוֹר לַיּוֹם הַרְבִּיעִי,
"קָמִי שַׁבָּתָא",
הַתְּחֵלֶת עֶרֶב שַׁבָּת זֶה),
שָׁבוּ הוֹדִיעַ וְהִכְרִיזוּ
עַל פְּעֻלוֹתָיו
בְּצִמְצוּם וּבִטּוּל כְּלֵי נֶשֶׁק,
וְנִצּוּל הַכֶּסֶפִּים
(שֶׁלֹּא יִנְתְּנוּ לְרִכִּישׁת כְּלֵי נֶשֶׁק)
כְּדֵי לְהוֹסִיף
בְּעִנְיַי הַכֹּלְכָלָה שֶׁל בְּנֵי הַמְּדִינָה –
הַכְרִיזָה שֶׁאֲשֶׁרָה עַל-יְדֵי
"בֵּית הַנְּבָחָרִים",
שָׁבוּ וְנִקְבְּעִים חֻקֵי הַמְּדִינָה
שֶׁיִּשָּׁר לָהֶם תִּקְוָה עַל-פִּי תוֹרָה
("דִּינָא דְּמַלְכוּתָא דִּינָא").

Therefore, it is appropriate to contemplate upon the lesson and instruction from this event, as well as the specific details of this event – its time and place, including its connection to the content of the time in **the Torah**⁷, [namely,] in the Parsha of the week⁸, as we shall explain.

וְיִשׁ לְהִתְבּוֹנֵן
בְּהַלְמוּד וְהוֹרָאָה מִמֵּאֲרָע זֶה,
וְגַם בְּפִרְטֵי הָעִנְיָנִים דֶּה־מֵאֲרָע
– מְקוֹמוֹ וְזְמַנּוֹ,
כּוֹלֵל שִׁיבוֹתוֹ
לְתַכְנוּן שֶׁל הַזְּמַן בַּתּוֹרָה,
בְּפִרְשַׁת הַשָּׁבוּעַ,
כְּדִלְקָמוֹן.

סעיף ב' פ

The lesson and instruction from this event is in a most important aspect in the service of the Jewish people ("our service throughout the time of golus⁹") – "to bring to the days of Moshiach"¹⁰: Among the prophecies of the true and complete geula through our righteous Moshiach regarding the conduct of the nations of the world – "They will beat their swords into plowshares

הַלְמוּד וְהוֹרָאָה מִמֵּאֲרָע זֶה
הוּא בְּעִנְיַן כְּלֵי וְעִקְרֵי
בְּעִבוּדָתָם שֶׁל בְּנֵי יִשְׂרָאֵל
("מַעֲשֵׂינוּ וְעִבוּדָתָנוּ
כָּל זְמַן מִשְׁךְ הַגְּלוּת")
– "לְהִבִּיא לְיָמֵת הַמְּשִׁיחַ":
מִהִיעוּדֵים
דֶּה־גְּאֻלָּה הָאֱמִתִּית וְהַשְּׁלִימָה
עַל-יְדֵי מוֹשִׁיחַ צְדִיקָנוּ
בְּשִׁיבוֹת לְהַנְהִיגַת אֲמוֹת הָעוֹלָם
– "וְכִתְּתוּ חֶרְבֹתָם לְאֵתִים

and their spears into pruning hooks, one nation will not raise a sword upon another nation and they will not teach war anymore.”

והגנתוֹתיהם למזמרות
לא ישא גוי אל גוי חרב
ולא ילמדו עוד מלחמה”.

And to add, וְלְהוֹסִיף,
that this phenomenon will be
through the accomplishment of
King Moshiach himself –
as stated in the beginning of the posuk
“And he will judge among the nations
and rebuke many nations”
 (“The judge is the King Moshiach...
who will be the master of all the nations,
and he will rebuke them
and he will tell the one by whom an iniquity was found
correct your ways...
and due to this
there will not be anymore wars
between the nations
since he will make peace between them;
they will not need army weapons
and they will transform them into
tools to work the ground”¹²),
for indeed, שְׁבֹן,
“at the End of Days
the Temple Mountain of Hashem will be magnificently
standing...
and all the nations will stream to it
and many nations will go
and they will say
'let us go and ascend to the Mountain of Hashem
to the house of the G-d of Yaakov
and he will teach us of his ways, and we will go in his path
for from Tzion the Torah will emerge
and the Word of Hashem from Yerushalayim¹³,”
“and the teacher is King Moshiach,
and about him it is written 'and he will judge.”¹²

וְהַגְנָתוֹתֵיהֶם לְמִזְמוֹרוֹת
לֹא יִשָּׂא גּוֹי אֶל גּוֹי חֶרֶב
וְלֹא יִלְמְדוּ עוֹד מִלְחָמָה”.

וְלְהוֹסִיף,
שְׁעֲנִיזָה זֶה יְהִי
עַל-יְדֵי פְעֻלָּתוֹ שֶׁל
מֶלֶךְ הַמְּשִׁיחַ עֲצֻמוֹ –
כְּמוֹ-שֶׁכְּתוּב בְּהַתְחַלַּת הַפְּסוּק
”וְשִׁפֹּט בֵּין הַגּוֹיִם
וְהוֹכִיחַ לְעַמִּים רַבִּים”
”הַשּׁוֹפֵט הוּא מֶלֶךְ הַמְּשִׁיחַ . .
שְׂיִהֶא אֲדוֹן כָּל הָעַמִּים,
וְהוּא יוֹכִיחַ לָהֶם
וְיֹאמֶר לְמִי שְׂיִמְצָא בּוֹ הָעֲוֹן
יִשֵּׁר הַמְּעֻוֹת . .
וּמִפְּנֵי זֶה
לֹא תִהְיֶה מִלְחָמָה
בֵּין עַם לְעַם
כִּי הוּא יִשְׁלַם בֵּינֵיהֶם,
וְלֹא יִצְטָרְכוּ לְכָלִי מִלְחָמָה,
וְכִתְתוּ אוֹתָם לְעִשׂוֹת מְהֵם
כְּלֵי לְעִבּוּדֵת הָאֲדָמָה”¹²),
שְׁבֹן,
”בְּאַחֲרֵית הַיָּמִים
נִכְוֵן יִהְיֶה הַר בֵּית ה' גּוֹ'
וְנִהְרּוּ אֱלֹוֵי כָּל הַגּוֹיִם
וְהִלְכוּ עַמִּים רַבִּים
וְאָמְרוּ
לָכוּ וְנַעֲלֶה אֶל הַר ה'
אֶל בֵּית אֱלֹהֵינוּ יַעֲקֹב
וְיִוְרְנוּ מִדְרָכָיו וְנִלְכֶה בְּאוֹרְחוֹתָיו
כִּי מִצִּיּוֹן תֵּצֵא תוֹרָה
וְדַבַּר ה' מִירוּשָׁלַיִם”¹³,
”וְהַמּוֹרָה הוּא מֶלֶךְ הַמְּשִׁיחַ,
וְעֲלָיו נִאֲמַר וְשִׁפֹּט”.

And since in these days
it is being decided and announced
by the heads of countries
regarding
nullifying weaponry

וּכְיוֹן שְׁבִימִים אֱלוֹ
מַחְלִיטִים וּמְכַרְזִים
רְאשֵׁי מְדִינוֹת בְּעוֹלָם
עַל-דָּבָר
עֲמֻצוֹם וּבִטּוֹל כְּלֵי נֶשֶׁק

and adding in the matters which are necessary
for the thriving of the sustenance of the country
and the world at large
– the content of the prophecy
“and they will beat their swords into plowshares,”
destroying weapons of war
in order to make from them
tools to work the ground,
“the earth¹⁴ from which comes bread¹⁵”
– this is indeed a clear sign
**of the beginning of the fulfillment
of this prophecy**
in the true and complete geula
through our righteous Moshiach.

For further clarification: **ליתר ביאור:**

Since we find ourselves in
“the highest time” (“Di Hechste Tzeit”)
of the coming of Moshiach,
“here he (King Moshiach) comes,¹⁶”
we already see
(the prelude and) the beginning of
the influence of the King Moshiach on the nations,
“and he will judge among the nations
and he will rule many nations,
and they will beat their swords into plowshares...”
– through this
that Hashem places in the hearts
of the kings of the nations of the world
 (“the heart of the kings and rulers are in the hand of
Hashem¹⁷”)
to decide and announce together
regarding the state
of “they will beat their swords into plowshares.”

And this is the reason
that this decision and announcement
transpired in this time –
because of its special connection
to the True and Complete Redemption
through Moshiach
in literal actuality.

וההוספה בהענינים הדרושים
לקיום כלכלת המדינה
והעולם כולו
– תכן היעוד
“וכתתו חרבותם לאתים”,
שבירת כלי המלחמה
לעשות מהם
כלים לעבודת האדמה,
“ארץ ממונה יצא לחם”
– הרי-זה סימן ברור
על התחלת קיומו
של יעוד זה
בגאולה האמתית והשלימה
על-ידי משיח צדקנו.

בין שנמצאים ב”זמן השיא”
 (“די העכסטע צייט”)
של ביאת משיח צדקנו,
“הנה זה (מלך המשיח) בא”,
רואים כבר
(מעין ו)התחלת
פועלתו של מלך המשיח על העמים,
“ושפט בין הגוים”
והוכיח לעמים רבים
וכתתו חרבותם לאתים וגו’
– על-ידי-זה
שהקב”ה נותן בלב
המלכים דאמות-העולם
 (“לב מלכים ושרים ביד ה”)
להחליט ולהכריז יחדו
על-דבר הפועמד ומצב
ד”וכתתו חרבותם לאתים”.

וזהו הטעם
שהחלטה והכרזה זו
הייתה בזמן זה דוקא
– בגלל שיכותו המיוחדת
להגאולה האמתית והשלימה
על-ידי משיח צדקנו
בפעל ממש.

סעיף ג' ע

And we may add, ויש להוסיף,

that the connection of this event to the beginning of the actions of our righteous Moshiach is emphasized also **in the details** of this event – **the place and the time** of the decision and announcement by the leaders of the countries regarding the era of “they will beat their swords into plowshares” transpired:

<p>The place where this event occurred (a designated place where the representatives of the countries of the world come to speak together in a peaceful way) – is in this country and in this city, the country and city in which is found “The House of our Rebbe in the Diaspora,”¹⁸ “The House of Our Life,” the Shuls and study-house, house of Torah, prayer and good deeds, of my revered Father-in-Law the Rebbe, Leader of our generation, which he chose and set to be the center from where “The Torah will come forth,” the spreading of Torah and the wellsprings [of Chasidism] outward to every corner of the world until the coming of Moshiach (when your wellsprings will be spread outward¹⁹), which then will also be the fulfillment of the prophecy “and they will beat their swords into plowshares.”</p>	<p>המקום שבו ארע מארע זה (מקום מיוחד) שבו מוצגים בקביעות באי-כח המדינות שבעולם כדי להתדבר ביניהם בדרך נעים ודרכי שלום) – הוא במדינה זו ובעיר זו, המדינה והעיר שבה נמצא “בית רבינו שבבבל,” “בית חיינו,” בית הכנסת ובית המדרש, בית תורה תפלה וגמ”ח, דכ”ק מו”ח אדמו”ר נשיא דורנו, שפחר בו וקבעו להמקום המרכזי שממנו “תצא תורה,” הפצת התורה והמענינות הוצה בכל קצוי תבל עד ביאת משיח צדקנו (בשפוצו מעינותיהך הוצה), שאז יהיה גם קיום היעוד וכתתו חרבותם לאתים.”</p>
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The idea of this [is as follows]: והענין בזה:

<p>When the leader of our generation came to the lower hemisphere, and established his residence in this country and in this city, the refinement began to transpire in its full strength,</p>	<p>בבוא נשיא דורנו לחצי כדור התחתון, וקבע מקומו במדינה זו ובעיר זו, התחיל בתקף ונעשה הברור והזכוך</p>
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of the lower hemisphere ,הַחֲצִי כְדוּר הַתַּחְתּוֹן,
 [namely] that also in it should be drawn forth the revelation
 of the Giving of the Torah
 (that took place in the upper hemisphere²⁰),
 furthermore
 – on the contrary –
 it has become the source
 from which spreads forth
 the main accomplishment
 of spreading the Torah and the wellsprings [of Chassidus]
in all corners of the world literally,
 through the shluchim
 that he sent all over the world
 (also to the upper hemisphere),
 even to the furthestmost corner of the world
 in order to spread Torah and Yiddishkeit
 among all the Jewish People
 (including and especially
 those who dwell among the nations of the world,
 speak their language
 and act like them outwardly),
 moreover and also important,
 spreading all matters of good, righteousness and justice
 even among the nations of the world
 through fulfilling the Noachide Commandments²¹,
 as emphasized to a great extent in the recent years,
 as we get closer
 to the time of the arrival of our righteous Moshiach,
 which “then I shall transform the nations
 to have clear speech
 to all call out in the Name of Hashem
 and serve Him as one²².”

שָׁגַם בּוֹ נִמְשָׁךְ הַגְּלוּי
 דְּמַתֵּן-תּוֹרָה
 (שֶׁהָיָה בְּחֲצֵי כְדוּר הָעֵלְיוֹן),
 וַיִּתְּיָרָה מִזֶּה
 – אֲדָרְבָּה –
 שֶׁנֶּעֱשֶׂה הַמְּקוֹר
 שֶׁמִּמֶּנּוּ נִמְשָׁךְ וְנִתְפָּשֵׁט
 עֵקֶר הַפְּעֻלָּה
 דְּהַפְצַת הַתּוֹרָה וְהַמְעִינּוֹת חוּצָה
 בְּכָל קְצוֵי הַתָּבֵל מִמֶּשׁ,
 עַל-יְדֵי הַשְּׁלּוּחִים
 שֶׁשָּׁלַח בְּרַחְבֵי הָעוֹלָם
 (גַּם לְחֲצֵי כְדוּר הָעֵלְיוֹן),
 עַד לַפְּנֵה הַכִּי נִדְחַת שֶׁבְּעוֹלָם,
 כְּדִי לְהַפִּיץ תּוֹרָה וַיְהִדוּת
 בֵּין כָּל בְּנֵי יִשְׂרָאֵל
 (כּוֹלֵל וּבְמִיָּחָד)
 אֵלּוּ שְׂדָרִים בֵּין אֲמוֹת הָעוֹלָם
 וּמְדַבְּרִים בְּלִשׁוֹנָם
 וּמִתְנַהֲגִים בְּחִיצוֹנִיּוֹת כְּמוֹתָם),
 וְעוֹד וְגַם-זֶה עֵקֶר,
 הַפְצַת כָּל עֲנִינֵי טוֹב וְצַדִּיק וַיִּשְׁר
 גַּם בֵּין אֲמוֹת הָעוֹלָם
 עַל-יְדֵי קִיּוּם מִצְוֹת בְּנֵי נֹחַ,
 כְּמוֹדָגֵשׁ בְּיִתְרָה בְּשָׁנִים הָאֲחֻרָנוֹת,
 כְּכֹל שֶׁהוֹלְכִים וּמִתְקַרְבִּים יוֹתֵר
 לְהַזְמִין דְּבִיאַת מִשִּׁיחַ צְדָקָנוּ,
 שׁ"אֵז אֶהְפֹּךְ אֶל עַמִּים
 שְׂפָה בְרוּרָה
 לְקַרֵּא בְּשֵׁם ה'
 וּלְעַבְדוֹ שְׂכֵם אֶחָד”.

And in the recent time period
 (beginning with the “year of **miracles**” [5750, 1990],
 and its continuation in the year
 in which “I will show you **wonders**” [5751]
 and “**wonders** in everything” [5752])
 this accomplishment reached its peak
 – with the opening of the borders
 of ‘that country’ [Russia]
 which in the past had “engraved on it's flag”
 and declared war

וּבִתְקוּפָה הָאֲחֻרָנָה
 (הַחֵל מִשְׁנַת נְסִים,
 וְהַמְשָׁכָה בְּשְׁנַת
 “וְנִפְלְאוֹת אֶרְאֶנּוּ”
 וְ“וְנִפְלְאוֹת בְּכָל”)
 הַגִּיעָה פְּעֻלָּה זוֹ לְשִׂיא
 – בְּפִרְיַצַּת גְּבוּלוֹתֶיהָ
 שֶׁל הַמְּדִינָה הַהִיא
 שֶׁבְּשָׁעֲתָה חֲרָתָה עַל דָּגְלָהּ
 וְהִכְרִיזָה מְלַחְמָה

against spreading Torah and Yidishkeit
and even more so [-] a war against the belief
in the Creator of the world and it's Conductor
(including, the imprisonment
of my revered father in law the Rebbe
Leader of our Generation,
followed by
and resulting
in him leaving the borders of that country),
and nevertheless,
it continued also there [Russia]
the efforts of the shluchim of
the Leader of our Generation
in spreading Torah and Yidishkeit,
secretly and with literal self-sacrifice,
until the recent time-period
in which the decree of the kingdom was nullified
making it possible to continue the efforts
of spreading Torah and Yidishkeit
with increased vigor and greater strength
in the open,
including the fall of the previous regime,
and the establishment of a new regime
under the motto of righteousness, justice and peace,
on the foundation of the belief
n the Creator of the world and it's Conductor.

בהפצת התורה והיהדות
ועד למלחמה באמונה
בבורא עולם ומנהיגו
(כולל גם המאסר
דכ"ק מו"ח אדמו"ר
נשיא דורנו,
ולאחר-יזה
וכתוצאה מזה
יציאתו מגבולות המדינה ההיא),
ואף-על-פי-כן,
נמשכה גם שם
הפעילות דשלוחי
נשיא דורנו
בהפצת התורה והיהדות
בחשאי ובמקסירות-נפש ממוש,
עד לתקופה האחרונה
שנתבטלה גזירת המלכות
ונתאפשר המשך הפעילות
דהפצת התורה והיהדות
ביתר שאת וביתר עז,
בגלוי ובפרסום,
ועד לנפילתו של המשטר הקודם,
והקמתו של משטר חדש
שהכריז לצדק ולישר ולשלום,
על יסוד האמונה
בבורא העולם ומנהיגו.

And in continuation to this
on this Erev Shabbos,
the meeting between the new leader
of that country
with the leader of this country²³,
together with
other leaders
of great countries of the world,
and at this conference they accepted
the resolution and announcement
whose content is
"and they will beat the swords into plowshares."

ובהמשך לזה
התקיימה בערב שבת זה
הפגישה בין מנהיגה החדש
של המדינה ההיא
למנהיגה של מדינה זו,
בהשתתפותם של
עוד כמה מנהיגי
מדינות גדולות בעולם,
שבה נתקבלה
ההחלטה וההכרזה
שיתכנה
"וכתתו חרבותם לאתים".

And it can be said,
that the fact that
this conference, resolution and announcement

ויש לומר,
שבקיימה של
הפגישה והחלטה והכרזה זו

occurred **in the city** בְּהָעִיר שֶׁל
of the Leader of our Generation, נְשִׂיא דֹרְנוּ
 my revered father in law the Rebbe ב"ק מו"ח אֲדָמוּ"ר
 (in which) (שָׁבָה)
 the leaders of the countries gathered together, נִתְקַבְּצוּ מְנַהֲגֵי הַמְּדִינֹת,
 including the leader of this country, כּוֹלֵל גַּם מְנַהֲיג מְדִינָה זוֹ,
 that needed to come שְׁהֶצְרָחָה לְבוֹא
 from the capital city to this city²⁴), מוֹעִיר הַבֵּיירָה לְעִיר זוֹ),
 hints מְרַמֵּז,
 that all of this is an outcome שֶׁכָּל זֶה בָּא כְּתוּצָאָה
 of the achievements in spreading Torah and Yidishkeit, מִהַפְּעָלוֹת דְּהַפְּצַת הַתּוֹרָה וְהַיִּדִישְׁקַיִת,
 righteousness and uprightness, צְדָקָה וְיִשְׁרָוּת,
 throughout the whole world, בְּכָל הָעוֹלָם,
 that has been and is being accomplished שֶׁנֶּעֱשׂוּ וְנִעֲשִׂים
 by the Leader of our Generation, עַל-יְדֵי נְשִׂיא דֹרְנוּ,
the Moshiach of the generation²⁵, מְשִׁיחַ שֶׁבְּדוֹר,
 to the extent that through וְעַד שֶׁעַל-יְדֵי
 the completion of the above mentioned service שְׁלֵמֵי שְׁמֵי הַתּוֹרָה הַעֲבוּדָה בְּכָל הַיּוֹם
 in these days בְּיָמֵינוּ אֵלֶּה
 the entire world has become **ready and fit** נֶעֱשֶׂה הָעוֹלָם כְּלוֹי רָאוּי וְנִכְשָׁר
 for the accomplishments of King Moshiach, לְהַתְחַלַּת הַפְּעָלָה דְּמֶלֶךְ הַמְּשִׁיחַ,
 "and he will judge among the nations" וְיִשְׁפֹּט בֵּין הַגּוֹיִם
 and rebuke many nations וְהוֹכִיחַ לְעַמִּים רַבִּים
 and they will beat their swords into plowshares.²⁶ וְכָתְתוּ חַרְבוֹתֵם לְאֵתִים".

And also **the time** וְגַם הַיָּמִן
 in which this event occurred שָׁבוּ אַרְעֵי מֵאֲרָעֵי זֶה
 (within the recent time-period itself) (בְּתַקּוּפָה הָאֲחֵרוֹנָה עֲצֻמָּה)
 is an auspicious time הוּא זְמַן מְסֻגָּל
 in connection with The Geula בְּשִׂיבוֹת לְהַגְאָלָה
 – for a number of reasons: – מִצַּד פְּמֹה עֲנִינִים:

1) Due to the day of the week (א) מִצַּד יְמֵי הַשַּׁבּוּעַ
 – Erev Shabbos²⁷ – עֶרֶב שַׁבָּת,
 Erev and preparation עֶרֶב וְהַכְּנָה
 for "the day that is entirely Shabbos ל"יום שְׁכָלוּ שַׁבָּת
 and rest for life everlasting²⁸," וּמְנוּחָה לְחַיֵּי הָעוֹלָמִים",
 upon which "He removes destructive entities שָׁבוּ מִשִּׁבִּית מוֹזִיקִין
 (including weapons) (כוֹלֵל גַּם כְּלֵי נִשְׁקָה)
 from the world,²⁹" מִן הָעוֹלָם",
 and furthermore, וַיִּתִּירָה מְזָה,
 since "we add from the profane to the holiness, כִּיּוֹן שְׁמוֹסִיפִין מִחוּל עַל הַקִּדְשׁ,

analogous to a wolf which snatches **from the front** and the back³⁰ (meaning) that we snatch from the time of the weekday [and change it] to the holiness of Shabbos, it is accomplished already **on erev Shabbos** the state of “the day that is entirely Shabbos,” “He removes destructive entities from the world”.

2) Due to the day of the month – the **26th** of the month, the numerical value of the Name **Havay'eh**, an idiom of Mehaveh (creates)³¹, which alludes to the state of [the world in] the Time to Come which then the creation through the Name Havay'eh, will be clearly evident throughout the entire creation as the posuk says³² “and the Honor of Hava'yeh will be revealed and all flesh will see together that the Mouth of Havay'eh spoke” and there will be no more room for undesirable matters (destructive entities and weapons) as it is written³³ “they will not do evil and they will not destroy... for the world [will be] filled with the knowledge of Havay'eh.”

משל לזאב
שהוא טורף מלפניו ומלאחוריו”
(שטורף זמן של חול
לזמן קדשות השבת),
נעשה כבר בערב שבת
המעמד ומצב
ד”יום שכלו שבת”,
”מזשבת מזיקין מן העולם”.
(ב) מצד ימי החדש
– יום כ”ו בחדש,
בגימטריא דשם הוי’,
מלשון מהוה,
שרומז על המעמד ומצב
דלעתיד לבוא
שהתהוות על-ידי שם הוי’
תהיה נגרת בכל הבריאה בלה,
כמו-שכתוב
”ונגלה כבוד הוי’
וראו כל בשר יחדו
כי פי הוי’ דבר”,
ואין נתינת מקום
לענינים בלתי-רצויים
(מזיקים וכלי נשק),
כמו-שכתוב
”לא ירעו ולא ישחיתו גו’
כי מלאה הארץ דעה את הוי’”.

And even more emphasized in the unification of these two [unique days] as one – that the 26th day of the month occurs on the 6th day of the week, which is similar to the 6th day of Creation, the day that Odom Horishon was created, the main part and purpose of the entire creation, and through (and after³⁴) the renewal of his creation (every Friday) the renewal of the entire creation is accomplished³⁵, and especially when the 6th day of the week occurs on the 26th day of the month, the numerical value of the Name Havay'eh, an idiom of Mehaveh

ומדגש יותר
בחבור שניהם יחדו
– שיום כו בחדש
חל ביום הששי בשבוע,
שהוא בדגמת
יום ששי דמעשה בראשית,
יום ברוא אדם הראשון,
עקר ותכלית הבריאה בלה,
ועל ידי (ולאחרי)
חדוש התהוותו
(בכל יום ששי)
נעשה חדוש התהוות הבריאה בלה,
ובפרט בשיום הששי בשבוע
חל ביום כו בחדש,
הגימטריא דשם הוי’,
מלשון מהוה,

it is emphasized to a greater extent
the renewal of the creation of the entire universe.

מִדְּגֵשׁ עוֹד יוֹתֵר
חֲדוּשׁ הַתְּהוּוֹת הַבְּרִיאָה כְּלָהּ.

3) Furthermore and also important
– due to the connection of this time
to the Leader of our Generation –
being that it is the last Erev Shabbos
of the month of Shvat,
the 11th month,
which the 10th day of this month
is the Yom Hahilula
(the completion and culmination of the service)
of my revered Father in law the Rebbe
the Leader of our Generation,
and on the 11th day of this month
when it came to fruition
the continuation and renewal of his leadership
with advanced vigor and greater strength
including the culmination and completion
of the service of this present generation
(the last generation of golus
which is indeed
the first generation of the Geula)
at the end of 42 years
which we may say
that they correspond to the 42 journeys
in the deserts of the nations
at which point we are already prepared
and standing ready
to enter The Land [of Israel]
in the True and Complete Geula
(as spoken at length
in the previous Chassidic Gatherings ³⁶)
– thus, also **in the time**
(in addition to the place)
in which the announcement regarding
“they will beat their swords into plowshares” occurred
there is emphasis on the connection
to the accomplishment
of the Leader of our Generation,
my revered Father-in-Law,
the Moshiach of the generation,
which through him it is accomplished

ג) וְעוֹד וְגַם-זֶה עֶקֶר
– מִצַּד הַקִּשּׁוֹר וְהַשִּׁיכוּת דְּזִמְנוֹ זֶה
לְנִשְׂיַא דּוֹרְנוּ –
לְהִיּוֹתוֹ עֶרֶב שַׁבַּת הָאַחֲרוֹן
בַּחֹדֶשׁ שִׁבְט,
חֹדֶשׁ הָאֶחָד עָשׂוּר,
שֶׁהַעֲשִׂירֵי שָׁבוּ
הוּא יוֹם הַהִלּוּלָא
(גְּמוּר וּשְׁלִימוֹת הָעֲבוּדָה)
שֶׁל כ"ק מו"ח אֲדָמוּ"ר
נְשִׂיא דּוֹרְנוּ,
וּבְאַחַד עָשׂוּר
שָׁבוּ נַעֲשֶׂה
הַמִּשְׁךָ וְחֲדוּשׁ הַנְּשִׂאוֹת שְׁלוֹ
בְּיָתֵר שְׂאֵת וּבְיָתֵר עֵז
עַד לְסוּיִם וְגְמוּר
כָּל הָעֲבוּדָה שֶׁל דּוֹרְנוּ זֶה
(דוֹר הָאַחֲרוֹן שֶׁל הַגְּלוּת
שֶׁהוּא הוּא
דוֹר הָרֵאשׁוֹן שֶׁל הַגְּאֻלָּה)
בְּמִשְׁךָ מִב שָׁנִים
דִּישׁ לוֹמֵר
שֶׁהֵם כְּנֶגֶד מִב הַמִּסְעוֹת
שֶׁבְּמִדְבַר הָעַמִּים,
שָׂאֵז כְּבָר מוֹכֵנִים
וְעוֹמְדִים
לְהַכְנִיסָה לְאַרְצָא
בְּגֻאֻלָּה הַאֲמִתִּית וְהַשְּׁלִימָה
(בְּמִדְבַר בְּאַרְבָּה
בְּהַתְנוּעֵדוֹת שֶׁלִּפְנֵי זֶה)
– שָׁגַם בְּהַזְמִין
(נוֹסֵף עַל הַמְּקוֹם)
שָׁבוּ הַיָּתֵה הַהִכְרָזָה עַל-דְּבַר
”וְכַתְּתוּ חַרְבוֹתֵם לְאֵתִים”
מִדְּגֵשׁת הַשִּׁיכוּת
לְפַעֲלָתוֹ
שֶׁל נְשִׂיא דּוֹרְנוּ
כ"ק מו"ח אֲדָמוּ"ר,
הַמְּשִׁיחַ שֶׁבְּדוֹר,
שֶׁעַל יָדוֹ נַעֲשֶׂה

the fulfillment of the prophecy of **קיום היעוד**
 “they will beat their swords into plowshares...”. **“וכתתו חרבותם לאתים וגו’”**.

סעיף ד' ס

And we may connect this **וַיִּשׁ לְקַשֵּׁר זֶה**
 with the Parsha of the week, **עַם פְּרִשְׁתֵּי הַשָּׁבוּעַ,**
 the Parsha of Mishpatim **פְּרִשְׁתֵּי מִשְׁפָּטִים**
 – [which begins] “and these are the laws **– “וְאֵלֶּה הַמִּשְׁפָּטִים**
 that you should place before them,” **אֲשֶׁר תִּשִׂים לִפְנֵיהֶם”**,
 upon which Rashi comments, **וּמִפְרָשׁ רַשִׁי”**,
 “And These... adding more to the first ones, **“וְאֵלֶּה . . מוֹסִיף עַל הָרִאשׁוֹנִים,**
 [namely] just as the first ones are from Sinai, **מָה הָרִאשׁוֹנִים מוֹסִינִי**
 so too these are from Sinai,” **אִף אֵלֹו מוֹסִינִי”**,
 “Before them,’ and not before gentiles, **“לִפְנֵיהֶם, וְלֹא לִפְנֵי גוֹיִם,**
 and even if you know that regarding a particular law **וְאִפְלוּ יִדְעַת בְּדִין אֶחָד**
 they judge it just as the laws of the Jewish People **שֶׁהֵם דְּנִין אוֹתוֹ כְּדִינֵי יִשְׂרָאֵל**
 [nevertheless] do not bring it **אֶל תְּבִיאָהוּ**
 before them in their courts...”: **בְּעֶרְכָּאוֹת שִׁלְהֶם וְכוּ”**.”

The content of the Parsha of Mishpatim is **תְּכַנֶּה שֶׁל פְּרִשְׁתֵּי מִשְׁפָּטִים הוּא**
 – as its name denotes **– כִּשְׁמָה –**
 – laws between man and his friend **דִּינִים שֶׁבֵּין אָדָם לְחֵבְרוֹ**
 that are obligated **by human intellect,** **שְׁחִיבָם מוֹבָן בְּשֶׁכֶל הָאָדָם,**
 “things that are said in the Torah as a Law **דְּבָרִים הָאֲמוּרִים בַּתּוֹרָה בְּמִשְׁפָּט**
 which had they not been said **שֶׁאֵלֹו לֹא נֶאֱמְרוּ**
 it would have made sense to say them³⁷,” **הָיוּ בְּדָאֵי לְאֶמְרוֹן”**,
 to the extent that, **וְעַד כְּדֵי כֵּה,**
 “if the Torah would have not been given **שִׁ”אֲלֵמָלָא לֹא נִתְּנָה תּוֹרָה**
 we would have learned modesty from a cat **הָיִינוּ לְמִדִּין צְנִיעוּת מִחֶתוּל**
 and [we would have learned not to] steal from an ant³⁸.” **וְגִזַּל מִזְּמִלָּה”**.
 And furthermore, **וַיִּתִּירָה מִזָּה,**
 their obligation is understood **שְׁחִיבָם מוֹבָן**
 (not only in the intellect of the Jewish People, **(לֹא רַק בְּשֶׁכֶלֶם שֶׁל בְּנֵי יִשְׂרָאֵל,**
 “a wise Nation³⁹,” **“עַם חָכָם וְנָבוֹן”**,
 rather) **אֲלֵא)**
also in the intellect of the nations of the world, **גַּם בְּשֶׁכֶלֶם שֶׁל אַמּוֹת הָעוֹלָם,**
 to the extent that it is possible **וְעַד שִׁיתְּבוּן**
 that regarding several laws **שֶׁבְּכַמָּה דִּינִים**
 the nations of the world judge them [in a similar **דְּנִין אַמּוֹת הָעוֹלָם כְּדִינֵי יִשְׂרָאֵל.**
 manner] as the laws of the Jewish People.
 And it can be said **וַיִּש-לוֹמַר**
 that therefore it says **שֶׁלְכוּן נֶאֱמַר**
 in the beginning and opening of the Parsha **בְּהִתְחַלַּת וּפְתִיחַת הַפָּרָשָׁה**

"and these are the laws," / "ואלה המשפטים"
 "even these are from Sinai" / "אף אלו מסיני"
 – that also the laws / – שגם המשפטים
 which are obligated by human intellect / שחייבם מובן בשכל האדם
 must be fulfilled / צריכים לקיימם
 (not because intellect obligates them, / (לא מפני שהשכל מחייבם,
 rather) / (כי אם)
 due to **the command of Hashem** / מפני צווי הקב"ה
 (however Hashem's will is / (אלא שרצונו של הקב"ה
 that these commandments / שצוויים אלה
 should also be understood in human intellect), / יהיו מובנים גם בשכל האדם),
 and for this reason / ומשום זה
 "place them / "תשים"
 (also the "intellectually understood laws (Mishpatim)" / (גם המשפטים)
before them" / לפניהם" דוקא,
 "and not before the gentiles... / "ולא לפני גוים...
 (although) they judge them... / (אף) שהם דנין...
 like the laws of the Jewish People," / כדיני ישראל"
 since their laws / כיון שדיניהם
 are a result of **human intellect obligating them,** / הם מצד חייב השכל,
 and they must be a result of the command of Hashem⁴⁰. / וצריך לקיימן מצד צווי הקב"ה.

סעיף ה' ע

And even deeper: ובעמק יותר:

[The posuk] "And these are the laws," / "ואלה המשפטים"
 "even these [mishpotim] are from Sinai" / "אף אלו מסיני"
 – can be explained / – יש-לומר פירושו,
 that also the reason / שגם הסבה
 for human intellect obligating the / להחייב השכלי
 "intellectually understood laws" / ד"משפטים"
 is "from Sinai," / הוא "מסיני",
 and had they not been given "from Sinai" / ולולי נתינתם "מסיני"
 human intellect would not obligate them / לא היה שכל האדם מחייבם
 (just as "the first ones" [laws that we would not have / (כמו "הראשונים").
 thought of had they not been given.])
 And the explanation of this is / וההסברה בזה
 – that the intellectual obligation / – שהחייב השכלי הוא
 is an outcome of the fact / כתוצאה מזה
 that regarding these commandments / שבצוויים אלה
 the will of Hashem / נתלבש רצונו של הקב"ה
 (which on Its own / (שמצד עצמו
 transcends understanding) / הוא למעלה מהחכמה)

was en clothed also in the **Wisdom of Hashem** (in the Torah), and since the Torah is “the Blueprints” with which the world was created⁴¹, these laws became obligatory from the world’s point of view, and automatically also in **human intellect** (including the intellect of the nations of the world), that they have an innate leaning toward the laws that are obligatory from the viewpoint of the Wisdom of Hashem (“Sinai”)⁴².

And based on this we may also say [an innovative] explanation of “and these...’ **adding more to the first ones**” – that the additional [quality] over the first ones (“From Sinai”) is that

the “Laws” that were given “from Sinai” are also drawn into human intellect, which this is the content of the innovation of the Giving of The Torah (“from Sinai”) the nulification⁴³ of the decree and division between the Upper Realms and the Lower Realm, that the Wisdom of Hashem (The Upper Realms) shall also be drawn forth and permeate human intellect (the lower realms), that also **their understanding** (the lower realms even without any outer-influence) has an innate leaning towards it (however, together with this it must be evident that their intellect leans towards these laws due to the Wisdom of Hashem, “even these **are from Sinai**”).

And this concept must also be by the nations of the world with regard to their fulfillment of the Noachide Commandments – that even though “intellect leans towards [keeping]them⁴⁴,]”

גם בַּחֲכָמָתוֹ יִתְבַּרְךָ (בתורה),
 וְכִיּוֹן שֶׁהַתּוֹרָה הִיא “דִּיפְתָרָאוֹת וּפְנִיקְסָאוֹת” שֶׁבָּהֶם נִבְרָא הָעוֹלָם, נַעֲשׂוּ דְבָרִים אֱלֹהִים מְחַיִּיבִים בְּגַדְרֵי הָעוֹלָם, וּבְמִילָא גַם בְּשִׂכְלֵי הָאָדָם (וְעַד לְשִׂכְלֵי דְאֻמוֹת-הָעוֹלָם), שֶׁדַּעְתוֹ נֹטָה לְדְבָרִים שֶׁמְחַיִּיבִים מִצַּד חֲכָמָתוֹ שֶׁל הַקָּבָה (“סִינַי”).

וְעַל-פִּי-זֶה יֵשׁ לֹמַר גַּם הַפְּרוֹשׁ דְּ”וְאֵלֶּה... מוֹסִיף עַל הָרִאשׁוֹנִים” – שֶׁהַהוֹסָפָה עַל הָרִאשׁוֹנִים (“מִסִּינַי”) הִיא בְּכֶךָ שֶׁהַ”מִשְׁפָּטִים” שֶׁנִּתְּנוּ “מִסִּינַי” נִמְשָׁכִים גַּם בְּשִׂכְלֵי הָאָדָם, שֶׁזֶהוּ תִכּוֹן הַחֲדוּשׁ דְּמִתּוֹן-תּוֹרָה (“מִסִּינַי”) שֶׁבְטֻלָּה הַגְּזִירָה וְהַפְּסָק שְׁבוּן עַל-יוֹנִים לְתַחְתּוֹנִים, שֶׁחֲכָמָתוֹ שֶׁל הַקָּבָה (עַל-יוֹנִים) תִּמְשָׁךְ וְתַחַדֵּר גַּם בְּשִׂכְלֵי הָאָדָם (תַּחְתּוֹנִים), שֶׁגַּם דַּעְתוֹ (תַּחְתּוֹנִים מִצַּד עֲצָמוֹם) נֹטָה לְכַךְ (אֲלֵא, שֶׁבִּיחַד עִם זֶה צָרִיךְ לְהִיּוֹת נִרְגָּשׁ שֶׁדַּעְתוֹ נֹטָה לְדְבָרִים הַמְּתַחִיבִים מִצַּד חֲכָמָתוֹ שֶׁל הַקָּבָה, “אִף אֱלוֹ מִסִּינַי”).

וְעַנְיָן זֶה צָרִיךְ לְהִיּוֹת גַּם אֲצֵל אֻמוֹת הָעוֹלָם בְּנוֹגַע לְקִיּוּם מִצְוֹת בְּנֵי נֹחַ – שֶׁאִף שֶׁ”הַדַּעְתַּת נֹטָה לָהֶן”,

[nevertheless] they must "accept them
and do them
because Hashem commanded them in the Torah ...
however if one does them
because **they make sense**...
he is not considered a Righteous Gentile
and is not⁴⁵ among their scholars⁴⁶."

צריך "שיקבל אותן
ויעשה אותן
מפני שצוה בהן הקב"ה בתורה.
אבל אם עשאו
מפני הכרע הדעת...
אינו מחסידי אמות העולם
ולא מחכמיהם".

And the ultimate perfection of this
will be in the Days of Moshiach
– "the preoccupation of the entire world
(even the nations of the world)
will only be to know Hashem
as it says
'for the world [will be] filled
with the knowledge of Hashem⁴⁷, "
namely, that "the Knowledge of Hashem"
(knowing the Maaseh Merkovoh and the like,
[which this is] the main phenomenon of "Sinai"⁴⁸)
is drawn forth and permeates human intellect.

ותכלית השלימות בזה
תהיה בימות המשיח
– ש"לא יהיה עסק כל העולם
(גם אמות העולם)
אלא לדעת את ה' בלבד...
שנאמר
כי מלאה הארץ
דעה את ה',"
היינו, ש"דעה את ה'
(ידעת מעשה מרובה וכיוצא-בזה,
עקר ענינו של "סיני")
נמשכת וחודרת בשכל האדם.

And it can be said
that this idea is alluded to
also in the conclusion of the Parsha:
"And they saw the G-d of Israel
and beneath His Feet
[there was] a brick of sapphire...
and they saw ("Vayechezu") Hashem
and they ate and drank⁴⁹"
– [alluding to the fact] that seeing G-dliness ("Sinai")
is drawn forth and permeates human intellect
and unites with the person like food
("and they ate and drank")
which becomes part of one's flesh and blood,
[accomplished] through
studying the deeper aspects of the Torah
in a manner of understanding and comprehension
("they will gain sustenance [from it]"⁵⁰)
with the teachings of Chabad Chassidus,
including also through translating
("Vayechezu," the Aramaic word for 'seeing')
[the teachings of Chassidus] into the seventy languages
of the nations of the world

ויש לומר,
שענין זה מרמז
גם בסיום הפרשה:
"ויראו את אלקי ישראל
ותחת רגליו
כמעשה לבנת הספיר גו'
ויהו את האלקים
ויאכלו וישתו"
– שראית אלקות ("סיני")
נמשכת וחודרת בשכל האדם
ומתאחדת עמו כמו המזון
("ויאכלו וישתו")
שנעשה דם ובשר בבשרו,
על-ידי
למוד פנימיות התורה
באופן של הבנה והשגה
("יתפרנסו")
בתורת חסידות חב"ד,
כולל גם על-ידי התרגום
("ויהו", תרגום של ראיה)
בשבעים לשון
דאמות העולם

(as alluded to in [the word] “*Livnas (brick) of sapphire*,”
 which “bricks” that are man-made
 allude to the letters
 of the seventy languages of the nations of the world⁵¹),
 so that it will be understood
 also to the Jewish People
 that as of yet
 do not understand the Loshon Hakodesh⁵²,
 more so, that it should be understood also
 to the nations of the world
 (since they too are obligated
 to deny idol worship
 and believe
 in the Creator of the world and it's Conductor),
 which this is the preparation
 for the fulfillment of the prophecy
 “then I will transform the nations to have clear speech
 to all call out in the Name of Hashem
 and serve the Creator as one⁵³.”

(במרומו ב"לִבְנַת הַסַּפִּיר",
 ש"לִבְנִים" שְׁנַעֲשִׂים בְּיַד אָדָם
 רוֹמְזִים עַל הָאוֹתִיּוֹת
 שֶׁל שִׁבְעִים לְשׁוֹן דְּאֻמוֹת-הָעוֹלָם),
 כְּדֵי שִׁיְהִי מוּבָן
 גַּם לְבְנֵי יִשְׂרָאֵל
 שֶׁלֹּעַת-עַתָּה
 אֵינָם מוֹבִינִים לְשׁוֹן הַקֹּדֶשׁ,
 וְעַד שִׁיְהִי מוּבָן
 גַּם לְאֻמוֹת הָעוֹלָם
 (שֶׁגַּם הֵם מוֹחֲבִים
 בְּשִׁלַּת עֲבוּדָה-זָרָה
 וּבִהֲאֻמָּנָה
 בְּבוֹרֵא הָעוֹלָם וּמְנַהִיגוֹ),
 שִׁזְזוּהִי הַהֲכֵנָה
 לְקִיּוֹם הַיְעוּד
 "אֲזָ אֶהְפֵּךְ אֶל עַמִּים שְׂפָה בְרוּרָה
 לְקֹרֵא בְּשֵׁם ה'
 וּלְעַבְדוֹ שָׂכֵם אֶחָד".

סעיף ו' ע

And with this, we can also truly appreciate
 the above mentioned event
 – the decision and announcement
 of the leaders of the world's nations
 regarding the state of
 “And they will beat their swords into plowshares”
 – on Erev Shabbos of the Parsha of Mishpatim:

ומזֶה מוּבָן
 גַּם בְּנוֹגַע לְמֵאֲרֵע הַנ"ל
 – הַחֲלֻטָּת וְהַכְרָזָת
 מְנַהִיגֵי אֻמוֹת הָעוֹלָם
 עַל-דְּבַר הַפְּעֻמָּד וּמֵאֲב
 ד"וְכַתְּתוּ חַרְבוֹתָם לְאֵתִים"
 – בְּעֶרֶב שַׁבַּת פְּרִשַׁת מִשְׁפָּטִים:

“And they will beat their swords into plowshares” is a
 concept that is understood and obligated
 also by human intellect
 (“[Intellectually understood] Laws),”
 since human intellect obligates
 the world existing
 through righteousness and justice,
 thus negating war
 which brings destruction,
 Heaven forbid,
 to the extent of ultimately destroying warfare
 (“and they will beat their swords”)
 and transforming them into tools
 that contribute to the settling of the world

"וְכַתְּתוּ חַרְבוֹתָם לְאֵתִים" הוּא
 -עֲנִיָּן הַמוּבָן וּמְחִיב
 גַּם בְּשִׂכְל הָאָדָם
 ("מִשְׁפָּטִים"),
 שֶׁהָרִי, שְׂכָל אֲנוּשֵׁי מְחִיב
 קִיּוּמוֹ שֶׁל הָעוֹלָם
 עַל-פִּי צְדָק וְיִשְׁר,
 עַל-יְדֵי שִׁלַּת מִלְחָמָה
 שְׁמֹבִיאָה הָרָס וְחָרְבָן,
 רַחֲמוּנָא לִיְצִלָן,
 וְעַד שִׁיְבִיא לְשִׁבְרֵת כְּלֵי הַמִּלְחָמָה
 ("וְכַתְּתוּ חַרְבוֹתָם")
 וְהַפְּיָקְתָם לְכֵלִים
 שְׁמֹבִיאִים תּוֹעֵלָת לִישׁוּבוֹ שֶׁל עוֹלָם

(“אתים”). (“plowshares”).

And notwithstanding this, throughout all the generations many wars were waged between nations of the world which brought about destruction in the world – **opposite** of what is obligated by human intellect! We must therefore say, that the *true reason* for the fact that in the recent time period we see a desire to end the era of wars in the world, and the beginning of a new era in which the world exists through righteousness, justice, peace and unity, as exceedingly emphasized in the decision and announcement of the leaders of the world’s nations on this Erev Shabbos, is (not only due to *the intellectual obligation* ⁵⁴ [intellectually understood] “laws”), since the intellectual obligation existed also in all the generations before this, rather also, and mainly) because we are approaching the time about which *the Torah* announced (“From Sinai”) that “they will beat their swords into plowshares⁵⁵.”

ואף-על-פי-כן, במקושה כל הדורות התנהלו רבוי מלחמות בין אמות העולם שגרמו הרס והרבו בעולם בניגוד להמתחייב בשכל האנושי! וע"כ צריך-לומר, שהסבה האמתית לכה שבתקופה האחרונה נכרת השאיפה לגמור ולסיום תקופת המלחמות בעולם, והתחלת תקופה חדשה של קיום העולם על-פי צדק וישר, שלום ואחדות, כמדגש ביותר בהחלטת והכרזת מנהיגי אמות העולם בערב שבת זה, היא (לא רק מצד חייב השכל ("משפטים"), שהרי חייב השכל היה גם בכל הדורות שלפני-זה, אלא גם, ובעיקר) מפני שמתקרבים להזמן שאודותיו הכריזה התורה ("מסיני") "וכתתו חרבותם לאתים".

And based on this we may say, that the decision and announcement of the *leaders of the world’s nations* on Erev Shabbos of the Parsha of Mishpatim regarding the state of “and they will beat their swords into plowshares,” is an outcome of the decision and announcement of “**the kings, the Rabbis**” that “Here he (King Moshiach) comes,” beginning with the ruling

ועל-פי-זה יש לומר, שהחלטת והכרזת מנהיגי אמות העולם בערב שבת פרשת משפטים על-דבר המעמד ומצב ד"וכתתו חרבותם לאתים", היא, כתוצאה מהחלטת והכרזת "מלכי רבנן" ש"הנה זה (מלך המשיח) בא", החל מהפסק-דין

of my revered father-in-law the Rebbe
 Leader of our Generation
 that we have already completed
 'our deeds and Service'
 of the time of golus
 and we are already prepared
 to accept Moshiach,
 as well as the ruling of
 the authoritative Rabbis among the Jewish People
that the time of the Geula has arrived,
 "a King will arise from the House of David...
 receiving the status as Moshiach"
 until the state
 of "behold he is certainly Moshiach"⁵⁶
 – a ruling "from Sinai,"
 which is drawn forth and permeates
 also the **realm of the world,**
 to the extent that
 the leaders of the nations of the world⁵⁷
 are deciding and announcing *using their own logic*
 (and "in their courts,"
 which have the strength of
 "the law of the country is the law")
 regarding the state of "and they will beat their swords
 into plowshares."

של כ"ק מו"ח אדמו"ר
 נשיא דורנו
 שמיפכר נשלמו
 מעשינו ועבודתנו
 דמשך זמן הגלות
 ומוכנים כבר
 לקבלת פני משיח צדקנו,
 וכן הפסק-דין של
 הרבנים ומורי-הוראה בישראל
 שהגיע זמן הגאולה,
 "יעמוד מלך מבית דוד וכו'
 בתזקת שהוא משיח"
 ועד להמעמד ומצב
 ד"הרי זה משיח בודאי"
 – פסק-דין "מסיני",
 שנמשך וחדר
 גם בגדר העולם,
 עד כדי כך
 שמנהיגי אמות העולם
 מחליטים ומכריזים מדעתם
 (ובערבאות שלהם),
 שיש בהם התקף
 ד"דינא דמלכותא דינא"
 על-דבר המעמד ומצב
 ד"וכתתו חרבותם לאתים".

And we may say,
 that the emphasis on the connection
 of this decision and announcement
 to the rulings "from Sinai"
 is revealed **on the day of Shabbos**⁵⁸
 [when the elevation {takes place}
 of all the matters of Erev Shabbos
 (also including the event
 of the announcement
 by the leaders of the world's nations)
 to the holiness of The Shabbos Day
 ("he shall eat on Shabbos,"
 in a manner of "snatching from before it")]
 – when we read from the Torah
 the entire⁵⁹ Parsha of Mishpatim
 (amidst the congregation,
 and with the Blessing before it and after it),

ויש לומר,
 שהדגשת שיכותה
 של החלטה והכרזה זו
 להפסק-דין "מסיני"
 מתגלית ביום השבת
 [שבו נעשית העליה
 דכל עניני ערב שבת
 (כולל גם המארע
 דהכרזת
 מנהיגי אמות העולם)
 להקדשה דיום השבת
 ("יאכל בשבת",
 באופן ש"טורף מלפניו")]
 – שאז קורין בתורה
 פרשת משפטים כלה
 (בצבור,
 ובברכה לפניה ולאחריה).

in which is emphasized
 that also the "[intellectually understood] laws"
 are "from Sinai,"
 and likewise in our case,
 that the announcement
 of the leaders of the world's nations
 regarding
 "they will beat their swords into plowshares"
 based on their logical decision
 ("intellectually understood laws"
 that the nations of the world judge by
 in their courts)
 is an outcome
 of the ruling of the Torah ("from Sinai")
 regarding the coming of Moshiach.

שְׁבַח מִדָּגֶשׁ
 שִׁגְם הַ"מִּשְׁפָּטִים"
 הֵם "מִסִּינַי",
 וְעַל-דֶּרֶךְ-זֶה בְּנִדּוֹן-דִּידוֹן,
 שֶׁהִכְרִיזוּ
 מִנְהִיגֵי אֲמוֹת הָעוֹלָם
 עַל-דָּבָר
 "וְכִתְתוּ חֶרְבוֹתֵם לְאֵתִים"
 עַל-פִּי חַיִּיב שְׂכֵלָם
 ("מִשְׁפָּטִים")
 שֶׁדִּנְיָן גַּם אֲמוֹת הָעוֹלָם
 בְּעֶרְכָּאוֹת שְׁלֵהֶם
 הִיא כְּתוּצָאָה
 מִפֶּסֶק-דִּין הַתּוֹרָה ("מִסִּינַי")
 עַל-דָּבָר בִּיאַת מוֹשִׁיָּח צְדִקְנוֹ.

סעיף ז' ע"פ

And we may add
 [additional points to] the connection
 of the Parsha of Mishpatim
 to the end of the time of golus
 and the beginning of the Geula:

וַיֵּשׁ לְהוֹסִיף
 בְּהַקְשֵׁר וְהַשִּׁיבּוֹת
 דְּפָרְשַׁת מִשְׁפָּטִים
 לְסִיּוּם זְמַן הַגְּלוּת
 וְהַתְּחִלַּת הַגְּאֻלָּה:

In the order of the Parshas
 – (i) That the Parsha of Mishpatim
 comes right after
 the Parsha of Yisro⁶⁰
 which ends
 with the laws of the mizbe'ach (altar):
 [our sages say:] "Why does the Parsha regarding Laws
 follow the Parsha regarding the mizbe'ach
 to teach you
 that the Sanhedrin (Jewish Supreme Court)
 should be located next to the (beis ha)Mikdash⁶¹ (the mizbe'ach)⁶²,"
 which this alludes to the fulfillment of the prophecy
 "and I will return your Judges as in the beginning,⁶³"
 the return of the Sanhedrin
 to the Lishkas HaGozis,
 in the Third Beis Hamikdash⁶⁴,
 and likewise
 in the continuation of the Parsha
 (in the daily portion of Erev Shabbos)
 – "to bring you to the place

בְּהַמְשָׁךְ הַפָּרָשִׁיּוֹת
 – (א) שֶׁפָּרְשַׁת מִשְׁפָּטִים
 בָּאָה לְאַחֲרַי וּבִסְמוּכּוֹת
 לְפָרְשַׁת יִתְרוֹ
 שֶׁסִּיּוּמָהּ וְחֹתְמָהּ
 בְּדִינֵי הַמִּזְבֵּחַ:
 "לָמָּה נִסְמְכָה פָּרְשַׁת דִּינֵינוּ
 לְפָרְשַׁת מִזְבֵּחַ
 לְוַמַּר לָךְ
 שֶׁתִּשָּׂיִם סְנֵהֲדָרִין
 אֶצֶל הַמִּקְדָּשׁ (הַמִּזְבֵּחַ)",
 שֶׁבְּזֶה מוֹרְמוֹ קִיּוּם הַיְעוּד
 "וְאֲשִׁיבָה שׁוֹפְטֶיךָ כְּבְרָאשׁוֹנָה",
 שִׁיבַת הַסְּנֵהֲדָרִין
 לְלִשְׁכַּת הַגְּזִיט
 בְּבֵית-הַמִּקְדָּשׁ הַשְּׁלִישִׁי,
 עַל-דֶּרֶךְ-זֶה
 בְּהַמְשָׁךְ הַפָּרָשָׁה
 (בְּשַׁעוֹר דְּעֶרֶב שַׁבָּת)
 – "לְהַבִּיאֶךָ אֶל הַמָּקוֹם

that I have prepared," אשר הכינותי,"
 "My place is already clear parallel [to the Beis Hamikdosh], כְּבָר מְקוּמִי נָכַר כְּנֶגְדּוֹ,
 and this is one of the pesukim וְזֶה א' מִן הַמְקַדְּאוֹת
 which teach us שְׁמוֹדֵיעִים
 that the Beis Hamikdosh of Above שְׁבִיטת-הַמְקַדָּשׁ שֶׁל מַעְלָה
 is precisely parallel to מְבִינֵן כְּנֶגֶד
 the Beis Hamikdosh below⁶⁵." בֵּית-הַמְקַדָּשׁ שֶׁל מִטָּה,"

[from here we see that the end of Parshas Yisro (just before the Parsha of Mishpotim begins) is connected to the Beis Hamikdosh, i.e. the Geula.]

(2) And from the Parsha of Mishpatim (ב) וּמִפְרָשֵׁת מִשְׁפָּטִים
 we come to the Parsha of Teruma בָּאִים לְפָרֶשֶׁת תְּרוּמָה
 (to the extent that we begin reading it וְעַד שֶׁמִּתְחִילִין לְקְרֹאתָהּ
 during Minchah בְּמִנְחָה
 of the Shabbos Parshas Mishpatim), שַׁבַּת פְּרִשֶׁת מִשְׁפָּטִים),
 in which [Hashem] said the command שָׁבֵה נְאֻמֵּי הַצְּוִי
 "and they shall make for me a Sanctuary (mikdosh) וְעָשׂוּ לִי מִקְדָּשׁ
 and I will dwell among them⁶⁶," וְשָׁכַנְתִּי בְּתוֹכְכֶם",
 which refers to the building of the Mishkon, שְׁקָאֵי עַל עֲשִׂיַת הַמִּשְׁכָּן,
 the First and Second Botei Mikdosh, בֵּית רִאשׁוֹן וּבֵית שֵׁנִי,
 and also (and mainly) the Third Beis Hamikdosh⁶⁷, וגַּם (וּבְעֶקֶר) בֵּית-הַמְקַדָּשׁ הַשְּׁלִישִׁי,
 "The Sanctuary which You, O' Hashem, have מִקְדָּשׁ אֲדָנֶי-כֹּהֲנָנוּ יְדִידֶךָ".
 established with Your Hands⁶⁸."

And between them (Yisro & Teruma)there is וּבֵינֵיהֶם בָּאָה
 the Parsha of Mishpatim פְּרִשֶׁת מִשְׁפָּטִים
 – in order to emphasize – כְּדֵי לְהַדְגִּישׁ
 that the matters of the Geula שְׁעֵנִינִי הַגְּאֻלָּה
 (the Third Beis Hamikdosh, בֵּית-הַמְקַדָּשׁ הַשְּׁלִישִׁי,
 the mizbe'ach and the Sanhedrin) הַמִּזְבֵּחַ וְהַסְּנֶהֶדְרִין)
 in these Parshas שְׁבַפְרָשִׁיּוֹת אֱלֹהֵי
 (Yisro and Terumah) (יִתְרוֹ וְתְרוּמָה)
 are in a manner הֵם בְּאִפְסָן
 of "Mishpatim (intellectually understood laws)," ד' מִשְׁפָּטִים",
 which are obligated even from the perspective שְׁמוֹחֲבִיבִים גַּם מִצַּד
 of human intellect, שְׁכָל הָאָדָם,
 meaning, הֵינֵנו,
 that they have been drawn forth and have permeated שְׁכַבְרֵן נִמְשְׁכָן וְחֻדְרוֹ
 the realm of the world, בְּגִדְרֵי הָעוֹלָם,
 that the world from its own initiative שֶׁהָעוֹלָם מִצַּד עֲצָמוֹ
 announces מְכַרִּיז
 that the time of the Geula has arrived. שֶׁהֵגִיעַ זְמַן הַגְּאֻלָּה.

סעיף ח' פה

Furthermore and mainly ועוד ועקר
 – also in the Parsha of Mishpatim itself – שגם בפרשת משפטים עצמה
 we can see the connection קורמו הקשר והשיבות
 to the end of the time of golus לסיים זמן הגלות
 and the beginning of the Geula והתחלת הגאולה
 – based on “the explanations” – על-פי המבאר בפירושה
 (of the Parsha of Mishpatim) (של פרשת משפטים)
 in the Oral Torah⁶⁹ : בתורה שבעל-פה:

The laws which are discussed פְּרָטֵי הַדִּינִים
 in the Parsha of Mishpatim שֶׁבְּפֶרֶשַׁת מִשְׁפָּטִים
 regarding matters between man and his friend בְּהֶעֱנִינִים שֶׁבֵּין אָדָם לְחֵבְרוֹ
 are explained נִתְבָּאֵרוּ
 in the Oral Torah בַּתּוֹרָה שֶׁבְּעַל-פֶּה
 in the order of Nezikin, בְּסֹדֵר נְזִיקִין,
 which “the entire Nezikin שֶׁ”כֻּלָּה נְזִיקִין
 [in essence] is one tractate ⁷⁰,” חֵדָּא מִסְכָּתָא הִיא,
 “he [then] divided the first tractate וְ”חֵלַק הַמְּסָכָת הָרֵאשׁוֹנָה
 into three parts, לְשֵׁלֶשֶׁה חֵלְקִים,
 beginning with Bava Kama והתחיל בבבא קמא
 which discusses damages וְעִנְיָנָה לְדַבֵּר עַל נְזִיקִין
 e.g. an ox, a pit, fire, and one who wounds [his friend], כְּגוֹן שׁוֹר וּבוֹר וְהַבְּעֵר וְדִין הַחֹבֵל,
 for a judge may not proceed to anything ואִין הַשׁוֹפֵט רִשְׁאֵי לְהִקְדִּים דְּבַר
 before removing קִדְּם שְׁיָסִיר
 things that may cause damage הַהִזְק מִבְּנֵי אָדָם
 and for this reason וּמִפְּנֵי זֶה
 he preceded these laws הַקְּדִים אוֹתָהּ בְּרֵאשׁוֹנָה
 before all other laws; עַל שְׂאֵר הַדִּינִין,
 afterwards Bava Matziah וְאַחַר-כֵּן בְּבֵא מוֹצִיעָא
 which discusses וְעִנְיָנָה לְדַבֵּר עַל
 claims, guardianship, rentals, הַטְּעָנוֹת וְהַפְּקָדוֹנוֹת וְשִׁכְרוֹת
 and the laws of borrowers and hired-workers... וְדִין הַשׁוֹאֵל וְהַשִּׁכֵּר . .
 just as the order of the pesukim כְּמוֹ שֶׁעָשָׂה הַכְּתוּב
 (in the Parsha of Mishpatim) (בְּפֶרֶשַׁת מִשְׁפָּטִים)
 that after the laws of an ox, a pit, fire, שְׂאֵחַר דִּינֵי שׁוֹר וּבוֹר וְהַבְּעֵר,
 'and when people will quarrel,' כִּי יִנְצוּ אֲנָשִׁים,
 He speaks about the four guardians; דְּבַר עַל אַרְבַּעַה שׁוֹמְרִים,
 afterwards Bava Basra, וְאַחַר-כֵּן בְּבֵא בַּתְּרָא,
 which discusses the division of land וְעִנְיָנָה לְדַבֵּר בְּחֵלְקַת הַקְּרָקָעוֹת
 and the laws regarding shared dwellings... וְהַדִּינִין בְּעִנְיַן הַדִּירוֹת הַמְּשֻׁתָּפוֹת . .
 and he placed this section last וְסֹדֵר הַחֵלֶק הַזֶּה בְּאַחֲרוֹנָה
 since it is all laws that have been given over from בְּשִׁבִיל שֶׁכָּלוּ קַבְּלָה
 generation to generation

as well as intellectual concepts
that are not elaborated upon in the Torah⁷¹.”

ודברי סברות
ולא התבאר מן התורה.”

And [this is also] emphasized in the words of the Zohar⁷²
– “Three courts of justice they (the sages) established
in the order of the Mishnah,
the first one
regarding the four categories of damages the ox etc.,
the second regarding a Talis that is found,
the third regarding partners
and the 'raza' (secret) of the lost object...
they chose the order of the posuk
as it is written⁷³ "regarding all acts of negligence...
regarding an ox, a donkey, a sheep"
this refers to Bava Kama,
for it discusses these things,
"regarding clothing" refers to Bava Metzia,
"regarding all lost objects"
refers to the third 'Bava' [Bava Basra]⁷⁴,”
meaning,
that the three sections of Nezikin
are alluded to in the posuk
“regarding all acts of negligence...”
which is in the Parsha of Mishpatim.

ומדגש בדברי הזהר
– “תלת בבי דיני תקינו (רפנו)
בסדרי מתניתא,
הדא קדמיתא
בארבע אבות נזיקין השור וכו',
תניינא טלית דאשתכח,
תליתאה שתפין
ורזא דאבידה . .
ארח דקרא נקטו
דכתוב על כל דבר פשע . .
על שור על חמור על שה
דא בבא קמא,
דהכי הוא באנון מליו,
על שלמה דא בבא מציעא,
על כל אבידה
דא בבא תליתאי,”
היינו,
שג' הבבות דנזיקין
מרמזים בפסוק
“על כל דבר פשע וגו'”
שבפרשת משפטים.

And the explanation of this⁷⁵:

ובאור הענין:

“Nezikin (Damages)”
– alludes to the general time of golus
(which is divided into three,
corresponding to the three general exiles⁷⁶),
when there are in the world
undesirable matters (“Nezikin”) ,
beginning with “the four basic damagers”
during “Bava Kama (the first stage)” of golus,
and likewise
matters of disagreement and quarrels
 (“this one says 'I found it'
and this one says 'I found it'...
they shall divide it”)
[this is] during the “Bava Metziah (Middle stage)” of golus,
until the “Bava Basra (the last stage)”
(the end and culmination) of the golus

“נזיקין”
– רומז על בללות זמן הגלות
(ונחלק לשלש בבות,
כנגד שלש גלויות הכלליות),
כשישנם בעולם
עניינים בלתי-רצויים (“נזיקין”),
החל מ”ארבעה אבות נזיקין”
ב”בבא קמא” דהגלות,
ועל-דרך-זה
עניני מריבה ומוחלקת
 (“זה אומר אני מצאתיה
וזה אומר אני מצאתיה . .
החלוקו”)
ב”בבא מציעא” דהגלות,
ועד לבבא בתרא
(סיום וגמר) דהגלות

– which starts off with “the partners that want to make a division in the courtyard,” that from their good-will, without being force to do so ([they are doing this] because they want to [inferring to the fact] that if they do not want to they are not obligated⁷⁷), they discuss between themselves [how to] eliminate the damage of one of them seeing what the other one is doing [in privacy];

– שהתחלתה בהשתפין שרצו לעשות מוחצה בחצר, שמרצון הטוב, ללא הכרח (“טעמא דרצו הא לא רצו אין מהייבין”), מתדברים ביניהם על-דבר מניעת הזק ראיה איש מרעהו;

and its [Bava Basra's] conclusion is with [the statement] “one who desires to become wise should study the monetary laws... in the Torah,⁷⁸ the strengthening of the Wisdom of the Torah (“Sinai⁷⁹) in a manner that it permeates also the realm of the world (“monetary laws,” “[intellectually understood] laws”), which through this the possibility {for undesirable things} is nullified and negated of undesirable matters (“Nezikin”)

וסיומה בהרוצה שיהכים יעסק בדיני ממונות... בתורה, התגברות חכמת התורה (“סיני”) באופן שחודרת גם בגדרי העולם (“דיני ממונות,” “משפטים”), שעל-ידי-זה בטלה ונשללת האפשרות לעניינים בלתי-רצויים (“נזיקין”)

[this is referring to] – the end and culmination of the golus, which then begins the True and Complete Geula (the third and tri-fold Geula which transforms the three exiles, and likewise the third and tri-fold Beis Hamikdosh which includes the Mishkon, first and second Beis Hamikdosh, and transforms their destruction into building and magnificence).

– בסיום וגמר הגלות, שאז מתחלה הגאולה האמתית והשלימה (גאולה השלישית והמשלשת שמהפכת שלש הגלויות, ועל-דרך-זה בית-המקדש השלישי והמשלש שכולל המשכן, בית ראשון ובית שני, ומהפך הרבנם לבנו ומשכלל).

And to add, that in the tractate of Bava Basra (the end and culmination of the golus) there is allusion also to the true and complete Geula⁸⁰ through Moshiach⁸¹ – in the known Talmudic passage (sugya)⁸² in which it is explained

ולהוסיף, שבמסקת בבא בתרא (סיום וגמר הגלות) מרמזת גם הגאולה האמתית והשלימה על-ידי משיח צדקנו – בהסוגיא הידועה שבה נתבאר

many מְהֵי עוֹדִים דְּלַעֲתִיד לְבוֹא,
of the prophecies of the Geula, וְמֵהֶם:
and among them: “In the Future Hashem will make
a feast for the Righteous “עֲתִיד הַקֶּבֶה” לַעֲשׂוֹת
from the flesh of the Leviathon,” סְעוּדָה לְצַדִּיקִים
“In the Future Hashem will make מִבְּשָׂרוֹ שֶׁל לַוְיָתָן,
a Sukkah (a tent) for the Righteous “עֲתִיד הַקֶּבֶה” לַעֲשׂוֹת
from the skin of the Levioson,” סֹכֶה לְצַדִּיקִים
“and I will make their gates of Kodkod⁸³” מְעוּרֵוֹ שֶׁל לַוְיָתָן,
(in the stones of the walls of Yerusholayim)... “וְשִׁמְתִי בְּדָכָד שְׁמִשׁוֹתֶיךָ
one [sage] said [Kodkod means] [the] onyx [stone] .. (בְּבָבְלִיָּה שֶׁל חוֹמוֹת יְרוּשָׁלַיִם) ...
and another one said jasper [stone], חַד אָמַר שֶׁהֵם
upon which Hashem said to them וְחַד אָמַר יִשְׁפָּה,
‘it shall be this as well as that’ [both types of precious אָמַר לֵהוּ לְהוֹ הַקֶּבֶה”
stones],” לְהוֹי בְּדִין וּבְדִין,
“in the Future Hashem “עֲתִיד הַקֶּבֶה”
will raise up Yerusholayim לְהַגְבִּיחַ אֶת יְרוּשָׁלַיִם
three Parsos⁸³ {above}, ג’ פָּרְסָאוֹת לְמַעְלָה,
as the posuk says⁸⁴ שְׁנֵאמֹר
‘and it will be raised and settle in its place’... .. וְרָאִמָּה וְיִשְׁבָּה תַחְתֶּיהָ...
and you might think וְשִׁמְא תֵאמֹר
that it will be troubling to ascend up to it, יֵשׁ צַעַר לְעֹלֹת,
therefore the posuk says תִּלְמוּד-לוֹמַר
‘who⁸⁵ are these that fly like a cloud מִי אֵלֶּה בְּעֵב תַּעֲנִיפֶנָּה
and like doves to their nests,’” וְכַיּוֹנִים אֶל אֲרָבוֹתֵיהֶם,”
as well as the Talmudic passage⁸⁶ וְכֵן הִסְגִּיא אֹדוֹת
regarding the division of the Land of Israel⁸⁷ חֶלְקֵת אֶרֶץ יִשְׂרָאֵל
in the Time to Come.⁸⁸ לַעֲתִיד לְבוֹא.

[so we see that Bava Basra is connected in many ways to
the Geula.]

סעיף ט' פה

The above spoken על-פי הָאָמֹר לְעִיל
intensifies מִתַּחֲזָקֵת יוֹתֵר
the wonder, הַפְּלִיאָה וְהַתְּמִיּהָ,
together with the great distress בַּיַּחַד עִם גְּדֹל הַצַּעַר וְהַהֲבֵהֳלָה
(and so much so (וְעַד)
that due to the greatness of the distress שְׂמֵצָד גְּדֹל הַצַּעַר
it is inappropriate to speak too much about it אֵין לְהֵאָרִיךְ בָּזֶה
on Shabbos) בְּיוֹם הַשַּׁבָּת)
– how is it possible that the Jewish People – הֵי יִתְכּוֹן שְׁבִנֵי יִשְׂרָאֵל
still find themselves in golus?!... נִמְצְאוּ עַדְיוֹן בְּגִלוּת?!...!

Until when?!... עד מתי?!...!

How is it possible
that after all the signs
indicating
the coming of the true and complete Geula
literally immediately,
including the event
on this Erev Shabbos
in which even **the nations of the world**
are announcing that we have reached the era
of "and they will beat their swords into plowshares"
– we find ourselves
on this holy Shabbos day
in the Diaspora,
instead of finding ourselves
– together with all The Jewish People
from the entire world
– in our Holy Land,
in the holy city of Yerusholayim
and in the Beis Hamikdosh,
sitting at "the laden table
prepared to be eaten from"⁸⁹,
upon which lays
the Levio'son, the wild ox and the guarded wine!

הֵיטֵב
שְׁלֹא חָרִי כָּל הַסְּמִינִים
עַל בֵּא
הַגְּאֻלָּה הָאֲמִתִּית וְהַשְּׁלִימָה
תִּכְרַךְ וּמִיָּד מִמּוֹשׁ,
עַד לְהִמְאוּרַע
דְּעֶרֶב שַׁבַּת זֶה
שְׂאֵמְלוּ אַמּוֹת הָעוֹלָם
מְכַרְזִים שֶׁהֵגִיעַ הַזְּמַן
דְּ"וְכַתְּתוּ חַרְבוֹתָם לְאֵתִים"
– נִמְצְאִים אֲנִי
בְּיוֹם הַשַּׁבָּת-קֹדֶשׁ זֶה
בְּחוּץ לְאֶרֶץ,
בְּמָקוֹם לְהִמְצָא,
יְחַד עִם כָּל בְּנֵי יִשְׂרָאֵל
מִכָּל קְצוֵי תֵבֵל,
בְּאֶרְצֵנוּ הַקְּדוּשָׁה,
בִּירוּשָׁלַיִם עִיר הַקֹּדֶשׁ
וּבְבֵית הַמִּקְדָּשׁ,
מְסֻבִּים לְ"שִׁלְחֹן הָעֵרוּךְ
וּמוֹכֵן לְאֹכַל לִפְנֵי הָאָדָם",
שֶׁעָלְיוּ עֲרוּכִים
הַלְוִיָּתָן וְשׁוֹר הַבָּר וְיֵין הַמְּשֻׁמֵּר!

Furthermore and more importantly
– that we have not yet received
the notification, command and empowerment
that "they shall make for Me a Mikdosh
and I will dwell among them"
(as we read in the Torah during Mincha)
with regard to the building of the Third Beis
Hamikdosh!

וְעוֹד וְעוֹד
– שֶׁעַדִּין לֹא נִתְקַבְּלָה
הַהוֹדָעָה וְהַצְּוִי וְהַתִּנְיָת-כַּחַ
דְּ"וַעֲשׂוּ לִי מִקְדָּשׁ
וְשָׁכַנְתִּי בְתוֹכָם"
(כְּפִי שְׁקוּרָאִים בַּתּוֹרָה בְּמִנְחָה)
בְּנוֹגַע לְבִנְיַן בֵּית הַמִּקְדָּשׁ הַשְּׁלִישִׁי!

סעיף י' ע"פ

And from this we understand
the great necessity
to add with advanced vigor and greater strength
in the manners
that hasten
and bring in *actualty*
the Geula immediately.

וּמִזֶּה מוֹבֵן
גְּדֹל הַצְּרִיךְ וְהַהֲכָרָת
לְהוֹסִיף בְּיָתֵר שְׂאֵת וּבְיָתֵר עֵז
בְּהַעֲנִינִים
שֶׁמְקַרְבִּים וּמְזַרְזִים
וּמְבִיאִים בְּפִעֵל מִמּוֹשׁ
אֶת הַגְּאֻלָּה תִּכְרַךְ וּמִיָּד מִמּוֹשׁ.

And first and foremost – in the matter which is emphasized in the Parsha of Mishpatim:

“Mishpatim” – details of the laws between man and his friend in a peaceful manner⁹⁰ (and obviously not doing the opposite, [thereby] nullifying the reason for the last golus⁹¹), as the words of our sages⁹² regarding the virtue of justice which “with it **Yerusholayim is built**, as the posuk says⁹³ ‘Tzion is redeemed with justice,’ and likewise Tzedakah (“and its captives with Tzedokah⁹³) and acts of kindness⁹⁴, as it states in our Parsha⁹⁵ “if you will lend money to My Nation, to the poor man⁹⁶,” “great are acts of kindness [loans] even greater than Tzedokah⁹⁷,” and as explained also in the Talmudic passage in Bava Basra⁹⁸ (“the elucidation” of the Parsha of Mishpatim in the Oral Torah), the details of the Commandment of Tzedokah, and among the main details “great⁹⁹ is Tzedokah since it hastens the Geula, as the posuk says¹⁰⁰ “so says Hashem guard justice and do Tzedokah for My salvation is near and my Tzedokah will soon be revealed¹⁰¹.”

[Beginning with the timely matter – as is the custom every year that Motzei Shabbos of the Parsha ‘if you will lend money...’ [Mishpatim] there is a Melaveh Malka Dinner to benefit a free loan fund. And since

ולכל לראש

– בהענין המדגש

בפרשת משפטים:

“משפטים”

– פרטי הדינים בין אדם לחברו

מתוך שלום

(ופשיטא שלילת הפכו,

בטול סבת הגלות האחרון),

שעל-ידי-זה באה הגאולה,

כמו-אמר-חז"ל במעלת המשפט

ש"בו ציון נבנית,

שנאמר ציון במשפט תפדה",

וכן צדקה

("ושביה בצדקה")

וגמילות חסדים,

כמפרש בפרשתינו

"אם כסף תלוה את עמי את העני",

"גדולה גמילות חסדים

יותר מן הצדקה",

וכמבאר גם בהסוגיא

בבבא בתרא

("פירושה")

של פרשת משפטים

בתורה שבעל-פה)

פרטי הענינים דמצות צדקה,

ומהעקר,

"גדולה צדקה שמקרבת את הגאולה,

שנאמר

כה אמר ה' שמרו משפט

ועשו צדקה

כי קרובה ישועתי לבוא

וצדקתי להגלות".

[ומתחיל

בהענין שהזמן גרמא

– בנהוג בכל שנה

שבמוצאי שבת קדש

לסדר אם כסף תלוה גו',

נערכת מלוה מלכה

לטובת קרן גמילות חסדים.

וכיון

“public needs are discussed on Shabbos¹⁰²,”
 it is befitting
 that the administrator of the free loan fund
 should ascend¹⁰³ and announce regarding
 the Malaveh Malka,
 and certainly it will proceed in a most beautiful
 manner,
 and [in a manner of] “a vast nation glorifies the king¹⁰⁴,”
 and [everyone] will donate from the goodness of their hearts
 to the free loan fund,
 and furthermore and mainly,
 that the resolution to do so
 will immediately bring the reward¹⁰⁵,
 it will bring the Geula, literally immediately,
 which then the Melaveh Malka, “
 the meal of Dovid Malka Moshicha¹⁰⁶,”
 will be together with the Leader of our Generation
 our righteous Moshiach at our head,
 in our Holy Land,
 in the holy city of Yerusholayim
 and in the Third Beis Hamikdosh].

And as the wording
 of the beginning of tractate Bava Basra:
 “the partners that desire”
 – that the conduct and relationship
 between one another
 is in a manner of two partners
 in which each one wants the good
 of the other partner
 (most certainly so and a kal v'chomer [fortior]
 from the resolution and announcement
 of the leaders of the **nations of the world**
 regarding unity among them
 and mutual partnership),
 and through this
 “they build the wall... of Gozis (hewn stones)”
 – [about which] it can be said
 that this alludes
 to the building of the Beis Hamikdosh,
 as the continuation of the Talmudic passage¹⁰⁷
 “Gozis' smoothly fashioned stones,
 as it is written¹⁰⁸
 'all of these [were] precious stones

שְׁמַמְקַחִין עַל צְרָכֵי צְבוּר בַּשַּׁבָּת”,
 כְּדַאי וְנִבּוֹן
 שְׁמַנְהֵל הַגְּמוּ”ח
 יַעֲלֶה וְיַכְרִיז עַל
 הַמְּלוּוֹה מְלָכָה,
 וְבוֹדְאֵי תַעֲרָף בְּרַב פְּאָר וְהַדָּר,
 ו”בְּרַב עִם הַדָּרֶת מְלָךְ”,
 וַיִּתְּנוּ כַּפֵּי נְדָבָת לְבָם הַטְּהוֹר
 לְהַקְרִין גְּמוּ”ח,
 וְעוֹד וְהוּא הַעֲקָר,
 שְׁהַהֲחִלְטָה עַל זֶה
 תְּבִיא תַכְף אֶת הַשְּׂכָר,
 תְּבִיא הַגְּאֻלָּה, תַּכְף וּמִיד מִמוּשׁ,
 שְׂאֵז תַעֲרָף הַמְּלוּוֹה מְלָכָה,
 “סְעֻדָתָא דְדוֹד מְלָכָא מִשִּׁיחָא”,
 בְּהַשְׁתַּתְּפוּתוֹ שֶׁל נָשִׂיא דוֹרְנו
 מְשִׁיחַ צְדֻקְנוּ בְּרֵאשֵׁינוּ,
 בְּאַרְצֵנוּ הַקְּדוּשָׁה,
 בִּירוּשָׁלַיִם עִיר הַקֹּדֶשׁ
 וּבְבֵית הַמִּקְדָּשׁ הַשְּׁלִישִׁי].

וּבְלִשׁוֹן
 הַתְּחִלַּת מִסְכַּת בְּבֵא בְתָרָא:
 “הַשְּׂתֵמִין שְׂרָצוּ”
 – שֶׁהַהֲנֵהְגָה וְהִיחַס
 שְׁבִין אָדָם לְחֻבְרוּ
 הִיא בְּאִפְן שֶׁל ב' שְׂתֵמִין
 שֶׁכֵּל אֶחָד רוֹצֵה בְטוֹכְתוֹ
 שֶׁל הַשְּׂתֵף הַשֵּׁנִי
 (בְּמִכְל-שְׁכֵן וְקַל-וְחֶמֶד)
 מֵהַחֲלֻטָּה וְהַכְרָזָה
 מְנַהִיגֵי אֲמוֹת הָעוֹלָם
 עַל-דִּבְרֵי הָאֲחָדוּת
 וְהַשְּׂתֵמִיּוֹת הַהִדְדִּית בִּינֵיהֶם),
 וְעַל-יְדֵי-זֶה
 “בּוֹנִין אֶת הַכֶּתֶל . . גְּזִית”
 – דִּישׁ לֹאמַר,
 שְׂרוּמֵז עַל
 בְּנֵי בֵית-הַמִּקְדָּשׁ,
 כְּהַמְיֻשֶׁף הַסּוּגִיָּא
 “גְּזִית אֲבָנֵי דְמִשְׁפָּיָא,
 דְּכָתִיב
 כָּל אֱלֹהֵי אֲבָנִים יְקָרוֹת

the standard Gozis (hewn stone) size”
 and in continuation to this
 [the Gemoro] speaks about
 the virtue of the second Beis Hamikdosh “
 [greater than the first] both in structure
 as well as [in the amount of] years [it stood]...,”
 “as it is written¹⁰⁹
 'the Honor of this last House will be greater
 than the first one”
 – which this posuk refers also (and mainly)
 to the Third Beis Hamikdosh,
 as explained in the Zohar¹¹⁰.

במדדות גזית,
 ובהמשך לזה
 מדבר אודות
 מעלת בית המקדש השני
 “בבנין . .
 בשנים”
 “דכתוב

גדול יהיה כבוד הבית הזה האחרון
 מן הראשון”
 – שפסוק זה קאי גם (ובעיקר)
 על בית המקדש השלישי,
 כמבאר בזהר.

And in continuation to this
 – also the instruction
 from the beginning of the Parsha of Terumah (which we
 read during the Mincha of [this] Shabbos):
 “and they shall make a Mikdosh for Me
 and I will dwell among them,”
 beginning with the individual Mikdosh
 within each and every Jew
 (“it does not say 'In it' rather 'in them,'
 within each and every one¹¹¹”),
 within one’s heart,
 and in one’s house and in one’s room,
 that it becomes a house of
 Torah, Prayer, and Acts of Kindness,
 including and especially
 through taking part
 in the building and broadening of Shuls
 and study-halls
 in a manner of
 “and they shall take a donation for Me...
 gold, silver and copper¹¹²”
 (all the 13 (15)¹¹³ items enumerated in the posuk),
 which through this
 we hasten and bring about
 immediately the building of the Third Beis Hamikdosh
 in its most literal sense.

ובהמשך לזה
 – גם ההוראה

מהתחלת פרשת תרומה
 (שקורין במנחת שבת):

“ועשו לי מקדש
 ושכנתי בתוכם”

החל מהמקדש הפרטי
 שבכל-אחד-ואחד מישראל
 (“בתוכו לא נאמר אלא בתוכם,
 בתוך כל אחד ואחד”),

בלבו פנימה,
 ובביתו ובחדרו,

שנעשה בית
 תורה תפלה וגמ”ח,

כולל ובמיוחד
 ההשתתפות

בבנין והרחבת בתי-קנסיות
 ובתי-מדרשות

באופן
 ד”ויקחו לי תרומה גו’
 זהב וכסף ונחשת”

(כל י”ג (ט”ו) דברים המנויים בכתוב),
 שעל-ידי זה

ממהרים ומזרזים ופועלים
 תכף ובנין בית המקדש השלישי

כפשוטו ממש.

סעיף י”א

And there is a special empowerment for all the above
 – in these days:

ונתנית-כח מיחדת בכל הנ”ל
 – בימים אלה:

In addition to the unique advantage
of the month of Shvat,
the 11th month¹⁴,
we are now coming
from the 25th [KoH] of the month¹⁵,
which alludes to
"KoH [so] shall they bless the Jewish people"¹⁶
– the Priestly Blessing,
"to¹⁷ bless His Nation the Jewish People **with love**"
specifically¹⁸,
and likewise
regarding the Priestly Blessing
which each and every Jew blesses
("and you [every single Jew] shall be for Me a Kingdom
of Kohanim¹⁹")
at the beginning of every day [in the morning brochos]
(following the blessing of the Torah)
which must be said
with a feeling of 'love of our fellow Jew,'
as emphasized also in the fact
that in continuation to this
(and even before the [Morning] Prayer)
each and every Jew says
"I hereby accept upon myself
the positive commandment
to love your fellow as yourself²⁰"
(as the Alter Rebbe writes in the prayer book²¹
that is suited for every person²²).
Furthermore and mainly
– that the Priestly Blessing
includes all the blessings
in the most complete way
(it has the virtue of a blessing
as well as the virtue of a prayer²³)
and especially the most essential blessing
– the blessing of the True and Complete Geula *literally*
immediately.

נוסף על המעלה המיוחדת

של חדש שבט,

חדש האחד עשר,

באים זה-עתה

מיום כ"ה בחדש,

שספנו

"כֹּה תְּבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל"

– בְּרַכַּת כֹּהֲנִים,

"לְבַרְךָ אֶת עַמּוֹ יִשְׂרָאֵל בְּאַהֲבָה"

דְּיוקָא,

ועל-דרך-זה

בנוגע לברכת כהנים

שמוברך כל-אחד-ואחד מישראל

("ואתם תהיו לי ממלכת כהנים")

בהתחלת כל יום

(לאחרי ברכת התורה)

שצריכה להאמר

מתוך רגש של אהבת ישראל,

וכמו־גם גם בך

שבהמישהו לזה

(ועוד קודם התפלה)

אומר כל-אחד-ואחד מישראל

"הריני מקבל עלי

מצוות עשה

של ואהבת לרעהו כמוך"

(כמו-שכתב רבינו הזקן בסדור

השנה לכל נפש).

ועוד ועקר

– שבברכת כהנים

כוללת כל הברכות

בתכלית השלימות

(הן המעלה דברכה

והן המעלה דתפלה),

ובפרט הברכה הכי עקרית

– ברכת הגאולה האמתית והשלימה

תך ומיד ממש.

And following this,

the 26th day of the month (Erev Shabbos)

– the gimatria (numerical value) of the Name Have'yeh

(as mentioned in se'if gimmel),

וְלֹא-רָרִי-הָ

יום כ"ו בחדש (ערב שבת)

– הגימטריא דשם הוי'

(כנ"ל סעיף-ג),

which is connected to the fulfillment of the Mitzvah “So shall you bless the Jewish People,” through the Kohanim in the Beis Hamikdosh **with the Tetragrammaton** (as opposed to in the time of golus¹²⁴), and the preparation for this is through the service of The Jewish People (“A Kingdom of Kohanim”) in a manner of “I place **Hava'yeh** before me **always**¹²⁵” even during the time of golus, which through this we hasten and bring about the revelation of the Name Hava'yeh in the entire world (after and through its revelation in the Priestly Blessing in the Beis Hamikdosh), “just as I am written so am I called [My Name is pronounced]¹²⁶.”

And following this the 27th [**zach**] of the month (the holy day of Shabbos) – “**zach** [pure] olive oil... to raise up a continuous lamp¹²⁷” in “the pure gold Menorah... made of one piece [of gold]¹²⁸,” which alludes to the unity of the seven types of Jewish Souls¹²⁹ who are compared to the seven branches of the Menorah¹³⁰.

שְׁקִשׁוּר עִם קוּיִם מוֹצוֹת
 “כֹּה תְבָרְכוּ אֶת בְּנֵי יִשְׂרָאֵל”
 עַל-יְדֵי הַכֹּהֲנִים
 בְּבֵית הַמִּקְדָּשׁ
 בְּשֵׁם הַמְּפֹרָשׁ
 (מֵה-שְׂאִי־בֶן בְּזִמְנוֹ הַגְּלוּת),
 וְהִהְיֶה לְזֶה
 עַל-יְדֵי עֲבוֹדַתֶם
 שֶׁל בְּנֵי יִשְׂרָאֵל
 (“מִמְלֻכַת כֹּהֲנִים”)
 בְּאִפְנֵי דְ”שׁוּיִתִּי הוּא לְנִגְדֵי תַמִּיד”
 גַּם בְּזִמְנוֹ הַגְּלוּת,
 שְׁעַל-יְדֵי-זֶה
 מְמַהְרִים וּמְזַדְּזִים וּפּוֹעֲלִים
 גְּלוּי שֵׁם הוּי' בְּכָל הָעוֹלָם
 (לְאַחֲרֵי וְעַל-יְדֵי)
 הַתְּגַלּוּתוֹ בְּבִרְכַּת כֹּהֲנִים
 (שֶׁבְּבֵית הַמִּקְדָּשׁ),
 “כְּשֵׁם שְׂאֵנִי נִכְתָּב כִּרְ אֲנִי נִקְרָא”
 וּלְאַחֲרֵי-זֶה
 יוֹם ד' בְּחֹדֶשׁ
 (יוֹם הַשַּׁבָּת-קֹדֶשׁ)
 – “שְׁמֹן זַיִת ד' גו'
 לְהַעֲלוֹת נֵר תַּמִּיד”
 בְּ”מְנוֹרַת זָהָב טְהוֹר גו'
 מִקִּשָּׁה אַחַת”,
 שְׂרוּמֵזוֹ עַל
 אַחַדוֹתֶם שֶׁל שִׁבְעַת הַסּוּגִים
 דְּנִשְׁמוֹת-יִשְׂרָאֵל
 שְׁנִמְשְׁלוּ
 לְשִׁבְעַת קַנֵּי הַמְּנוֹרָה.

And following this the 28th (Chof-Ches) of the month (Sunday) – an additional “**koach**” (Power) – strength in all these matters.

And following this Erev Rosh Chodesh, which is the preparation for Rosh Chodesh – and the renewal of the moon

וּלְאַחֲרֵי-זֶה
 יוֹם כ"ח בְּחֹדֶשׁ
 (יוֹם רֵאשׁוֹן)
 – תּוֹסַפַּת “כֹּחַ”,
 תְּקוּף וְחִזְקָה בְּכָל עֲנִינִים אֱלוּ.

וּלְאַחֲרֵי-זֶה
 עֶרֶב רֵאשׁ-חֹדֶשׁ,
 שֶׁהוּא הִכְנָה לְרֵאשׁ-חֹדֶשׁ
 – שֶׁחֲדוּשׁ הַלְּבָנָה

(on Rosh Chodesh, בראש-חדש,
after its concealment לאחרי ההעלם וההסתר
on Erev Rosh Chodesh) בערב ראש-חדש)
alludes to the renewal of the Jewish People מורה על החדוש דבני ישראל
("Whom are destined to be renewed like it"¹³¹) ("שהם עתידים להתחדש כמוהה")
in the True and Complete Geula, בהגאולה האמתית והשלימה,
and especially ובפרט
since Rosh Chodesh שראש-חדש
occurs on the third day of the week when חל ביום השלישי
[the utterance of] "that it is good" was repeated¹³² שהכפל בו כי טוב,
[when Hashem created the world,] ומתחיל מהטוב הכי עקרי דהגאולה,
and beginning with the true 'good' of the geula, ובפרט טוב כפול,
and especially double good, שפכל קשור עם גאולה,
which 'double'¹³³ is connected to the geula¹³⁴, ובהדגשה יתירה
and with extra emphasis בראש חדש אדר,
regarding Rosh Chodesh Adar, דבריא מזליה",
"which has a healthy Mazel"¹³⁵, להיות
being that it is "החדש אשר נהפך גוי לשמחה",
"the month that was transformed... to joy"¹³⁶, השמחה דגאלת פורים,
the joy of the geula of Purim, ו"מסמך גאולה לגאולה",
and "one geula is next to the other geula," "פורים לפסח",
[i.e.] "Purim [is next] to Pesach"¹³⁷, "כימי צאתך מארץ מצרים"
[which Pesach is connected to the Geula because] "As
the days you left the land of Egypt
I will show you wonders [in the ultimate Geula]¹³⁸"
- "next to"
can also be in changing the order, גם בשנוי הסדר,
[meaning] that the True and Complete Geula שהגאולה האמתית והשלימה
comes before the Geula of Purim. באה לפני גאלת פורים.

סעיף י"ב

And to add, ולהוסיף,
that although "geula next to Geula" שאף ש"מסמך גאולה לגאולה"
refers to the Second Adar קאי על אדר שני
which is close to Nissan הסמוך לניסן
(and not the first Adar (מה-שאיזן-כן אדר ראשון
which was announced and blessed [today]), שאודותיו הכריזו בברכת החדש),
we may say, יש לומר,
that this [Geula next to Geula] is also referring to the Adar ששיקר גם לאדר
that is close to Shvat [i.e. the 1st Adar] הסמוך לשבט
- for¹³⁹ : כי -

From the wording of the Mishna¹⁴⁰, מלשון המשנה

“there is no difference between the first Adar
 and the second Adar
 besides for the reading of the Megillah
 and giving presents to the poor,”
 we can infer,
 that in other matters
 (and in our case, its relation to The Geula)
 they are the same,
 and furthermore,
 since it is called "Adar"
 (and more so)
 the **first** Adar”
 it makes sense to say that it is “first”
 also in virtue and importance,
 as emphasized regarding the 7th of Adar
 – which is connected to
 the nullification of the decree of Haman,
 that “the lot fell out on the month of Adar...
 and he did not know...
 (that) on the 7th of Adar
 (Moshe was born⁴⁴)”
 – which is mainly [celebrated] in the First Adar⁴²,
 and likewise we find regarding many matters that [the
 mention of] “Adar” without specifying which one,
 refers to the First Adar⁴³.

“אין בין אדר הראשון
 לאדר השני
 אלא קריאת המגלה
 ומתנות לאביונים,”
 משמע,
 שבשאר הענינים
 (ובגדון-דידון, שיכותו להגאולה)
 שוים הם,
 ויתירה מזה,
 כיון שנקרא “אדר”
 (ויתירה מזה)
 ראשון,”
 מסתבר לומר שהוא “ראשון”
 גם במעלה וחשיבות,
 כמדגש בנוגע לשבעה באדר
 – שקשור עם
 בטול גזירת המן,
 ש“נפל פור בחדש אדר ..
 ולא היה יודע ..
 (שבשבעה באדר
 נולד” (משנה)
 – שעקר ענינו באדר ראשון,
 ועל-דרך-זה מצינו
 בכמה ענינים שאדר סתם
 קאי על אדר ראשון.

In addition to this:
 although
 on [this] Shabbos upon when we blessed [the month]
 they announced as per the instruction of the Torah
 (“A Jewish Custom is Torah⁴⁴”)
 that “Rosh Chodesh of *the first* Adar
 is on Tuesday,”
 But indeed,
 when Moshiach will come
 immediately,
 before Rosh Chodesh,
 when we will once again sanctify the months based on
 seeing [the moon⁴⁵],
 it is possible
 that the Sanhedrin
 might change this and decide
 that there will only be one Adar⁴⁶,

ונוסף לזה:
 אף
 שבשבת מברכים
 הכריזו על-פי תורה
 (“מנהג ישראל תורה היא”)
 ש“ראש חודש אדר ראשון
 ביום השלישי”
 הרי,
 כשיבוא משיח צדקנו
 תכף ומיד,
 לפני ראש חודש,
 שאז יחזרו לקדש החודשים
 על-פי הראיה,
 יתכן שיש מקום
 שסנהדרין
 ישנו ויקבעו שיהיה
 רק אדר אחד זה,

and it will be next to Nissan⁴⁷ וַיְהִי סְמוּךְ לְנִיסָן
(and one should elaborate upon this, וַיֵּשׁ לְהַאֲרִיךְ בְּכָל זֶה,
however this is not the place). וַאֲיוֹן-בְּאֵן-מִקְוֹמוֹ).

סעיף י"ג

And may it be the Will [of Hashem] וַיְהִי-רְצוֹן
and this is the main thing וְהוּא הָעִקָּר
- that the True and Complete Geula - שְׁהַגְאָלָה הַאֲמִתִּית וְהַשְּׁלִימָה
through Moshiach על-יְדֵי מוֹשִׁיחַ צְדָקָנוּ
comes in literal actuality, תְּבוּא בְּפִעֵל מְמוּשׁ
literally immediately, תִּכְף וּמִיָּד מְמוּשׁ,

And most certainly וּבְיָדָאֵי
that there is no need to wait שְׂאִין צָרָךְ לְהִמָּתִין
until the month of Nissan, עַד חֹדֶשׁ נִיסָן,
and even not until the month of Adar וְגַם לֹא עַד חֹדֶשׁ אָדָר
that is close to Nissan, הַסְמוּךְ לְנִיסָן,
and even not until the month of Adar וְגַם לֹא עַד חֹדֶשׁ אָדָר
that is close to Shevat, הַסְמוּךְ לְשֵׁבֶט,
since Moshiach כִּיּוֹן שְׂמִיּוּחַ צְדָקָנוּ
comes on Shabbos upon which we bless בָּא בְּשַׁבָּת מְבָרְכִים
the month of the Adar Aleph, חֹדֶשׁ אָדָר רִאשׁוֹן,
at the end of the month of Shevat, בְּסִימוֹ שֶׁל חֹדֶשׁ שֵׁבֶט,
the 27th of Shevat, ז' שֵׁבֶט,
and especially on Shabbos afternoon, וּבִפְרֹט בְּיוֹם הַשַּׁבָּת לְאַחַר הַצֹּת,
in the time of the Minchah prayer בְּזִמְן הַמִּנְחָה
and the third Shabbos meal, וּסְעוּדָה שְׁלִישִׁית,
which is connected to the third Geula שְׂקָשׁוּר עִם גְּאֻלָּה הַשְּׁלִישִׁית
and the Third Beis Hamikdash. וּבֵית הַמִּקְדָּשׁ הַשְּׁלִישִׁי.

And so may it be for us, in literal actuality, כִּן תְּהִיָּה לָנוּ בְּפִעֵל מְמוּשׁ,
literally immediately, וּתִכְף וּמִיָּד מְמוּשׁ,
with all the explanations of "MiYad ("immediately")" עַם כָּל הַפְּרוּשִׁים שֶׁבְּ"מִיָּד"
[also including the acronym]בּוֹלָל גַּם הָרִאשִׁי-תִּיבוֹת
of the generations in general דְּכִלְלוֹת הַדּוֹרוֹת
- Moshe, מֹשֶׁה
Yisroel (The Baal Shem Tov) יִשְׂרָאֵל (הַבַּעַל-שֵׁם-טוֹב)
and Dovid ([the ancestor of] King Moshiach)⁴⁸ דָּוִד (מֹלְכָא מוֹשִׁיחָא),
and all the explanations of "Mamash ("literally")," וְכָל הַפְּרוּשִׁים שֶׁבְּ"מִמָּשׁ",
and first and foremost Miyad Mamash וְלִכְּל לְרִאשׁ מִיָּד מְמוּשׁ
in the most literal sense, כְּפִשׁוּטוֹ,
Mamash Mamash Mamash. מְמוּשׁ מְמוּשׁ מְמוּשׁ.

Notes

- *) Also including the talks of the Wednesday night and Thursday afternoon of Parshas Mishpotim, the 25th of Shevat, as well as Sunday of Parshas Terumah, the 28th of Shevat.
- ***) Note that Rosh Chodesh Adar I, occurs on the 3rd (Gimmel) and 4th (Dalet) day of the week – [combined together makes the word] Gad (Mazal).
- 1) See Kesser Shem Tov, Supplements, Sect. 119 ff. ref. a.l.
 - 2) And as a result these countries attain fame and greatness – “as known that every nation and kingdom that the Jewish people are exiled to become exceedingly exalted... greater than all the [other] nations and continuously ascend in greatness during the time that the Jewish people are under [their rule]” (Toras Chaim Lech Lecha, 92a. And see Mechilta Beshalach 14:5).
 - 3) Which is related to the day of Shabbos, as the words of our sages (Avodah Zarah, end 3a) “one who toils on Erev Shabbos shall eat on Shabbos.” And see infra note 23.
 - 4) Pesachim, end 106a.
 - 5) As emphasized also in the [fact that] the “song of the day” [of Wed.] ends off with, “the short Lechu Neraninah” (“Hayom Yom,” 23rd of Kislev. E.p.).
 - 6) Gittin 10b. ref. a.l.
 - 7) Since all matters begin from them [first being found] in the Torah, as the words of our Sages (Zohar vol. 2, beg. 161b) “Hashem looks into the Torah and creates the world, people study Torah and make the world endure,” and especially the portion of the Torah that is related to this time in particular – the weekly Torah Portion.
 - 8) As the Teaching of the Alter Rebbe that we must “live with the times,” meaning, [we must] live with the content of the time [explained] in the Torah, in the weekly Torah Portion (“Hayom Yom,” the 2nd of Cheshvan. E.p.).
 - 9) Tanya, beg. ch. 37.
 - 10) Terminology of our Sages – in the Mishnah, end of the 1st ch. of Berachos.
 - 11) Yeshayah 2, 4. Michah 4, 3.
 - 12) Commentary of the Radak a.l.
 - 13) Yeshayah ibid, 2-3. Michah ibid, 1-2.
 - 14) Iyov 28, 5.
 - 15) And not only “bread” which is necessary for the existence of human kind, rather also pleasurable foods, like fruits of the tree – as emphasized in the continuation of the verse “and their spears into pruning hooks,” “tools used to prune vines and other trees” (Comm. of the Radak). And note from the relation to the “Rosh Hashanah for Trees” which we are now coming from – in which there is emphasis on the addition of (pleasurable things) “vine, fig, pomegranate... olive oil and [date] honey” to (the necessities of) “wheat and barley.”
 - 16) Shir Hashirim 2, 8 and in Shir Hashirim Rabbah a.l.

17) A common expression – based on Mishlei 21, 1. See also Likkutei Sichos vol. 13, pg. 285, note 1, and in [the note] on the margin. Ref. a.l.

18) Megillah 29a. And see at length – “Kuntres B’inyan Mikdash Me’eat Zeh...”

19) Holy Letter of the Baal Shem Tov – [appearing in] Kesser Shem Tov, at the beginning.

20) See Igros Kodesh of the Rebbe Rayatz, vol. 2, pg. 492 ff. ref. a.l.

21) As the ruling of the Rambam (Laws of Kings, 8:10) that “Moses gave over the Command of Hashem to prevail upon all of mankind to accept the Commandments that the descendants of Noach were commanded to do.”

22) Tzefanyah 3, 9. And see Rambam ibid, end ch. 11.

23) And their conference is continuing (with advanced vigor and greater strength) on this very Shabbos day.

24) Although the simple reason for this is because the set place where the representatives of the countries of the world meet was established to be in a place that is not the capital of a specific country, nevertheless the true reason of setting this place to be specifically in this city, is, because it is the capital city of “the Rabbis, the kings” (see Gittin, end 62a and more), [namely,] my revered father-in-law the Rebbe leader of our generation (see infra note 26).

25) See “Kuntres B’inyan Mikdash Me’eat Zeh Beis Rabeinu Shebibavel” [where the fact] that the leader of the generation is the Moshiach of the generation [is explained at great length].

And this has extra emphasis regarding my revered father-in-law the Rebbe leader of our generation – as alluded to in his 2 names: “Yosef” – named so for “[in the Future,] Hashem will once again [L’hosif – an idiom of Yosef] stretch forth His arm... and gather the dispersed Jewish people...” (Yeshayah 11, 11-12), and “Yitzchak” – named so [since Yitzchak’s birth brought about laughter (Yitzchak – an idiom of Tzchok, meaning ‘laughter’) which the ultimate perfection of laughter and joy will be in the Redemption] “then our mouths will be filled with laughter” (Tehillim 126, 2. And see Berachos 31a).

26) Note that the U.N., the organization for unity and peace among the nations, was established in the lower hemisphere close after the leader of our generation came to the lower hemisphere (beginning with the resolution that [the nations] accepted [to form the U.N.] in middle of the war, around the year 5702, and mainly at the end of the war, around the year 5705), and its place was set in the city of the leader of our generation, including the building of its official building (around the year 5711) – which this emphasizes the fact that the unity and peace among the nations is an outcome of the accomplishments of the leader of our generation in refining the world (through spreading Torah, Judaism, righteousness and justice throughout the world), and the more the world is refined through the leader of the generation, the organization for unity and peace among the nations becomes more and more established, including the ultimate perfection of refining the world with the fulfillment of the prophecy “and they will beat their swords into ploughshares” the essence of this organization.*

*) To the extent that this verse is the motto of this organization and is engraved on the wall of the building (and see infra note 55).

27) In addition to the fact that the sixth millennium in general, is similar to Erev Shabbos (see Ramban and Bachy'e on Bereishis 2, 3).

28) Tamid, at the end.

29) Toras Cohanim Bechukosai, 26:6. And see Likkutei Sichos vol. 7, pg. 188 ff.

30) Mechilta Yisro, 20:8. And see Likkutei Sichos vol. 16, pg. 231 ff.

31) Zohar vol. 3, beg. 257b. Pardes Shaar 1, ch. 9. Tanya, Shaar Hayichud Veba'emunah beg. ch. 4. E.p.

32) Yeshayah 40, 5.

33) Ibid 11, 9.

34) Although during the six days of creation, first all the other creations were created and afterwards Adam was created – since, regarding the first time there is a special reason for the creation of man to be after all the other creations (although humankind is the main purpose of the creation [and seemingly should have been created first]) – “in order that he will come in for a feast, without delay,” “that he will find that everything is ready and eat from whatever he desires” (Sanhedrin 38a and in Rashi's commentary), whereas regarding the renewal of the creation it can (and therefore must) be in the order of their importance, namely, that man precedes all the other creations.

35) And therefore Rosh Hashanah – [marking] “the beginning of Your

creation” of the entire creation – was set on the 1st of Tishrei, the day Adam was created (and not on the 25th of Elul upon which the world was created).

36) See the Talk of Shabbos Parhas Beshalach ch. 4 ff.

37) Rashi's Comm. on Acharei 18, 4.

38) Eiruvin, end 100b.

39) Va'eschanon 4, 6.

40) And on the contrary: “one who brings court cases of Jews before non-Jews desecrates the Name of Hashem and extols the name of idols... this acclaims honor to their idols” (Rashi's Comm. ibid).

41) Bereishis Rabbah at the beginning.

42) And based on this we can truly appreciate the words of the Rambam (in his 'Eight Chapters' (ch. 6)) that “things which are obvious to all humankind that they are bad... namely, that had they not been written [in the Torah] it would have [nevertheless] made sense for them to be prohibited... a moral person would have not want any of them” (and regarding these [bad] things one should not say “I would want it but what can I do since my Father in Heaven decreed upon me not to,” rather [one should say] “I don't want it”) – for seemingly, what does “not wanting” from the perspective of human logic have to do with the conduct of Jewish people in accordance with [the instructions] of the Torah [i.e. a Jews perspective is a Torah perspective so what does it make a difference if from human logic it is out of question] – only [the answer is], since human logic negating [bad] is only because the Wisdom of Hashem, Torah, declares so, and this is

the reason why these things are out of question from the perspective of human intellect [hence human intellect in this case is merely mirroring the wisdom of Hashem]. And this still needs further analysis.

43) Tanchuma Va'erah, 15. Shemos Rabbah 12:3. And more.

44) Rambam, Laws of Kings, beg. ch. 9.

45) This version ("and is not among their scholars") is the common version [of the words of the Rambam], and there are other versions which say "rather are among their scholars" (see Likkutei Sichos vol. 20, pg. 141. Ref. a.l.).

46) Ibid, end ch. 8.

47) Ibid, end ch. 12.

48) See Bereishis Rabbah 3:2. Ref. a.l. Likkutei Sichos vol. 1, end pg. 149 ff. [At the giving of the Torah (Sinai) the revealed aspects of the Torah (the laws) were not given in an open manner (we only heard the Ten Commandments and the rest (which were also given to Moshe then) were only alluded to in the Ten Commandments and were discussed only later on) whereas the deeper aspects of the Torah – Knowledge of G-dliness, was openly revealed (they all saw G-dliness).]

49) 24, 10-11.

50) Tikkunei Zohar, at the end of Tikkun 6. And see Likkutei Sichos, vol. 24, pg. 136, note 35. Ref. a.l.

51) Whereas the letters of the Holy Tongue, which are called "stones" that are made by Hashem (Torah Ohr on our Parshah, 77c ff.).

52) And even not the language of Yiddish ("Zchargin") which is the intermediary between the Holy Tongue and the languages of the nation of the world, similar to Aramaic (see Likkutei Sichos vol. 21, pg. 446 ff. ref. a.l.).

53) To [speak] the Holy Tongue (Comm. on the verse). And see Ohr Hatorah (book 7) on the end of our Parshah (at the end of the explanation of [the concept of] bricks): "and we may say that this is [the meaning] of what is written 'then I will transform the nations to have a clear tongue' that they will all be [on the level of] the Holy Tongue [complete Holiness] and they will not need the level of 'bricks'[refining of negativity]... in the Time to Come everything will be [on the level of] the Holy Tongue which are 'stones' – a Heavenly creation."

54) In addition to the fact, that also the intellectual obligation is because of the Wisdom of Hashem, as explained above in ch. 5.

55) As alluded to also in the fact that this resolution was accepted and announced in the building upon which is engraved the verse "and they will beat their swords into ploughshares" on the wall openly seen in the street – which this emphasizes that this resolution and announcement (which is the goal and purpose of the establishment of this location) is founded on a verse in the Torah, "From Sinai."

56) Rambam, Laws of Kings, end ch. 11.

57) For, "although they do not know of this, still their Ministering Angel knows of this" (Megillah, 3a) [and causes them to decide so].

- 58) As alluded to also in it [Shabbos] occurring on the 7th ZaCh (27th) of the month – idiom of “ZaCh [7th pure] olive oil, crushed for a luminary,” emphasizing the concept of light and revelation (and see infra ch. 11).
- 59) In addition to it beginning to be read on Thursday – prior to the event on Erev Shabbos, and on Monday – prior to the event on Tuesday night.
- 60) That follows the Parshah of Beshalach which its culmination is “a war for Hashem with Amalek from generation to generation,” “for three generations [eras] from the ‘generation’ [era] of this world [i.e. the pre-messianic era], to the ‘generation’ [era] of Moshiach, including the ‘generation’ [era] of the Time to Come [i.e. the era of the resurrection of all those that past away]” (Targum Yonasan Ben Uziel).
- 61) Which the main part of it is the Altar – “a house for Hashem prepared to sacrifice in it sacrifices” (Rambam beg. of laws of the Holy Temple). And note from the relation to “Benjamin a snatching wolf” (related to Shabbos which “snatches from before it and from after it”) – since the Holy Temple (and the Altar) is in the portion of land [belonging to the tribe of Benyomin,] ‘the snatcher’ (Zevachim, 53b ff.), and the Altar (the main part of the Holy Temple) which ‘snatches’ the sacrifices is compared to a ‘snatching wolf’ (Bereishis Rabbah 99:3), since it ‘snatches’ physical things to elevate them to Holiness.
- 62) Rashi’s Comm. at the beg. of our Parshah. Yerushalmi Makkos, 2:6. Mechilta, end of Parshas Yisro (and in some editions – at the beg. of our Parshah). Our Parshah 21, 14.
- 63) Yeshayah, 1, 26.
- 64) After [the fulfillment of what is written] that “they [the Jewish Supreme Court] are destined to return to Tiberius first and from there they will relocate to the Holy Temple” (Rambam, Laws of Sanhedrin 14:12).
- 65) 23, 20 and in Rashi’s Comm.
- 66) 25, 8.
- 67) See Rambam beg. of Hilchos Beis Habechirah.
- 68) Beshalach 15, 17 and in Rashi’s Comm. Zohar vol. 3, 221a.
- 69) As the exposition of the Sages of the verse “and the Torah and the Mitzvah” at the end of the Parshah of Mishpotim (Berachos 5a. Introduction of the Rambam to his Code of Jewish Law).
- 70) Bava Kamma, end 102a.
- 71) Intro. of the Rambam to his Comm. on the Mishnah (s.v. V’hachelek Hashishi).
- 72) Vol. 3, 198a.
- 73) Our Parshah, 22, 8. – And note, that this verse is the song of the snatching wolf (Perek Shirah, ch. 5), which alludes to the song [upon rejoicing] the nullifying and transforming of the undesirable matters through the ‘snatching wolf’ of Holiness.
- 74) In Nitzutzei Oros a.l.: “this is difficult to understand since the laws of [returning] lost objects is in Bava Metzia, ch. 2, Aspaklareya Me’irah.”* And in the notes of my revered father and teacher (Likkutei Levi Yitzchok, on Zohar III, pg. 401): “the [Zohar] explains [that] “Kol (all) lost objects” refers to [Bava Basra, which discusses the laws of] partners, since Kol refers to [Hashem’s Sefirah of] Yesod

which is called Kol [since it contains in it all the previous Sefiros] – symbolized by a male [who ‘gives’ all the Sefiros to], Malchus [the ‘recipient’] symbolized by a female – the lost object, since a woman is called ‘a lost object’ as written in the Talmud in the beg. of Kiddushin [a man must look for a wife (his lost half)], and “all lost objects” is the unison of the ‘male and the female,’ who are referred to as partners, since the uniting of man and woman is called a partnership, as the words [of our Sages], ‘there are three partners in [the making of a] person, his father, mother...’, and this is also [the meaning of] what the Zohar said before this, ‘the third regarding partners and the ‘Raza’ (secret) of the lost object,’ ‘Raza’ refers to Yesod, as it says in Me’orei Ohr s.v. Raz, analyze what is written there, ‘the lost object’ [refers to] Malchus” – see there at length, and he concludes: “and now the question of Aspaklarea Me’irah in Nitzutzei Oros is answered.” [In Kabbalah and Chassidus it is explained that every entity in this physical world corresponds to a similar aspect Above. In our case male and female correspond to the concepts of ‘giver’ and ‘recipient.’]

*) And in Nitzutzei Zohar a.l.: the Gra in his explanation of Tikkunei Zohar, 10, (end 147a) writes that the wording should be corrected to state “...the second regarding a Talis (Prayer Shawl) that is found and the secret of the lost object, the third regarding partners... ‘regarding clothing, regarding all lost objects...’ refers to Baba Metzia,” and he concludes that the “third ‘Baba’ [Baba Basra],” “partners,” is alluded to in the conclusion of the verse “the words of both of them should come before the court.” It is however quite unlikely that such an error occurred in the wording of

the Zohar [namely, an error which would necessitate] two corrections, changing the order [in the wording] of the Zohar (and a double change: both at the beginning of the passage as well as the at the end of the passage), and adding the conclusion of the verse which is not mentioned in our editions of the Zohar – because of this question (especially since this question can be answered based on the explanation of my revered father and teacher brought in this note).

75) Regarding the following – see also Likkutei Sichos vol. 26, pg. 150 ff.

76) The Egyptian exile, the exile following the destruction of the first Holy Temple and the exile following the destruction of the second Holy Temple.

77) Beg. 2b.

78) 175b – in the Mishnah.

79) Including and especially the supremacy of the revelation and dissemination of the inner aspects of the Torah in a comprehensible form, namely, the Chabad Chassidic teachings – as alluded to also in the end of the Parshah of Mishpaatim: “And they saw Hashem...”, as supra ch. 5.

80) In addition to the hastening of the Redemption through the Commandment of Tzedakah (Charity), as infra ch. 10.

81) Note that in the Tractate of Bava Basra (75b) it is explained that “Moshiach”* is called by the Name of Hashem, “for it is written (Yirmiyah 23, 6) ‘and this is the name that they will call him ‘Hashem our righteous one’” [Moshiach is so submitted to Hashem to the extent that his whole existence is a pipeline for Hashem to be revealed in

the world – see Likkutei Sichos vol. 2, pg. 444, the address of Yisro, 5752 and more].**

*) In addition to the phenomenon that “the righteous are called by the name of Hashem” (ibid).

***) Note from [what is written in] Zohar II, 38a: “Who is ‘the face of the Master, Hashem’? (As stated also in our Parshah, 23, 17) This is [refers to] Rabbi Shimon Bar Yochai” (and see the sources cited in Nitzutzei Zohar a.l.). And we may say that the innovation of Rabbi Shimon Bar Yochai over all other righteous ones [that specifically he is called ‘the face of the Master, Hashem’] is due to the fact that “in him shined... from the level of Light revealed to Moshiach” (Siddur (with Chassidic explanations), Shaar HaLag Be’omer, 307b).

82) End 74b ff.

83) Yeshayah 54, 12.

[83] [About 12 kilometers]

84) Zecharyah 14, 10.

85) Yeshayah 60, 8.

86) 122a.

87) And note that even after the division of the land among the Tribes, the entire Land of Israel belongs to the Jewish people as a whole – similar to “partners who want to make a partition...”, that even the making of a partition is in a manner of “partners.”

88) And likewise in the Parshah of Mishpotim (in the daily portion of the Holy Shabbos) regarding the boundaries of the Land – “I shall make your boundaries from the Red Sea until the

Philistinenian river and from the desert until the [Euphrates] river,” (23, 31, and in Rashi’s Comm.), as was promised to our forefather Avraham* by the Covenant [upon going] between the severed [animals] (Lech Lecha 15, 18-21).

*) And note from [what is stated in] in Bava Basra 100a: “he traveled in it along its length and width thereby acquiring the place where he walked [one of the ways of acquiring possession of land is by walking along its boundaries]... as the verse says, ‘arise and travel in the land along its length and width, for I shall give it to you’... so that it will be easy for your descendents to conquer.”

89) Rashi’s Comm. on the beg. of our Parshah.

90) See Shemos Rabbah, beg. of our Parshah (30:1): “they need to come to court and they make peace.” And in Chidushei Radal a.l.: “possibly this means through making an agreement, as it says in Sanhedrin (6b) ‘What is a ‘peaceful judgment’? An agreement.’”

91) See Yoma 9b.

92) Shemos Rabbah ibid, 15.

93) Yeshayah 1, 27.

94) Also including the influence upon the nations of the world to be occupied in [giving] Tzedakah,* and especially after the decision of the countries’ leaders to conserve on money used for weaponry, thus it is easier to accomplish upon them to add in acts of Tzedakah, both for gentiles, as well as for Jews.

*) Note from the discussion whether Children of Noach are obligated in giving Tzedakah (see Likkutei Sichos vol. 5, pg. 157 ff. ref. a.l.). Note also from the Talmudic discussion in Bava Basra (10b) regarding the explanation of the verse "and kindness for the nations is a Chatas," which concludes with the explanation of Rabbi Yochanan Ben Zakai: "Just as a Chatas [sacrifice] atones for the Jewish people so too Tzedakah atones for the nations of the world."

95) 22, 24.

96) Note from the connection to the daily portions of Rambam of this Erev Shabbos and the Shabbos day – Laws of Providing For the Poor. And note from the conclusion of the daily portion of Tanya of the holy day of Shabbos with "the Service of Tzedakah."

97) Sukkah, 49b.

98) 8a ff.

99) 10a.

100) Yeshayah 56, 1.

101) And this receives greater appreciation – since the passage of the Zohar that the three Tractates are alluded to in the verse "regarding all acts of negligence..." (as supra ch. 8), is based on the verse "guard justice and do Tzedokah ." And see Likkutei Levi Yitzchok on the Zohar, ibid (pg. 404) – where it is explained "the connection of all of this to the verse 'guard justice and do Tzedokah .'"

102) See Shabbos, 150a.

103) To allude to the ascent [of all Jewish people] from exile to the

Redemption, in the words of our Sages (Vayikra Rabbah 32:5. ref. a.l.) "Reuven and Shimon* went out [of exile]."

*) Note from the concept of "specifically having this particular name" (Yoma 83b) – the name of the administrator of the free loan fund, may he live (The Publisher).

104) Mishlei 14, 28.

105) See Ta'anis, 8b. Shulchan Aruch Orach Chaim, end sect. 571.

106) Siddur Ha'Arizal a.l. And more.

107) End 3a.

108) Melachim I, 7, 9.

109) Chagai 2, 9.

110) Vol. 1, 28a.

111) See Alshich on the verse. Shelah 69a. And more.

112) 25, 2-3.

113) See Likkutei Sichos vol. 21, pg. 153, and the references cited there.

114) As well as the unique virtue of the year in general – [the year 5752, which the Hebrew letters for this number is the acronym of the Hebrew words meaning] 'it will be the year of wonders in everything,' "in everything,' 'from everything,' 'everything,'" as the explanation of our Sages in Bava Basra (end 16b ff.) [that these words are used] in reference to the forefathers since "Hashem gave them a taste of the World to Come [the Messianic Era – when we will have everything,] in 'this world [the pre-messianic era].'"

115) And before it – the KoD (24th) day of the month (upon which there

was the onset of the declaration of the president of this country), which correlates to [the verse] “and I will place KodKod” (see supra ch. 8).

116) Naso 6, 23.

117) Wording of the Blessing recited prior to the Priestly Blessing of the Cohens (Sotah 39a).

118) See Shulchan Aruch of the Alter Rebbe, Orach Chaim 128:19 (based on Zohar vol. 3, 147b).

119) Yisro 19, 6.

120) Sha’ar Hakavonos at the beg. And see Likkutei Sichos vol. 25, pg. 374, ref. a.l.

121) And note, that it was (originally) printed in Rashi letters which are slightly similar to letters of the nations of the world and are lower than square [regular Hebrew] letters which are similar to Ashuri letters [the letters used for Torah Scrolls etc.], [this was done] to emphasize the connection [of this statement] also to those that are found on a low level that are not yet affiliated with Ashuri letters (similar to the translation [of Chassidic teachings] into languages of the nations of the world which is lower than the Holy Tongue). Nevertheless, in the recent years it was printed anew in square letters, as other Torah literature that we put effort to print them specifically in square letters, to make it easier for the readers and those that study them, so that it should be easily useable for them (see also Sefer Hasichos 5749 vol. 2, pg. 43!).

122) And as explained in detail in Tanya Chapter “LeV (32)” that “even those that are far from the Torah of Hashem and His Service and they are therefore called

mere ‘creations’ (“love the creations”) one must draw them close with ‘thick ropes’ of love,” to the extent that even those “that it is a Mitzvah to hate them [due to their negative conduct], it is a Mitzvah to love them as well, and both are true, hating the negative in them and loving the concealed good in them...”

123) See s.v. Koh Sevarachu, 5626. Likkutei Sichos vol. 10, pg. 38. Ref. a.l.

124) Sotah, 38a.

125) Tehillim 16, 8. Rama Orach Chaim, at the beg.

126) Pesachim, 50a.

127) Beg. Parshas Tetzaveh.

128) Terumah 25, 31-36.

129) And more in general – “from its feet till its flowers [at the top]” (Ba’haloscho 8, 4), “‘its feet’ refers to the lower levels and ‘its flowers’ are the higher levels” (Likkutei Torah 33c).

130) Likkutei Torah ibid, 29c ff. e.p.

131) Wording of the blessing of Kiddush Levanah (Sanhedrin, 42a).

132) Rashi’s Comm. Bereishis 1, 7. (From Bereishis Rabbah 4:6).

133) Also including the ‘double’ of two days of Rosh Chodesh.

134) See Pirkei DeRebbi Eliezer ch. 48. Yalkut Shimoni beg. Parshas Lech Lecha. s.v. Lech Lecha, 5627. 5630. And more.

135) Ta’anis, beg. 29b.

136) Esther 9, 22.

137) Megillah, end 6b and in Rashi’s Comm.

- 138) Michah 7, 15.
- 139) Regarding the following – see also Likkutei Sichos vol. 26, pg. 367 ff., and the references cited there.
- 140) Megillah, ibid.
- 141) Ibid, 13b.
- 142) Magen Avraham, Orach Chaim, sect. 580, by-clause 8. And see Likkutei Sichos vol. 16, pg. 342. Ref. a.l.
- 143) See Tur Orach Chaim, sect. 428. Rama ibid sect. 427. Tur Shulchan Aruch Choshen Mishpat, 43:28.
- 144) Shulchan Aruch of the Alter Rebbe, Orach Chaim, end sect. 180. 494:16. And see Likkutei Sichos vol. 22, pg. 56. Ref. a.l.
- 145) And note, that there is the possibility of the ‘sanctifying of the months through the Sanhedrin based on seeing [the new moon]’ also prior to the coming of Moshiach [the Redemption] – according to the opinions that it is possible to make a Jewish Court in its full sense in the present time [before the Redemption] (see Likkutei Sichos vol. 9 pg. 105. References are cited there. And see also the address of Shabbos Parshas Bereishis 5745 (the 2nd Farbrengen)).
- 146) And we may say that this is alluded to also in the writing of the name of the month “אָדָר” (instead of “Rishon”), which also means “Adar Echad (Adar one),” similar to “Yom Echad (day one),” although it is followed by the second day etc. – alluding to the possibility that it will remain one Adar (if the Sanhedrin will decide to change it that it will not be a leap year).
- 147) Note, that according to the opinion of the Rambam (Hilchos

Kiddush Hachodesh 4:2) that “the Court calculates and finds out if Tekufas Nissan (the spring solstice) will come out on the 16th of Nissan or after it they make the year a leap year [by adding a month (the second Adar) before Nissan thereby Tekufas Nissan will be before the 16th of Nissan]... and they do not need any other reason [for making it into a leap year in addition to the Tekufah],” it is a certainty that this year will be a leap year so that Tekufas Nissan will not be after the 16th of Nissan,* whereas according to the opinion of the Rameh (Hasagas HaRameh a.l. And see Kesef Mishnah, ibid, Law 16) that they do not make it into a leap year due to the Tekufah alone, rather only if there are 2 reasons.

*) For, since the Tekufah this year [taking into account that it is a leap year] is on the 4th of Nissan (as appears on the calendar) – according to the opinion of Shmuel, and according to the opinion of Rabbi Ada – according to whose opinion we follow regarding making leap years – close to two weeks beforehand, hence, if they do not make it a leap year the Tekufah will be after the 16th of Nissan [either on the 4th of Sivan or (approximately) the 20th of Nissan].

148) And more specifically regarding our generation – that the acronym of “MiYaD” alludes to the 3 time periods related to my revered father-in-law the Rebbe Leader of our generation (see the Talk of Va’eira 5752 ch. 10), and in the order from close to us [to further from us] – Moshiach (Menachem is his name), Yosef Yitzchak, Duber (the second name of the 5th Lubavitcher Rebbe).

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