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BEATING THE SWORDS

One of the signs of the times of Moshiach in general, and particularly the coming of Moshiach with the true and full *geula*, is as it is written, “And they will beat their swords into plowshares... nation will not raise up a sword against another nation...”

Swords—weapons—are turned into plowshares—articles connected with agriculture; with farming the land “from whence bread comes.” We heard yesterday⁴ (during the day, and the announcement was continued earlier today) that the President announced openly that a portion of the defense budget—earmarked for weapons—would be canceled entirely. The idea was nullified “like the dust of the earth;” it was “beaten.” Instead, some of the money that was thus saved was earmarked for good things, beginning with providing food (“plowshares”). This is also connected with *parshas Mishpatim*; the nations of the world too are acting in accordance with the Torah, as human logic comprehends it.

Since “the law of the land is the law [of Torah],” the same applies to the government of the “Country of Kindness”—the United States—in which we find ourselves. True, we are in *galus*, but the *galus*, too, is in a way of kindness. When the President announces openly what he did and it is immediately accepted by all (or a majority) of the elected representatives of all the country’s citizens, men and women, Jews and non-Jews, it becomes a Torah law with all the implied legitimacy!

It is therefore clear that everyone must learn a lesson from this event, especially in regards to one’s relationship with his fellow Jew:

Even if until now one had a reason not to get along with his fellow (representing “swords”), all the more so those about whom the Alter Rebbe writes in Tanya “I hated your enemies”—at the same time there must also be “love the **creations** and bring them close to the Torah.” There is a mitzvah to love them as well because they are “creations of Hashem.”

Some amount of this (love and tzedakah amongst the creations of Hashem) exists among the nations of the world. Although it’s not part of the *sheva mitzvos b’nei Noach*, they still have an obligation to the mitzvah of tzedakah in general, as has been mentioned many times.⁵ **T**

throughout the year aren’t needed on 15 Shevat. *Tachanun* isn’t said on 15 Shevat because on this day *tachanun* isn’t needed to atone for negative things, for they have no impact on this day. *Teshuva* on this day is only done in the way that *tzaddikim* will do *teshuva* when Moshiach comes. Such *teshuva* is free of negativity; if a *beinoni* is one who “never sinned all his life,” a *tzaddik* is definitely so [meaning, his *teshuva* is surely free of any trace of sin]. This applies all the more so to someone who Torah calls a *tzaddik*, as it says, “And your nation are all *tzaddikim*,” to the extent that Hashem glorifies Himself with them, as the *possuk* continues, “[They are] my handiwork, to be prideful of.”

This is the lesson that should be taught to everyone: Even if right now the person sees only one of the “*shivas haminim*,” he should know that he has a tremendous “treasure,” which includes all seven *minim*. In that case, it would be a shame [not to make use of] such a valuable treasure. Indeed, through a small amount of effort and toil every Yid can reveal all seven *minim*, including “[date] honey,” which represents the secrets of Torah.

This should be explained to everyone, even small children, for even they can understand that they have this treasure, and must therefore use it all!³

1. *Shabbos Parshas Beshalach*, 13 Shevat, 5752.

2. I.e. not a *yom tov* on which work is forbidden etc. - ed.

3. Ibid. See also the *sicha* of 15 Shevat, 5752, in which the Rebbe explains at length each of the seven *minim* as it relates to *avodah* — *Sefer Hasichos* 5752, p. 323.

4. This seems to refer to the 1992 State of the Union Address, in which President George H. Bush announced enormous cuts in defense spending, a month after Communism had fallen in Russia.

5. 25 Shevat, 5752.