

A Year Of Redemption – Good And Sweet

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

On Erev Rosh Hashana Chassidim pass by the Rebbe Melech Hamoshiach and hand him a "*pan*" which contains a request for a good and sweet year. The elderly Chassidim on the same occasion also hand over a *pan haklali* on behalf of the Chassidim and the entire Jewish nation, requesting a blessing for a good and sweet year in whatever we may need.

In 5252, after the Rebbe received the *pan haklali*, he started blessing the entire Jewish nation with a very special blessing, including blessings that the year 5752 would be a year of redemption and salvation.

This is what the Rebbe said:

Proven innocent

As we approach the days of judgment of Rosh Hashanah, we are already assured that this year will be inscribed and sealed for a good life, as was *paskined* in Halacha, which has to take place and as such on Rosh Hashanah the Jewish nation dresses up in their nicest clothing, eats the best

food, and is happy, for they are confident that they are close to Hashem and He will *paskin* in our favor.

This week's parsha is called "*Atem Nitzavim Hayom*". The word "*hayom*" in the *posuk*, the *Gemara* teaches us, refers to Rosh Hashanah, the Day of Judgment. On this day the whole Jewish nation is standing and proven innocent for the New Year.

The Rebbe Melech Hamoshiach Shlita adds that the word *nitzavim* can also mean kings or rulers. On Rosh Hashanah we crown Hashem as king once again while at the same time we also become kings, deserving of all the blessings, without the least bit of effort, similar to a real king.

We need Moshiach

These are general blessings, and the Rebbe Melech Hamoshiach specifies exactly what he means:

"The main thing and perfection of "...They saved the people..." is to be saved from our current situation and brought into the true and complete



redemption."

Even those who are still in *golus* Hashem gave them a good head to learn Torah and a desiring heart to serve Him amidst peace of mind and plenty of *gashmiyus* for all of their needs as well as those who live in Israel who are close to the *Beis Hamikdash* and can fulfill those mitzvos that depend on being in Israel – need *Moshiach*. They also say as part of their prayers, "Because of our sins we were exiled from our land."

With all of the kindness Hashem gave them they still don't have the *Beis Hamikdash* in addition to the fact that they are unable to fulfill those mitzvos which depend on being in Israel. The mitzvah of *yovel* can only be performed when the entire Jewish nation is in Israel. As long as some of us are still outside of Israel, those living in Israel will feel their absence.

The *geulah* has a special connection to Rosh Hashanah, a time when we accept His being king over us, similar to *Moshiach* will reveal and show the entire world that Hashem is the true king.

It's understood that when the days of judgment of Rosh Hashanah roll around Hashem inscribes and seals the whole Jewish nation for a year in which the *Moshiach* will be revealed who will redeem and bring us to the

true and complete redemption.

The *geulah* is about to happen any second and it's so close that it's not worth arguing about, because the *Rebbe Melech Hamoshiach* is about to walk in and redeem us. The faster we finish our *avodas Hashem*, the faster he will come.

Moshiach will come today

We are just before Rosh Hashanah, the birthday of the *Tzemach Tzedek*. The connection between the *Rebbe Tzemach Tzedek* and *Moshiach* is quite clear and obvious. The names *Tzemach* and *Tzedek* are two names for the *Melech Hamoshiach*. In addition, the *Rebbe the Tzemach Tzedek* is one of our *Rebbes*, each one in some way is connected to the revelation of *Moshiach*, because each one of them revealed more *Chassidus* in the world, as is known the story of the *Baal Shem Tov* that went up into the chamber of the *Moshiach* and asked him, "When is the *Moshiach* coming?" To which the *Moshiach* responded, "When your wellsprings of *Chassidus* will be disseminated to the outside."

The *Tzemach Tzedek's mazal* becomes stronger on his birthday, a day when the *Rebbe* does everything that is dependent on him and by doing so will succeed to reveal *Moshiach's* name around the world.



Wonders of the geulah

The connection between these days and the *geulah* becomes even stronger this year, תשנ"ב, *roshei teivos* for "This year to be a year of wonders in everything".

May this year bring only good for us, full of wonders, for at any moment the true and complete redemption will take place. We will see wonders any place we look.

The Rebbe Melech Hamoshiach Shlita reveals to us one of the miracles of the *geulah*. Not only will the *geulah* take place in the future; it will also be in the past!

More than nineteen hundred years have gone by in this *golus*, but once the *geulah* arrives, one big *alef* will come into the *golus*, transforming it into *geulah*! Suddenly we will open up our eyes and realize that the entire history was *geulah*.

Tachlis

"...Furthermore, and most important, on this *Erev Rosh Hashanah*, the Tzemach Tzedek's birthday, the Moshiach is revealed..."

Specifically speaking, everyone should certainly use this day for adding more charity and other good things, especially, due to the nature of the day, the Tzemach Tzedek's birthday, for learning his Chassidus and fulfilling his directives.

As already mentioned, the *true and complete geulah* will come through on this day through *Moshiach Tzidkeinu*, immediately, *mamash*.

יחי אדוננו מורנו ורבינו
מלך המשיח לעולם ועד!

י"ל ע"י תנועת הנוער צבאות ה' אה"ק

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