

The Redemption is within our reach

Based on the Dvar Malchus of the Shabbos Parshas Mishpatim 5752

A new world order

Let's start with a story. Fourteen years ago, on a Wednesday, Parshas Mishpatim, the president of the United States, George Bush Sr., unexpectedly delivered a very unique speech to the American people. Part of his speech dealt with the reduction of arms development. The monies would now be used to better and improve the American economy.

Two days later, on Friday, we were surprised once again with an event that will be forever engraved in the pages of world history. World leaders met in New York, including the two super powers of Russia and the United States. For decades the latter two were at odds with each other and on that Friday evening they made peace.

The leaders of the various countries that met proclaimed the beginning of a new era for all nations around the world. All nations will reduce their arms production, call an end to war, will work together, and use their resources for the betterment of all people. We saw this when the tsunami hit Southeast Asia; there was an international (many nations around the world) effort to help.

When did we start seeing the results of their decision? The Rebbe

started speaking about such things in the Shabbos farbrengen the next day.


Who's behind it all?

The Rebbe says that we have to learn from everything and apply it to our service to Hashem, including and certainly from such an important event. From this event we can learn how to bring about the Yimos Hamoshiach.

How can the goyim have a connection to Moshiach? When the Moshiach will come, their behavior and the way they act will change, as the posuk teaches us, "... And they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift the sword against nation, neither shall they learn war anymore..."

A sword will turn into a shovel, and a spear will turn into pruning shears, both to be used in the fields (things that were used for war will now be used for peaceful purposes). The Melech Hamoshiach will rule over the whole world. When nations will be at odds with each other, they will seek the Melech Hamoshiach for advice. He, with his great wisdom, will help them end their argument peacefully and without war.

When world leaders got together



and announced that now is the time for arms reduction and that these monies should be used for the benefit of their countries, it's clear that we are seeing the posuk mentioned above become a reality.

For a better understanding of the above, let's read what the Rebbe said:

"Being that we're waiting for Moshiach to arrive at any moment..." "The Melech Hamoshiah has come..." we already see the beginnings of the Melech Hamoshiach's influence over the nations of the world, "... And he shall judge between the nations and reprove many peoples and they shall beat their swords into plowshares etc..." "by causing the nations of the world to decide and proclaim in unity ..." "And they shall beat their swords into plowshares etc..."

The above didn't happen by itself; the Moshiach made it happen.

The psak din

The Rebbe Melech Hamoshiach explains the following:

"Let's think for a moment how all of those world leaders reached this very special decision.

A person might think that it makes sense to live in peace and with a sense of justice without wars, something that causes senseless destruction, and as such, it would only seem natural that these world leaders would come to such a smart decision.

But if we think for a moment



about the world history until now, we discover that such a healthy way of thinking never occurred to anyone until now. World leaders would often go out to war, even though there were smart people in their times. Why didn't people think of global peace until now?

The answer could be found in this week's parsha - Mishpatim. The Torah is divine intellect, and therefore we cannot understand all the mitzvos. The word *mishpatim* refers to mitzvos such as "don't steal" and "don't murder", mitzvos that a person can understand with his own intellect that it's the right thing to do. Rashi explains the first two words of our parsha teach us that all mitzvos, including the ones we understand by ourselves, come from Hashem when we were at Har Sinai."

The Rebbe Melech Hamoshiach Shlita further explains that we would never be able to understand the *mishpatim* on our own; we wouldn't know on our own that to steal is incorrect and to love Hashem is good. However, because Hashem taught these *mishpatim* to Moshe Rabeinu and wrote them in the holy Torah, we are therefore able to understand and act accordingly. In other words, the Torah influenced our understanding.

Let's get back to our original discussion about world peace. The Torah promised that there will come a time when there will be no more wars. We haven't reached that time yet. Now that we're reached the time when"... And they shall beat their swords into plowshares..." we can see and talk about world peace.

This is what really happened! The Rebbe Harayatz gave his psak and let us know that we've finished our *birurim* in the world. The only thing left for us to do is *kabolis pnei Moshiach Tzidkeinu*. In the year א"תשנ"א the rabonim issued a psak that the Moshiach has been revealed to us - the Rebbe Shlita. The psak and *divrei Torah* influenced the nations of the world to proclaim a new world order.

What do we do now?

The Rebbe Melech Hamoshiach Shlita asks, screams, and demands of us "... How can it be, after seeing all the signs leading up to the true and complete redemption, may it be immediately - ממש - including all that happened *Erev Shabbos*, when the nations of the world proclaimed that the time for "... they shall beat their swords into plowshares..." has arrived, ... that we are on this *Shabbos Kodesh* still outside of Israel, instead of all of us around the world being in Eretz Yisroel, in Jerusalem, in the Beis Hamikdosh, sitting around a set table ready, eating from the *livyoson*, the *shor habar*, and the *yayin hamishumor*?!
"...From the above we can understand the tremendous need to add things that bring the geulah closer and faster and actually bring the geulah, immediately - ממש!

The Rebbe is asking us to add and to do things that bring about the geulah in actuality. Let's then do something that has to do with the name of the parsha - "*mishpatim*". A *mishpat* (a court case) takes place when two people argue and cannot come to an agreement on their own. We should try our best and avoid such situations, by peacefully, and with love, living with our friends even when it's hard.

Our parsha also talks about *gimilus chasodim*, lending money to our fellow. Therefore, we should give more *tzidoko*, as the Talmud tells us, "Great is charity, for it brings the geulah closer." In addition, we should say the *birkas cohanim* that we say every morning with more *ahavas yisroel*. All of the above will tip the scales and will bring the geulah immediately!

The Rebbe Melech Hamoshiach concludes by saying that the word in Hebrew מיד stands for the last three generations. The מ stands for

משיח מנחם שמו (our generation). The י stands for יוסף יצחק (the Rebbe Harayatz). The ד stands for דובער (the Rebbe Rashab). The geulah will come in their merit.

יחי אדוננו מורנו ורבינו מלך המשיח
לעולם ועד!

לזכות

הרבי מלך המשיח שליט"א

מהרה יתגלה ויגאלנו!

יו"ל ע"י תנועת הנוער צבאות ה' אה"ק

כיכר מד"א ת.ד. 1035 געליט 17110
טל': 04.6462.770 פקס: 04.6578.485



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