

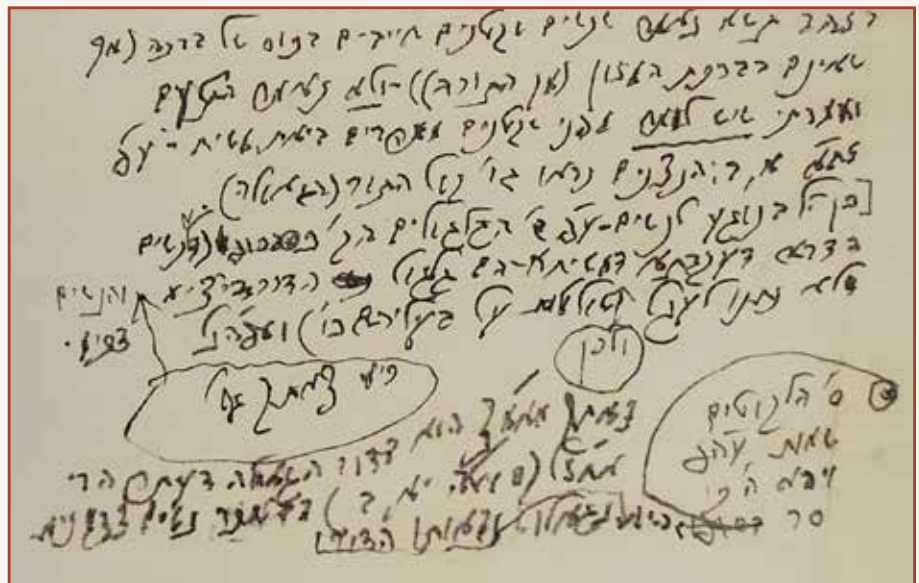


לע"נ מרת רבקה ח' הינדא  
בת הרה"ת ר' אשר הלוי ע"ה  
ברבר  
נלב"ע י"ט אדר שני ה'תשע"ד  
ת"נ צ"ב ה'

נדפס ע"י בתה וחתנה  
הרה"ת ר' לוי יצחק  
וזוגתו מרת שפרינצא פערל  
ומשפחתם שיחיו  
שמוטקין

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# Women and Children Bringing Moshiach



**A**t the farbrengen on Shabbos Parshas Ki Sisa 5741, the Rebbe addressed a cryptic passage in the Zohar, which states that although women and children are exempt from mitzvos, they are nevertheless obligated to partake in *Kos Shel Bracha*—the cup over which *Birkas Hamazon* is recited.

The Rebbe explains that the meaning of “*Kos Shel Bracha*” in this case refers to the heavenly revelations

at the time of Moshiach’s arrival. Women and children too will partake in and appreciate those revelations.

The *ksav yad kodesh* featured here is apparently a response by the Rebbe to the *manichim* on their questions after the farbrengen, and was later integrated into the edited version of the *sicha*. The Rebbe cites several sources as proof of the fact that women and children are especially involved in the effort to bring Moshiach.<sup>1</sup>

בזהר תשא נאמר שנשים וקטנים חייבים בכוס של ברכה (אף שאינם בברכת המזון (מן התורה)) – ולא נאמר הטעם ואמרתי שיש לומר מפני שקטנים ממהרים ביאת משיח – ע"פ זח"א א, ב: הנצנים נראו גו' קול התור (הגאולה).  
 [כן י"ל בנוגע לנשים ע"פ ש' הגלגולים הק' כ ס' הלקוטים שמוות עה"פ וירא ה' כי סר בסופו (דאנשים דדרא דעקבתא דמשיחא - הם גלגול הדור דיצי"מ כימי צאתך גו' והנשים לא נתנו לעגל ולכן שולטות על בעליהם כו') ועפ"ה"ל דכימי צאתך מאמ"צ הוא בדור הגאולה דעתה הרי אחז"ל (סוטה יא, ב) דבשכר נשים צדקניות שהיו באותו הדור נגאלו.]

**In Zohar [Parshas] Tisa it says that women and children are obligated to partake in *Kos Shel Bracha* [the cup of wine over which *Birkas Hamazon* is said], (even though they are exempted (by Torah law) from reciting *Birkas Hamazon*). But [the Zohar] does not offer a reason.**

**I said that we might suggest a reason [as follows]: Children hasten the coming of Moshiach, according to the Zohar (vol. 1, 1b): [Quoting the *possuk*<sup>2</sup>] “The blossoms have appeared... the voice of the turtledove ([referring to] the *geulah*).**

[The full *possuk* reads as follows: “הנצנים נראו בארץ” – “The blossoms have appeared in the land, the time of singing has arrived, and the voice of the turtledove is heard in our land.” The Zohar says that the *possuk* refers to the children who study Torah. The conclusion

of the *possuk* about the voice of the turtledove is explained by the Midrash<sup>3</sup> as referring to the voice of Moshiach.]

[We can also say [a reason] about women, based on Shaar Hagilgulim introduction 20; [also cited in] Sefer Halikutim [of the Arizal] Shemos on the *possuk* “And Hashem saw that he turned” at the end [of the section]. ([It says there as follows:] **That the [souls of the] people in the final generation before the coming of Moshiach are a reincarnation [of the souls] of the generation that left Mitzrayim, [as the *possuk* says] “Just like the days... [when you left the land of Mitzrayim I will show him wonders.” I.e., the time of the final *geulah* is compared to the time of *Yetzias Mitzrayim*. The women did not give [their jewelry for the purpose of] the [Golden] Calf. Which is why [the women in the final generation before Moshiach] are superior to their husbands etc.)**

According to the above, that “Just like the days when you left the land of Mitzrayim” applies to our current generation of redemption, [i.e. the souls of our current generation are reincarnations of the souls of *Yetzias Mitzrayim*, we can infer that the women of our current generation are very much responsible for bringing the *geulah*, based on] **the words of Chazal (Sotah 11b), that in the merit of the righteous women that were in that generation, they were redeemed.]**

1. The full edited sicha is published in Sichos Kodesh 5741 vol. 2, p. 515.  
 2. Shir Hashirim 2, 12.  
 3. Shir Hashirim Rabbah 2, 13 et al.