



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.¹

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.² At the same time, however, the day is unique in comparison to ordinary days, which is why a number of things that are needed



PHOTO: JEWISH LIVING ARCHIVE / 104489

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.