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RABBI YITZI'S
**DIVREI
TORAH**

PESACH EDITION #2

PART 2
SHVI'I SHEL PESACH | ACHARON SHEL PESACH

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Shevii Shel Pesach

Finding Strength in Impossible Situations

On Shvii Shel Pesach we read from Parshas Beshalach, how Hashem had the Jewish people turn around and backtrack. Now they found themselves stuck between the raging sea and the nearing Egyptian war machine. They turned to Moshe and he turned to Hashem in prayer. Hashem said to Moshe “Why do you cry out to Me? Speak to the children of Israel and let them journey forth.”

What lessons can we take from this, for dealing with impossible situations?

We have been in exile for two thousand years. Our ultimate purpose is to transform this world, through the observance of Torah and mitzvos, into a place where Hashem’s presence can dwell openly. That will happen with the coming of Moshiach. In other words, it is in our ability to bring Moshiach, and boy do we all need Moshiach now, more than ever.

However, Sometimes it feels like we are in an impossible situation, the whole world seems to be against us and we are backed against a raging tide.

At times like these, we need to realize that it is Hashem Who turned us around and put us into this situation. He wants us there. There is a purpose that can only be realized through this difficult situation.

Will we complain? Will we cry out to Hashem? Of course. Then we must lift our heads and forge ahead obstacles notwithstanding. When we do that, Hashem splits seas for us.

For the past two years (I wrote this article in 2015), I have been in a difficult predicament, which seems to only get worse. Do I pray? Do I cry out to Hashem that He heal me? Yes, all the time. However, the illness has not broken my spirit, because I know that Hashem put me here and that He wants me here. I don’t like it, but I continue to do what I can to bring Moshiach through my

difficulties, and even more, using my difficulties as a platform to lift others up.

Together, we can finish the mission, specifically by using our strengths, talents and situation to accomplish the mission.

You can do it, don't be afraid, Hashem is with you.

The Great Light Which Comes Out of the Darkness

The Song of David is read as the Haftora twice during the year. Once with parshas Haazinu (when it falls between Yom Kippur and Sukkos), because it is similar to Moshe's song of Ha'azinu, and again on the Shevii Shel Pesach, the seventh day of Pesach, when we read Az Yashir, the song we sang at the splitting of the Sea of Reeds.

When we read Az Yashir during the year, we read the Song of Devorah, because at the splitting of the sea, the women were more joyous than the men. While the men sang, the women sang with dances and tambourines. Therefore we sing the song of a woman, the Song of Devorah.

Why then do we read the Song of David on Shevii Shel Pesach? Because on Shevii Shel Pesach, the light of Moshiach shines bright, as the day has redemptive qualities to it. That is why, it was on this day, when the Jewish people went through the Sea of Reeds, finally being freed from the Egyptians. Being that David Hamelech is the father of Moshiach, we read his song.

The Song of David, is recorded twice in the Tanach, once in Shmuel Beis (Samuel II), and again, with variations, in Tehillim (Psalms). For the Haftora, the one from Shmuel Beis is read.

David Hamelech sang this song, in gratitude to Hashem, Who saved him from his enemies and from king Shaul. It is written in the Tanach twice, because there are many lessons to be learned from it, with regards to our personal salvation from dark and difficult situations and challenges. I will just mention a few.

The Haftora tells us, that Hashem "surrounded Himself with a canopy of darkness, from clouds of water, bound together..." This is said, not in a negative way, but rather, in a positive way. What is positive about Hashem being in the darkness?

First, it is the contrast of the darkness that defines the light. Second, darkness and difficulties bring out light in two ways. When a person is faced with a challenge, it brings out the will

in him, to overcome and break through the darkness. And by overcoming the darkness, the light is greater than it would have been without the difficulty.

However, there is much more that can be achieved with this darkness. Sometimes the darkness is so great, that it is insurmountable. When this happens, there is only one strategy left to implement, to turn the darkness into light. By taking the difficulty and finding a way to use it for good, you realize that the darkness was not darkness at all. This is called, the great light which comes out of the darkness. It is when difficulty itself becomes the light. This light is greatest of all, because when you achieve that, not only does it push the darkness away, but it ceases to exist, like it never existed, you realize that it was truly great light in disguise, and now you revealed it.

This message is found later in the Haftora as well. David Hamelech says, “You are my lamp, Hashem, and Hashem lights my darkness.” A lamp dispels darkness, but the darkness still exists, it is just overcome. “Hashem lights my darkness,” is when the revelation of Hashem is so great, that the darkness ceases to exist.

How did David Hamelech achieve these great salvations? He says, that Hashem “makes my legs straight like a doe’s.” Rashi explains, that a female deer’s legs are straighter than the male’s. What does a doe’s legs have to do with our Haftora?

A deer prances freely and could go far on its legs. This symbolizes, that we are capable of doing a lot. Straight legs symbolizes, acceptance of Hashem’s will without question, just as legs do the bidding of the head, taking it from place to place, without question. He speaks of a female deer, because women, being closer to Hashem, are more likely to do what He wants without question. As we see by the sin of the golden calf, the women refused to get involved. David Hamelech is saying, that because he had the unquestioning faith, that women naturally have, he merited these great salvations. As the verse continues, “He stands me on high places.” Meaning, that when we act this way, Hashem doesn’t just save us, but He puts us above any possibility of strife, challenges, darkness, difficulties, pain, suffering, etc.

May we merit this already, as we have all done Hashem's bidding and suffered for it. It is time for Moshiach to come. May he come soon.

The Greatness of Jewish Women

The Haftora That We Don't Say

When we read Az Yashir during the year, we read the Song of Devorah, because at the splitting of the sea, the women were more joyous than the men. While the men sang, the women sang with dances and tambourines. Therefore we sing the song of a woman, the Song of Devorah.

Why then do we read the Song of David on Shevii Shel Pesach? Because on Shevii Shel Pesach, the light of Moshiach shines bright, as the day has redemptive qualities to it. That is why, it was on this day, when the Jewish people went through the Sea of Reeds, finally being freed from the Egyptians. Being that David Hamelech is the father of Moshiach, we read his. Otherwise we would read this one.

The Haftora for parshas Beshalach, Shabbos Shira, is about our Shofetes Devora Hanavia (our leader/judge Devora the prophetess).

She summoned her general Barak, to wage war against the mighty Canaanite general Sisera and his army. Barak insisted that Devora go with him to battle, which she agreed to do, but she told him that he wouldn't be credited with the victory, rather a woman would have that honor.

They went to war and completely destroyed the Canaanite army, but Sisera got away. He ran to the tent of Chever the Kenite, thinking that he would be safe there, being that there was a good relationship between him and the Canaanite king. Chever's wife was Yael, a courageous woman. She hid him in her tent, giving him a false sense of security. He asked for some water, and she gave him milk, which made him sleepy. As he slept, she took a tent peg and a hammer and drove the peg into his temple and he died.

Yael is the woman who was credited for the victory, as she put an end to Sisera and an end to the Canaanites.

Devora sang a song to commemorate the victory, and there was peace for forty years.

The connection to our parsha is that the parsha tells of the splitting of the sea, when we were finally free from the Egyptians, and the song we sang on that momentous occasion.

The Song by the Sea was sung by both the men and the women, why is the Haftora about women, and about a song of a woman, Devora?

When we look at the parsha. We see that there was a difference between the way the men sang and the way the women sang. All the men did was sing, however, when the women sang, it says, “And all the women went out... with tambourines and dances.” Why was there more joy by the women than by the men, not only did they sing, but they had tambourines and danced as well? And why did they have tambourines?

“According to the pain, so is the reward.” So to, according to the suffering, so is the joy that follows, when the suffering is gone. All the Jewish people suffered in Egypt, but the women suffered more. Seeing their newborn babies being thrown into the Nile, was worse than the hard labor the men suffered. Although it affected the men as well, what happens to a baby has more of an affect on a mother.

Now that they were finally free of Pharaoh, the joy was so great, not only did they sing, but they danced and played their tambourines as well. And because the women’s joy was greater, we read the Song of Devora, a woman.

Our great sages tell us, that “In the merit of righteous women our ancestors were redeemed from Egypt, and in the merit of righteous women we will be redeemed in the future.” The parsha and the haftorah highlight three women, Miriam, Devora and Yael, because we can learn from them, about the righteousness of women. The parsha also mentions “all the women,” Because there is a lesson to be learned from them as well.

When it mentions Miriam, the Torah calls her “Miriam the

prophetess, Aaron's sister." Why not Moshe's sister? Because it is referring to the time before Moshe was born. The name Miriam comes from the word mar, which means bitter, since she was born around the time that the bitter servitude began. As a little girl, she witnessed Pharaoh's evil decree, that "Every boy that is born should be thrown in the river." She prophesied, that her parents would give birth to the savior of the Jewish people. She had complete trust in Hashem, that this prophecy would come true. And when Moshe was put in a basket, in the river, the Torah tells us, that she "stood at a distance to see what would become of him." And she continued to wait for the next eighty years, knowing that it would surely come to pass. She suffered bitterly and felt the suffering of her people. And now as they crossed the sea, and they were free at last, she witnessed with great joy as her prophecy had come true.

From Miriam we learn of the great trust righteous women have in Hashem. This is also seen in all the Jewish women of the time, as they prepared tambourines, trusting that Hashem would redeem them. These are the tambourines they took with them, as they left Egypt, into the desert, trusting that they were in Hashem's hands, soon to be free.

We know that the women suffered terribly as their babies were being thrown into the Nile. There is a lot of symbolism here. The Nile was Egypt's god, it was the river that sustained them. In other words, they worshipped making a living. We, on the other hand, serve Hashem, and know that our sustenance comes from Him. More than not, most children spend more time with their mother than their father, this means that the mother's influence, is so important. Some make the grave mistake of throwing their children into the river of making a living, to the sacrifice of a proper Jewish education. Because the culture demands it, and because "what will my friends say." However, the strong Jewish mother puts Hashem first, knowing that our sustenance is from Hashem. She saves her children from the Nile, and makes sure to give her babies the best Torah education, so that they will grow up in Hashem's way. This is the greatest nachas a parent could have.

The Haftora calls Devora the wife of Lapidus, the word Lapid

means a flame, because she would make the wicks for the Mishkan in Shiloh. Her wicks would light up the Mishkan, and from there the light would spread to the whole world.

This is the calling of all Jewish women, to fill their own Mishkans, their homes, with the light of Shabbos candles, which has a profound impact on her family. It is symbolic of the atmosphere, which she sets in her home, as she has an effect on her husband and her children, making her home a dwelling place for Hashem and His blessings.

Devora would judge the people sitting under a date palm. Why? Because a date palm's fronds are high up on the tree and don't really give shade. She did this out of modesty, not to be alone with other men, as she judged and advised them. In Devorah's song, she blesses Yael, to be "Blessed among the women of the tent." Which refers to our matriarchs, Sarah, Rivka, Rachel and Leah, who were known for their modesty. The tent also refers to the home, which means her commitment to her spouse.

I am amazed by the greatness of Jewish women, especially because I can see that they sense and feel the pain of the exile, more than us men do. When I see how much my wife Dina endures, with such grace. Despite everything, she takes the time to be there and lift the spirits of others, I am at a loss of words. Jewish women are simply amazing.

These noble traits of Jewish women, is what brought the redemption from Egypt, and these same traits will bring the future redemption, the coming of Moshiach. May he come soon.

Why Don't We Say Shehechyanu on the Last Days of Pesach?

The last days of Pesach, Shvii and Acharon Shel Pesach, are the only Yom Tov days that we don't recite Shehechyanu. The simple reason brought by the great codifiers of Jewish law, is that all the days of Pesach are considered one long holiday. Since we can only recite Shehechyanu over a new holiday, and the last days are not a new holiday, the last days are included in the Shehechyanu of the first days.

However, had there been something new about the last two days, we would have to recite Shehechyanu.

What could have been new about the last days of Pesach, that were nevertheless refuted as a good enough reason to recite Shehechyanu?

The first is the miracle of the splitting of the sea. Perhaps this great miraculous salvation, that happened on the seventh day of Pesach can be considered a reason to say Shehechyanu.

However, the splitting of the sea, though it was arguably the greatest miracle we have experienced, it is only the culmination of our Exodus from Egypt, and the final blow in the destruction of our oppressors, Egypt.

Another possibility, is the last days connection to the future redemption. As the splitting of the sea, was a hint of things to come in the future redemption, though the future redemption will be by far greater. Just as it was the total destruction of Egypt, the future redemption will be the total destruction of evil in the world. Also, we find that the song the Jewish people sang at the sea, Az Yashir Moshe, contains prophecies of the future redemption.

The Haftora on the seventh day of Pesach, is the song of King David, the father of Moshiach, which ends with blessings of Moshiach.

On the last day of Pesach the light of Moshiach shines bright. The

beautiful Haftora is all about Moshiach. It is a holiday created by the Jewish people, and it is the total transformation of the day, from mundane to holy. Moshiach is just that, it is the total transformation of the world from mundane to holy.

Perhaps the last days connection to Moshiach should warrant the recital of Shehechyanu.

However, this is refuted as well, because, you only say Shehechyanu over an event that happened in the past. Secondly, reciting Shehechyanu over the future coming of Moshiach, which we long for and has still not come, will have the opposite effect, instead of adding joy to the holiday, it will depress us.

It is the joy of the holiday that brings out the essence of the last days. With brotherhood, love and joy, we get a sense of what awaits us in the future, a taste of Moshiach.

May we finally merit to experience the coming of Moshiach, and have a good reason to say Shehechyanu on these last days of Pesach as well.

Acharon Shel Pesach

Moshiach and His Effect on the World

The Haftora¹ for Acharon Shel Pesach is from the book of Yeshayahu. It begins with a prophecy about the destruction of Sennacherib and the Assyrians, who already captured the Ten Northern Tribes and were now threatening the kingdom of Yehuda. It continues with prophecy of Moshiach, what he will be like and what the world will be like when he comes. Followed by the ingathering of the exiles, and the joy we will experience.

The whole Haftora is about the time of Moshiach. Even the beginning, which speaks of the destruction of Sennacherib, is a message about the coming of Moshiach. First, because the king of Yehuda at that time was Chizkiyahu, of whom the Talmud says², that “Hashem wanted to make Chizkiyahu Moshiach.” And second, to Chizkiyahu and Yehuda, it seemed impossible to overcome Sennacherib and his powerful army, who exiled the Ten Northern Tribes, who were much stronger than Yehuda. Yehuda was gripped with fear and the futility of their situation. Hashem destroyed Sennacherib and his army, and the kingdom of Yehuda had a miraculous salvation. Same is true about the times of Moshiach, although we are suffering and it seems impossible, our salvation will come quickly and in a miraculous way.³

Why Do We Read About Moshiach on Acharon Shel Pesach?

The first days of Pesach are about the Exodus from Egypt. The last days of Pesach are about the future redemption. Because of this, we read the Song of David on Shevii Shel Pesach, instead of the Song of Devorah. Because David is the father of Moshiach.

The light of Moshiach shines bright on the last days of Pesach, but even stronger on Acharon Shel Pesach, which is only celebrated

1 Isaiah 10:32-12:6. This article covers Isaiah 10:32-11:9.

2 Talmud, Sanhedrin 94a.

3 Torahs Menachem Hisvaduyos 5714b pp. 210-212.

outside of Israel. This is because, we transform the day from mundane to holy, as we take a plain weekday and turn it into Yom Tov. And that is what the coming of Moshiach is all about, the total transformation of the world from mundane to holy.

Unifying Opposites

The Haftora Now Tells Us About King Moshiach, and What He Will Be Like.

“And a staff will come out from the shoot of Yishai and a branch will sprout from his roots. The spirit of Hashem will rest upon him, a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of Hashem.”⁴

What is this spirit of Hashem that will rest upon him? It is a very high level of G-dliness, where the neshama and Hashem’s Essence are one. It is beyond the world, it is a place of total unity and it is not subject to any kind of division that is found in the world, even in the most sublime spiritual realms.

Moshiach will therefore be a unifier of opposites. First the unification of above and below, the spiritual realms and our physical world. We experienced this at the splitting of the sea, a brief taste of Moshiach, in preparation of receiving the Torah. At Mount Sinai we again experienced this in a more powerful way, as we were given the power to connect heaven and earth, to imbue the physical with G-dliness through the study of Torah and the performance of mitzvahs. However this will only be complete when Moshiach comes, and the essence of Hashem will dwell openly in this physical world⁵, there will be a total unification of opposites.

We see this in the Haftora, first with Moshiach himself, he will have a spirit of “wisdom (chochma) and understanding (bina),” chochma is the opposite of bina. Chochma is the ability to

4 Isaiah 11:1-2.

5 See Midrash Tanchuma Nasso 16, Bechukosai 3. Bereishis Raba end of chapter 3. Bamidbar Raba chapter 13 par. 6. Tanya chapter 36.

conceive a new idea. In order to do this, you must totally not exist, it is only the idea, that is why, when a new idea comes to you, all of a sudden you recognize where you are and that you were thinking, because at the time that you conceived the new idea, it was like you weren't there. Bina is contemplation, it is you thinking about the idea and its details, you are totally there.

Then it says that he will have “a spirit of counsel and strength,” which are opposites. Counsel is from the mind, strength is from the body and emotions. He will have a spirit of “knowledge and fear of Hashem,” again opposites. Knowledge of Hashem, brings you to love Him, the opposite of fear.

This uniting of opposites continues with the world. First the animals as it says, “And the wolf will live with the lamb, and the leopard will lie down with the goat, and the calf, the lion, and the fattened ox together, and a young boy will lead them. The cow and the bear will graze Together,”⁶ all opposites. Then even the earth will know Hashem, and earth doesn't have the ability to think, as it says, “for the land will be full of the knowledge of Hashem like the waters cover the sea.”⁷ The earth, which is the opposite of the ability to think, will be full of the knowledge of Hashem.

Are these expressions to be taken literally or metaphorically? The Rambam⁸ in Hilchos Melachim says, that they are a metaphor for how the Jewish people and the nations of the world will act towards one another. However, in his Igeres Techiyas Hameisim⁹ he says, that what he wrote in Hilchos Melachim (about taking it metaphorically), is not to be taken as the law, rather, that it could be understood that way. In other words, even according to him, it is possible that it will be literally¹⁰. There is a rule that, “a verse

6 Isaiah 11:6-7.

7 Isaiah 11:9.

8 Rambam, Hilchos Melachim 12:1.

9 Igeres Techiyas Hameisim chapter 6.

10 Ravad to Hilchos Melachim 12:1. And see Radak to Isaiah 11:6. Rabbi Schneur Zalman of Liadi in Sefer Hamaamarim Es'halech-Liazneh p. 58. And more.

shouldn't be taken out of its simple meaning,"¹¹ Then perhaps it should be taken liberally, and accordingly some do take it literally. So it is a sure thing that the nations of the world, even those that are vicious like snakes, will become tame and friendly.¹²

A Judge by Scent

The Haftora says about Moshiach, "He will smell the fear of Hashem, He won't judge by the sight of his eyes, nor by the hearing of his ears."¹³ Meaning, that he will judge by his ability to smell. The Talmud¹⁴ tells a story of how the rabbis used this as a test to see if Bar Kuziba (Bar Kochba) was Moshiach. They saw that he could not judge by smell and they knew that he wasn't. According to the Zohar¹⁵, this sense of smell is higher than wisdom and understanding. But didn't it say, that he will have "a spirit of wisdom and understanding?" What is the point of the wisdom and understanding, if he will be judging people by his ability to smell? Here again you have opposites, smell is higher and on the outside, wisdom and understanding are lower and on the inside, but by Moshiach these abilities will unite, the higher and lower, the inside and outside will also be one¹⁶.

How will he be able to judge without witnesses? Doesn't the Torah require witnesses? Some suggest that he will only confirm that the judgments are accurate. But the indication of the Talmud¹⁷, that he will "smell and judge," is that he will actually judge cases, and not merely confirm. So how can he do that?

11 Talmud, Shabbos 63a.

12 Sichos Kodesh 5738c pp. 96-97.

13 Isaiah 11:3.

14 Talmud, Sanhedrin 93b.

15 See Zohar volume 3 p. 130b, 289a. Hemshech 5672 volume 1 chapter 222. And see Maamar Ki Sisa 5728, Torahs Menachem Sefer Hamaamarim Meluket volume 3 p. 130.

16 Maamar V'nacha Alav 5714. Torahs Menachem Hisvaduyos 5714b pp. 200, 207-208.

17 Talmud, Sanhedrin 93b.

The law¹⁸ is, that a king can judge without witnesses in certain cases. For example, to maintain order. This kind of judgment he will do by scent¹⁹. The difference between a regular king and Moshiach, is that a regular king would do it as a one time thing²⁰, however, with Moshiach it will be a regular occurrence.²¹

Revealing the Good in Everything

Then it says, “with the utterance of his lips he will slay the wicked.”²² This is difficult to understand, because as we mentioned above, Moshiach will bring with him such a great level of awareness of Hashem, and the Torah that he will teach will be deeper than that of Moshe Rabbeinu²³. So how is it possible that any wickedness will exist? What wicked will he slay?

The reason that Moshiach will have such a profound effect on the world, is because his neshama is from the highest place, higher than any other. The rule is, that what ever is higher falls down lower, so that things that seem low to us, like wickedness and evil, really originate from a very high spiritual source, just that they fall so low, that we can't see the good in them. Since Moshiach comes from even a higher source, he will be able to reveal the good in the lowest of things. “He will slay the wicked,” means that we won't see them as wicked anymore, rather as good. We will see that everything Hashem created is truly good.

18 See Rambam, Laws of Kings end of chapter 3.

19 Torahs Menachem Hisvaduyos 5718b pp. 267-268.

20 It is called a horaas shaah, a guidance for a (special) time.

21 Sichos Kodesh 5723 p. 278.

22 Isaiah 11:4.

23 The Rambam in Hilchos Teshuva 9:2 says that Moshiach will teach Torah to the whole world. This includes our forefathers and Moshe. But if Moshe received the Torah from Hashem, how can anyone teach him? While Moshe was able to teach Torah to the Jewish people, he was only able to convey it on a level of hearing, that they heard and understood. However, when Moshiach will teach, we will understand it as if we see it, seeing is far greater than hearing, and Moshe will gain from this kind of teaching.

It also works the other way around. If we raise the lowest and most mundane parts of our lives to Hashem, we draw Moshiach closer.²⁴

A Bit of Moshiach in Each of Us

It is interesting to note, that there is a special prayer that we add on Yom Tov, when the Holy Ark is opened before Torah reading, it begins “Ribono Shel Olam,” In it, we ask that the words of the verse, “The spirit of Hashem will rest upon him, a spirit of wisdom and understanding, a spirit of counsel and strength, a spirit of knowledge and fear of Hashem,” should be actualized in us. This verse is clearly talking about Moshiach, on what basis do we ask that we should be like Moshiach?²⁵

The highest level of our soul, the “yechidah,” is equal in every one of us. It is the part of us that is one with Moshiach, so in our essence, we all have a bit of Moshiach. Even though we don’t feel it, it effects us, and we are blessed one way or another with this blessing. When we see miraculous things happening in our lives, and tremendous success, out of the normal, we know that these blessings are coming true.²⁶

Knowledge of Hashem Will Change the World

In addition to the wolf, the leopard, the lion and the bear, the Haftora says, “A baby will play at a vipers hole and an infant will stretch out his hand over an adder’s den. (These snakes²⁷) will not damage nor harm anywhere on My Holy Mountain, for the knowledge of Hashem will fill the earth like the waters cover

24 V'yatza Choter 5730, Sefer Hamaamarim 5730 pp.209-212.

25 This general question was asked by the Munkatcher in Sefer Chamisha Maamaros, Maamar Nusach Hatefillah chapter 26.

26 Torahs Menachem Hisvaduyos 5746c pp.145-147. I also heard this from Rabbi Yosef Yitzchak Jacobson, who was at the Rebbe's farbrengen when he said this.

27 Even Ezra and Metzudas Tzion to Isaiah 11:8.

the sea.”²⁸ What does the knowledge of Hashem have to do with snakes and wild animals not damaging?

Another question. It seems that all the people with the dangerous animals, are little children. First a young boy, then a baby and finally an infant. Why children?

These wild animals will remain the same, and yet not damage, because if they become tame, then what is the big deal saying that they won't damage? The amazing thing that will occur is that they will remain wild and still not damage. And this will be because “The knowledge of Hashem will fill the earth.”²⁹ How will this work?

Another question. Why isn't it enough that the world should become filled with the knowledge of Hashem? Why is it necessary to be filled, so much so, that it will be like the waters cover the sea?

The people in the world have a direct effect on it. The world will be filled with the knowledge of Hashem because there will be a broadening of the minds of humanity. And because they will have a profoundly deeper understanding, they will recognize the truth of Hashem. This will cause a transformation in humanity. And being that humanity will be affected, the animals will as well.

However, if the world will only be filled with the knowledge of Hashem, that would mean that every part of the world will be filled according to its ability to understand. That would mean that a smart person would know more than someone who is less smart, and that can breed different opinions, which can lead to arguments and strife.

That is why it will be like the waters cover the sea. In the sea there are mountains and valleys, there are also all different types of creatures and plants, but when you look from above the water, all you see is the water. The same will be when Moshiach comes,

28 Isaiah 11:8-9.

29 Radak and Metzudas David to Isaiah 11:9.

there will still be smart people and less smart, but because they will be totally engulfed by the knowledge of Hashem, everybody will be equally nullified before Hashem, in other words, there will be no clashing of egos, it will only be about Hashem. This is the ultimate unity that is possible, therefore there will be peace, the ultimate level of peace that can possibly be achieved.³⁰

When you speak about children, especially babies, it automatically includes everybody, but if it would have said adults, we would think that children are excluded.

Symbolically the child is the Jewish people, as it says, “Israel is a young child and I love him,”³¹ it symbolizes all that is innocent and pure, and all that is good and holy in the world. The snakes symbolize the first snake that instigated the first sin with the tree of knowledge and it symbolizes all that is bad in the world³². Since the world will be filled with the knowledge of Hashem, and the source of the evil will be revealed, that it is really good, there will be true peace and harmony between them.³³

May we merit to see the coming of Moshiach today, on Acharon Shel Pesach, when the light of Moshiach shines brightest. We surely deserve it. The time has come.

Dedicated to my son Eli Chaim who celebrates his birthday on Acharon Shel Pesach. We are so proud of you, may Hashem give you a successful year.

30 Sichos Kodesh 5722 pp. 41-45. See also there that a taste of this is experienced in the Sukka and when one goes to the mikvah, as you are totally engulfed by the mitzvah and from the outside all that is seen is the Sukka or the water.

31 Hosea 11:1.

32 See Ohr Hatorah volume 3, Bereishis p. 575 and on.

33 Sichos Kodesh 5740b p. 700.

The Meal of Moshiach

Many have the custom to have meal as Pesach comes to a close, called Seudas Moshiach, the Meal Moshiach. This was established by the Baal Shem Tov.

Pesach is not only about the exodus from Egypt, but also about the future redemption.

This theme is clear from the Seder on.

In the Haggadah, we finish magid with a blessing of the future redemption.

The cup of Eliyahu is connected to the future redemption, as Eliyahu Hanavi is meant to herald Moshiach's coming.

We finish the Seder with, "next year in Jerusalem." Again referring to the coming of moshiach.

As the days of Yom Tov progress, the light of the Moshiach gets stronger and stronger.

When we have a Shabbos Chol Hamoed, we read the Haftora about the Valley of the Dry Bones, which is about the future resurrection of the dead, that will happen when Moshiach comes.

On Shevii Shel Pesach we read Shiras David, the Song of King David, the father of Moshiach.

Acharon Shel Pesach, the last day of Pesach, the Haftora is all about Moshiach. It is therefore apropos, that we do Yizkor at that time. For there us a strong sense of closeness to those we wish to see when Moshiach comes

There is a special spiritual light that shines, getting more and more intense as the day progresses.

It is for this reason, many have a special meal called Seudas Moshiach. Where we eat Matza and drink wine. We sing songs with brotherly love, and speak words of inspiration.

Our great sages tell us During the month of Nissan our ancestors were redeemed from Egypt and during the month of Nissan we will be redeemed in the future.

Hashem made the month of Nissan a time of redemption. May we merit Moshiach's coming now, and enjoy the true meal of Moshiach soon.

Why Is Israel on a Different Parsha Track Then the Rest of the World?

Since Pesach Israel has been one parsha ahead. This means that if you are traveling to Israel, you will miss a parsha.

There are two cases where this can happen. The first is Pesach. Outside the Holy Land we are obligated to celebrate an eighth day, in Israel Pesach is seven days. When the eighth day falls on Shabbos, in Israel that Shabbos is not Pesach anymore, so they read the next parsha. Outside Israel it's still Pesach and the Torah reading is on the holiday theme. It is only the next week that the next parsha is read. And so the parsha in Israel is one week ahead.

The same thing happens when Shavuoth falls on Erev Shabbos (Friday). Outside of Israel we celebrate Shavuoth two days, in Israel it is only one day. The same scenario will play out, while outside of Israel we will be celebrating Shabbos as the second day of Shavuoth, in Israel it will be a regular Shabbos and they will be reading the next parsha. Outside of Israel we will be reading the holiday Torah reading and only resume the parsha on the next Shabbos. So we are off by one parsha..

Sometimes after Pesach it goes on for five weeks, aligning two weeks before Shavuoth with parshas Behar-Bechukosai. Outside of Israel they are together, inside Israel they are separate and so, we are realigned. Other times it can go on for about four months, until parshas Matos-Maasei are combined outside of Israel, while in Israel they remain separated, and we are back on the same track.

After Shavuoth it can realign with parshas Chukas-Balak or Matos-Maasei.

Between Pesach and Matos-Maasei there are, depending on the year, three or four double parshas. Between Pesach and Shavuoth there can be as many as three, which could put us on the same track as early as the Shabbos following Pesach. So, why

do we wait until Behar-Bechukosai (5 weeks) or Matos-Maasei (4 months), to become realigned?

The first thing to understand is that the schedule of the parshas was established outside of the land of Israel. At a time, when in Israel, the Jewish community was small and less educated, and they would read the Torah, completing it over a three year cycle.

Later, when Israel, once again became a center of Torah, it adopted the system from outside the Land. Every few years, because of the extra Shabbos, Israel is forced to go on to a different track, while outside of Israel, they remain on the regular track.

Why were these parshas, outside the Land, set up this way?

The answer is, that when setting up the parsha system, the rule is that the first parshas to be doubled up are the last parshas of a chumash, therefore Behar-Bechukosai and Matos-Maasei will be the first to read together in their respective chumash. They also wanted that parshas Pinchas, whenever possible, should be read during the Three Weeks, between the 17th of Tamuz and the 9th of Av (Tisha B'Av). Which is the saddest time on the Jewish calendar. Pinchas has the holiday sacrifice readings, which are joyous and sweetens the harshness of the time.

They also established, that parshas Bechukosai, which has the curses, be read before Shavuoth, with at least one parsha, usually parshas Bamidbar, buffering between the curses and Shavuoth. This can cause the tracks to align earlier.

When Moshiach comes, The Three Weeks will become a happy time, and parshas Pincas will be unnecessary to sweeten the time. Perhaps then we will be able to align the tracks earlier, which won't matter much, because we will all be living in Israel.

(All of the information above, was gleaned from questions I posed to rabbis who visited me. As I am limited to the books that I have on my eye gaze computer. Therefore, I request, that if you have

more information on the subject, or if there are inaccuracies in what I wrote, please share it in the comments section below.)

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Thank you Dovid Hurwitz, Mendy Bortonk and DH for your incites.

