



להביא לימות המשיח

לע"נ
 מרת בראנא שיינא דייטש ע"ה
 בת ר' אברהם צבי הלוי
 נלב"ע י"ג תשרי תשע"ה
 נדפס ע"י בנה
 הרה"ת ר' שלום דובער זוגתו מרת חנה
 שיחיו ומשפחתם
 דייטש

Inside the Number

Discovering Geulah in the Roshei Teivos of the Year

“...When an explanation, a lesson, or a custom and the like increase love and fear of Hashem, then even if it’s not explicitly written in *sefarim*, there is room for it. What’s more, it is appropriate and proper to utilize it in order to increase love and fear of Hashem, especially since through this, Torah and mitzvos as a whole will be increased.

...In this vein, the explanation that is widespread among many Yidden, that the number of this year, תש"ו, stands for “תהא שנת ניסים” [“May it be a Year of Miracles”], can be understood to be a proper thing, since it increases love and fear of Hashem, and Torah and mitzvos in general.”¹

With these words, on Rosh Hashana 5750, the Rebbe explained the validity and significance of the *roshei teivos* (acronyms) based on the numerals of that year. This annual tradition had begun some eight years earlier, on Yud-Aleph Teves 5742, exactly three months before the Rebbe’s 80th birthday. That day, the Rebbe went to the *mikveh*, but did not go to the Ohel afterwards. Upon returning from the *mikveh*, he sent out a note (to be added to the biography of the Rebbe in “*Shalshelas Hayachas*” of Hayom Yom) regarding the significance of the year: “...In many *sefarim*, the year 5742 is the year of the *ketz* [the end of *golus* and beginning of *geulah*]. ותא חזי מאי עמא דבר אומר שהוא ר"ת: תהי שנת ביאת. —משיח—Come and see what the ordinary folk are saying: that it [this year] is *roshei teivos* of ‘תהי שנת ביאת משיח’—‘May it be the year of the coming of Moshiach.’”

From then on, the Rebbe would introduce *roshei teivos* of the year’s number nearly every year, usually connected with the coming of Moshiach. The Rebbe viewed these acronyms as an indication of the year’s distinguishing character and identity.

The following is a list of these *roshei teivos*, and some of the Rebbe’s explanations of them.

תשמ"ב - ביאת משיח

“May it be Hashem’s will that very soon we will merit the fulfillment of the prophecy hinted to in the acronym of שנת ביאת משיח ‘May it be the year of the coming of Moshiach,’ meaning that we will go out of *golus* and go forth to greet our righteous Moshiach.”²

תשמ"ג - גאולת/גילוי משיח

“Drawing down a good and blessed year physically and spiritually... and this *brocha* is drawn down into the midst of the land, and there a *shturem* is made in honor of תהי שנת גאולת” משיח [“May it be the year of the redemption of Moshiach”], which is the acronym of 5743, similar to the acronym of 5742, “May it be the year of the coming of Moshiach.” Obviously, the intent is not merely that Moshiach should come, but more importantly, that Moshiach should be revealed [“גילוי”], and redeem (גאולת) the Jewish people, with the true and complete redemption speedily in our days, literally.”³

תשד"מ - דברי משיח

“There’s already been talk about this: now that the *roshei teivos* of תשמ"ג and תשמ"ב were well received, what will be the *roshei teivos* of this coming year—something on the subject of Moshiach, whose name is Menachem (like the name of the Tzemach Tzedek). The order of the letters was changed, as mentioned, to תשד"מ, the ד before the מ. This is because it is an acronym for תהי שנת דברי משיח [“May it be the year of the words of Moshiach”]—learning Moshiach’s Torah from Moshiach’s mouth, speedily, in our days.”⁴

תשמ"ה - מלך המשיח

“And in a straightforward way: The allusion of this year will be fulfilled—

ה—[the year 5745, including the letter ה for the five millennia] ה—[this year], תהא—[will be], ש—[the year of], מ—[the king], ה—[Moshiach], speedily in our days, in our time.”⁵

The Rebbe did not discuss an acronym for 5746.

תשמ"ז - זו שנת משיח

“May this be the year of Moshiach” [“May it be”]—may it [always] remain in its state (בהוויתו תהא), and “זו” [‘this’]—in a revealed manner, [like] one who points with his finger and says, ‘this one.’”⁶

תשמ"ח - תשמה - חירות (ע"י) משיח

Unlike many other years, the Rebbe began the year without announcing a specific roshei teivos, but instead discussed the meaning of the actual letters “תשמה”:

“The numbers of the year emphasize and announce: תשמה—[be joyous]! This is a command, as well as an assurance for the present, for every Jew—that they must be joyous.

...Still, some people have asked for a specific *remez*, an allusion in the number of the year that hints to Moshiach. The answer is that the letter ‘ח’ amounts to the number 8—which is very much connected to Moshiach.”⁷

תשמ"ט - תשמט ידיך/מעשים טובים/ שנת משיח טובה

This was the first year that the Rebbe unveiled multiple forms of roshei teivos. The Rebbe also explained how the name of the year itself also contained a lesson.

“The allusion for the coming year ואשר—*possuk*—תשמ"ט יהי לך לאחריך תשמט ידיך And that of your brother’s which will be yours, remove [תשמט] your hand’—is a reference

to the fact that Hashem removes all of the debts that the Yidden have (‘Your brothers’—for [the Yidden] are called brothers of Hashem), and when the cause of *golus* (the debts of the Yidden, ‘our sins’) is removed, the effect—*golus*—is removed, and the true and complete redemption arrives, immediately, on Shabbos Rosh Chodesh Elul (even before the beginning of the year תשמ"ט”⁸

“The year תשמ"ט also alludes to: ש"ט - , - , and - , ת' - תהא, or - ת', תשובה a good Moshiach year. The letters מ"ט can also stand for מעשים טובים, good deeds. *Teshuvah* makes one’s actions become good and luminary deeds. And they together can make this year into a ‘good’ Moshiach year. For in a year of Moshiach itself, there is good, and there’s better.”⁹

תש"ן - שנת ניסים

תהא שנת... is תש"ן... The year’s acronym... [may it be a year of miracles]! For immediately, in this year (5749), Moshiach will come, and as a result, the coming year (5750) will be a year of miracles.”¹⁰

The Rebbe also mentioned the roshei teivos of שנת נשמה (a year of the neshamah) and תהא שנת נחלה (a year of inheritance), as well as שנת נתינת (a year of giving tzedakah).

תנש"א - תנשא מלכותך - אראנו נפלאות

הי תהא שנת... The year stands for תנש"א [may it be a year of ‘I will show wonders’]—great miracles... even compared to the נסים [miracles] of the year תש"ן. The allusion is ‘I will show miracles’ or in the *possuk*’s words, ‘I will show wonders.’”¹¹

תשנ"ב - נפלאות בינה - נפלאות בה - נפלאות בכל מכל כל

Before the year began, the Rebbe was asked by the shliach Reb Leibel Raskin

which roshei teivos to use when printing his yearly calendar and the Rebbe gave him a written response: תהא שנת נפלאות בכל.

In sichos, the Rebbe expounded on this point and mentioned other roshei teivos as well.

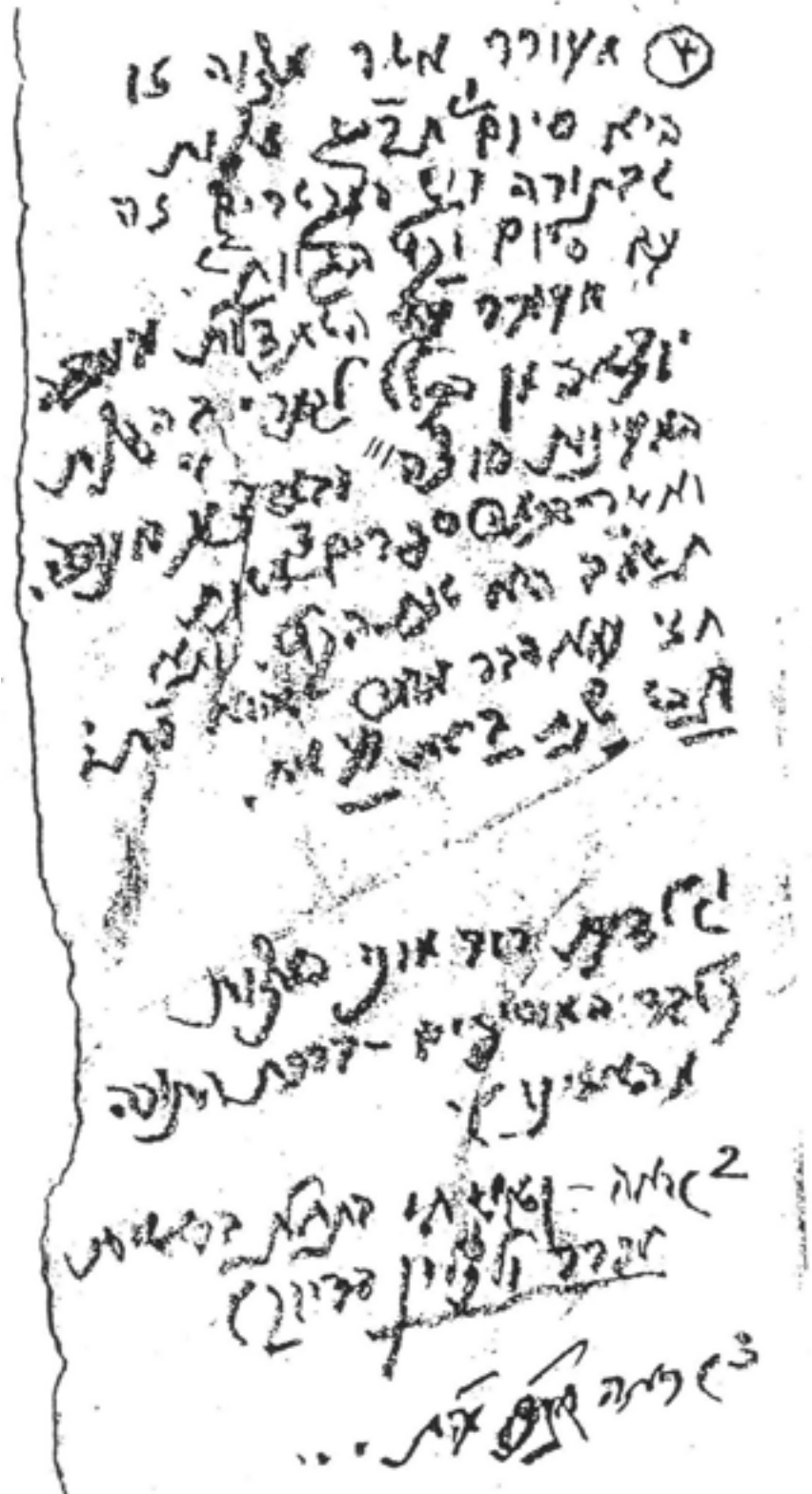
“... This year stands for תהא ה' [may it be a year of miracles in everything]... this means that the miracles aren't merely specific things, but 'miracles in everything,' in an unlimited way...”¹²

The Rebbe also mentioned that בכל בכל adds up to the gematriya of קבוצ—*the ingathering of the exiles*.¹³

תשנ"ג - שנת נפלאות גדולות;
תשנ"ד - שנת נפלאות דגולות

In the summer of 5752 and 5753 respectively, Reb Leibel Raskin wrote to the Rebbe asking which roshei teivos to use for his calendar and the Rebbe agreed for 5753 on שנת נפלאות גדולות—a year of great wonders, and for 5754 on שנת נפלאות דגולות—a year of outstanding wonders. **1**

1. Farbrengen Rosh Hashana, 5750.
2. Second day of Shavuos, 5742.
3. Erev Rosh Hashanah of 5743 - 29 Elul 5742.
4. Erev Rosh Hashanah 5744 - Hisvaaduyos 5743 vol. 4 p. 2074.
5. Erev Rosh Hashana 5745 - 29 Elul 5744.
6. Erev Rosh Hashana 5747 - 29 Elul 5746.
7. Shabbos Shuvah 5748, second farbrengen - Hisvaaduyos 5748 vol. 1 p. 81.
8. Shabbos Parshas Re'eh, 1st day of Rosh Chodesh Elul 5748.
9. Sichos 8, 9, 11 Tishrei and Simchas Torah 5749.
10. Shabbos Parshas Bamidbar 5749.
11. 7 Elul, 5750.
12. Shabbos Parshas Va'eschanan 5751.
13. Erev Yom Kippur 5752.



THE REBBE'S HANDWRITTEN ENTRY INTO THE היחס OF ששלטת OF HAYOM YOM, ABOUT THE ACRONYM OF THE YEAR תשנ"ב.