

A New Torah Now!

Based on the Dvar Malchus of the Shabbos Parshas Naso, 5751

It looked like a regular Shabbos. Every Shabbos the Rebbe Melech Hamoshiach would come downstairs after davening and farbreng in the big zal. After the Chassidim sang in Yiddish "Es zol shein zain di geulah, Moshiach zol shein kumen", a custom that started from *Chof-Ches Nisan*, the Rebbe Melech Hamoshiach began to speak.

Bringing Matan Torah to perfection

"...This Shabbos follows (in that year 5751) the holiday of Shavuos, a time when we received the Torah for the first time. Every Shabbos brings to perfection the days of that week, including the Shabbos after we received the Torah on Shavuos.

Therefore we read (on this Shabbos) "...Naso es rosh b'nai yisrael..." We fulfill the mitzvah of learning Torah with our heads and minds, something that spiritually lifts (naso) the head (rosh) up.

This Shabbos we start learning Pirkei Avos once again. The first Mishna tells us "Moshe received the


Torah on Mount Sinai". This also reminds us that we already received the Torah this week and therefore start learning Torah once again, especially Pirkei Avos. From this we can understand that Hashem gives us a special kind of ability to start learning Torah and do mitzvos once again..."

Every day once again

Hashem gives us the Torah every day as if for the first time, and as such we make the blessing for learning Torah every morning in the present tense. The Rebbe said this sicha 15 years ago, but we should learn it as if the Rebbe said it now. Furthermore, we know that every sentence and directive the Rebbe said was directed and meant for our current situation.

The same is with any part of Torah we learn. We know that Hashem gave it especially to us, and therefore we should learn with a lot of energy and pleasure. We should have a great desire to do what Hashem tells us what to do.

Generally speaking, Hashem gives




us the Torah on Shavuos every year for the whole year. He also gives us the Torah every day for that specific day. This yearly and daily renewal of the same Torah with our new energy given to us on Shavuos is called *hischadshus*.

This point is very important, but the Rebbe didn't emphasize this point on this Shabbos. This Shabbos elevates and brings to perfection Shavuos. What could be even better than what happened on Shavuos?

A new Torah

Let's look at the difference between the Hebrew words *hischadshus* and *chidush*. *Hischadshus* means learning Torah many times with happiness and pleasure because we know that Hashem gave it especially to us. The ability to do so comes from the holiday of Shavuos, a time when we receive the Torah once again each year. In contrast, *chidush* means when a person learns Torah with happiness and pleasure, and therefore is able to reveal new things in the Torah that were unknown prior.

Really Hashem gave Moshe Rabeinu the whole Torah on Mount Sinai, including the Talmud, Mishnayos and all of the new explanations that ever were. But all of these things were only hinted to and are hidden in the Torah. When we try really hard when we sit and learn we can also find these things and publish them. Everyone can




reveal something hidden in the Torah, something that's applicable to and has something to do with that person's soul.

When we will finally see and experience the true and complete redemption, Hashem will reveal through the Moshiach Tzidkeinu the "new Torah". These are the tremendous secrets of the Torah which are found in the Torah but we are unable to reach and reveal them no matter how much we try. Only Hashem Himself can reveal them, like the posuk teaches us, "A new Torah will issue forth from Me (Hashem)". On this Shabbos the Rebbe emphasized *hischadshus* (learning the same Torah) with happiness and pleasure once again every year. But the Rebbe put so much more emphasis on a *chidush (im)* of the Torah. Now is the time to increase and to make more *chidushim* in the Torah. Now is also the time for Hashem to reveal His *chidushim* in the true and complete redemption.

This idea can also be seen this Shabbos when we start saying Pirkei Avos again. We introduce the Mishna with the words, "Every Jew has a portion in the world to come". Here, the term *world to come* refers to the true and complete redemption. The Torah that we'll learn today will be the Torah, the "new Torah", of the world to come.

The Rebbe Melech Hamoshiach



Shlita relates this idea to *ahavas yisrael*. Just as we, as one nation, were of one heart before we received the Torah, so too, in a similar manner, when the Moshiach will teach us the "new Torah", we have to be a nation of one heart.

The above was basically what the Rebbe said on that Shabbos. At the end of the farbrengen, the Chassidim sang "Ki visimcha tetzeiu" and the Rebbe went upstairs back to his room. Almost everybody left except for a few people.

A few hours passed. The Rebbe, without giving any prior notice, came back downstairs into the big zal. He sat down on his chair where he usually davens, with a glowing and happy face, towards the crowd of Chassidim that started to gather. The Rebbe began to speak and explained that the geulah and "new Torah" are in motion and have already come.

The best time

According to all of the signs that the chazal taught us, our generation is the generation of the redemption. The Rebbe Rayatz said that the Jewish nation has finished its *avoda* (divine service). The only think left to do is to polish the buttons. Since then decades have passed and so much has been done to disseminate Torah and Judaism. We have already polished the buttons. Everyone is ready

waiting to receive the Moshiach Tzidkeinu (our righteous one).

As a result of the above, in this year (5751) we were witness to the miracles that happened during the Gulf War. At that time, the Rebbe revealed to us that he is the King Moshiach and informed us that "...The time for your redemption has arrived..." similar to what Bilam (a non-Jewish prophet) prophesized about the King Moshiach "...Vatinosei malchuso..." This posuk hints to us that in the year 5751 the Moshiach will be revealed.

We are now after Shavuos, a special time to daven and ask Hashem for the true and complete redemption, especially in these so special moments when the Rebbe is farbrenging to bring this about.


The Rebbe makes the following conclusion:

"...Now is the best time for the *chidush* (first time revelation) of "A new Torah will issue forth from me".

Now is the best time for Hashem to reveal His new Torah. The Rebbe continues:

"...Not only in the future, but also the present, to the point where the next moment already becomes the past, for behold he has come, he has already come."

The above has become a reality.



After a moment has passed we can say that he has already come.

The Rebbe instructed those present to sing the nigunim of the Rebbes and said that we will finish the golus with them and they will act as a preparation to the "tenth song" of the King Moshiach.

Tachlis

Since this Shabbos is a most opportune time for the "new Torah" to be revealed, we should prepare ourselves to receive it. First of all, we should learn Torah with lots of energy and pleasure. It should be fun to learn. This will help and cause us to discover new things in the Torah. Just like when we do anything with pleasure and good feeling we discover something new about it that we weren't aware of prior, in a similar manner when we learn Torah with a positive attitude and good feeling we begin to delve into it and discover new things we were never aware of.

Secondly, each one of us should learn to the best of our abilities every Shabbos one Mishna from Pirkei Avos with its commentaries.

The Rebbe Melech Hamoshiach concludes with a blessing for the complete redemption:

"...And all of them together hear the "new Torah that will issue forth from me", in our Holy Land, in the holy city of Jerusalem, on the Temple Mount, in the Beis Hamikdosh and the Holy of Holies, "...Above the curtain which is on the Ark of Testimony between the cherubim..." And most important – immediately – mamash...!"

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