



לזכות  
 החיילים בצבאות ה'  
 מנחם מענדל שיחי'  
 ראדא זעלדא רחל תחי'  
 נדפס ע"י הוריהם  
 הרה"ת ר' מתתיהו  
 וזוגתו מרת נחמה גאלדע שיחי  
 דעוולין

## MERIT OF THE WOMEN

The ultimate heights of “*shir*” (song) will be reached with the *geula*, when the third *Beis Hamikdash* will be built, may it happen speedily. At that time, we will also have the unique advantage of joining together with all of the Yidden—the Jewish people in its entirety; across all generations. [Yidden from previous generations will be there as well,] “Those who dwell in the dust will arise and sing,” beginning with the wives of the *nesi'im* for women have a unique merit in bringing the *geula*.

The Arizal explains that the generation of the *geula* is the *gilgul* of the generation that went out of Mitzrayim. Just as *Chazal* tell us about *yetzi'as Mitzrayim*, that “the Jewish people went out of Mitzrayim in the merit of the righteous women of that generation,” so it is in regard to our *geula*: it will come in the merit of the righteous women of our generation (who are the [*gilgul* of] the very same righteous women of the generation [of *yetzi'as Mitzrayim*]).

This concept is also emphasized in the *shiras hayam* in this week’s *parsha*: after the men sang *shira* with Moshe, the women sang *shira* led by Miriam. The order in which things happen in the Torah is a part of [the teachings of the] Torah. This means that the women’s *shira* has a unique perfection—that’s why it comes after the completion of the men’s singing.

The meaning of this is as follows:

“Miriam” refers to the *merirus*—bitterness felt by the Yidden because of the *galus*. It says regarding Miriam, “His sister stood at a distance to know what would become of him.” The same is true of the Jewish people, beginning with the four *imahos* (and the three *avos*): they stand and wait to see “what will become of him”—*ad mosai, ad mosai, and ad mosai!* **How long can the Jewish people be kept in galus!?**

Their *shira* was accompanied by “tambourines and dancing” because it is specifically through their bitterness that they will go out of *galus* speedily, and the “darkness will be changed to light, and bitterness to sweetness.” Through the “bitterness,” a higher level of “sweetness” is achieved.<sup>1</sup>

## HIDDEN TREASURES

Now is the time to raise awareness about arranging *farbrengens* wherever possible on Rosh Hashana L’Ilanos, which is connected to the *shivas hamininim* that Eretz Yisroel features. In these *farbrengens*, it should be explained that every Jew is an *eretz chaifetz* [“a desirable land”] and contains within himself “wheat, barley, grapes, figs, pomegranates, olives and dates.” These are seven methods of *avoda*. In general, each of these methods has a time and place, but every Yid has the power to rise above any limitation, and thus contain all seven at once!

This tremendous elevation affects the Yid in his mundane state, just as 15 Shevat is a mundane day.<sup>2</sup> At the same time, however, the day is unique in comparison to ordinary days, which is why a number of things that are needed