

With the Help of Hashem

# Royal Words

of the

**Lubavitcher Rebbe King Moshiach Shlita**

**Rabbi Menachem Mendel *Shlita* Schneerson**



A Free Translation of the Addresses of

**5th of Teives 5752**



*5782 (2022) – 120 year's of the Rebbe King Moshiach Shlita*

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## **The Talk of the Night Entering the 5<sup>th</sup> day of the week of Shabbos Parshas Vayigash, the 5<sup>th</sup> of Teives\* 5752**

– Following the Maariv Prayer –

– Translated from Yiddish –

1. Today, the 5<sup>th</sup> of Teives is connected to the freeing and “Pidyon Shvuyim”<sup>[1]</sup> of the books and manuscripts of the Rebbes our leaders that are in the library of Agudas Chassidei Chabad Lubavitch, under the jurisdiction of my revered father in law, the Rebbe leader of our generation.

And “these days are remembered and are celebrated [lit. transpire]”<sup>1</sup> – that when this day arrives every year, “*they are remembered*” and through this the matters that were accomplished the first time “*transpire*.”<sup>2</sup>

And based on the words of the Mishnah<sup>3</sup> “a Mitzvah brings along another Mitzvah” (that the fulfillment of one Mitzvah brings the person (that fulfills the Mitzvah) to fulfill yet another Mitzvah, and especially and mainly – fulfill this Mitzvah itself) – which this is a rule regarding every Mitzvah,

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\*) The day upon which “ours won” to the eyes of all the nations (in the federal court) regarding the books and manuscripts of the Rebbes our leaders in the Lubavitch Library.

<sup>[1]</sup> [*Redeeming of captives*]

<sup>1</sup>Wording of the verse – Esther 9, 28.

<sup>2</sup>See Ramaz in Sefer Tikkun Shovavim, brought and explained in Sefer Lev Dovid (by the Chida) ch. 29. Note also Mishnah, end ch. 3 of Gittin. Responsa of R. Y. Irgus (at the end of the Sefer Mevo Pesachim) sect. 5, at length.

<sup>3</sup>Avos 4:2.

and most certainly regarding the “great Mitzvah”<sup>4</sup> of “redeeming captives” – it is understood, that the Mitzvah and concept of redeeming captives that was accomplished on the day of the 5<sup>th</sup> of Teives[which is *similar* to redeeming captives *in the simple sense*<sup>5</sup>], causes (“brings along”) that we should fulfill (more Mitzvahs, and in particular and mainly) the Mitzvah of redeeming captives, and regarding this matter (of redeeming captives) itself:

In these days there is a “group” of books, along with manuscripts that are together with these books, which are waiting for their redemption from captivity, [namely] that they be returned to their true owner, the leader of our generation my father in law the Rebbe, to be returned to his four cubits, which are together with the four cubits of the Synagogue, study hall and house of good deeds (and acts of

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<sup>4</sup>Bava Basra beg. 8b. Rambam Hichos Matnas Aniyim 8:10. And see also Tur Shulchan Aruch Yoreh Dei’ah, beg. Sect. 252.

<sup>5</sup>For it is understood, that greatness of the Mitzvah of redeeming captives (redeeming a Jew that is in captivity in the hands of the nations of the world) is also in regard to every single book of Torah – the Torah of *Hashem* – that is found in captivity in foreign hands. And especially since the Torah (including every book of Torah) is “*our life* and the length of our days” (wording of the Brachah “Ahavas Olam” of the Maariv Prayer – based on Nitzavim 30, 20).\*

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\*) *And note the words of our Sages (Berachos 57a. ref a.l.) “do not read it Morashah (an inheritance), rather, Me’urasah (betrothed),” and therefore “a non-Jew that occupies himself in Torah study shall die” (Sanhedrin 59a).*

kindness in particular) – “the house of our Rebbe in the Diaspora.”<sup>6</sup>

And being that “one Mitzvah brings along another Mitzvah” – it is understood *likewise* in our case, that the (fulfillment of the Mitzvah of) the redeeming of captives on the 5<sup>th</sup> of Teives – brings along<sup>7</sup> as well the (fulfillment of the Mitzvah of) redemption and return of the above-mentioned books and manuscripts.

And we may add, that the abovementioned phenomenon [of “one Mitzvah bring along with it another Mitzvah” – from one Mitzvah of Pidyon Shvuyim (redeeming captives) to a second Mitzvah of Pidyon Shvuyim] is even more emphasized when it is regarding “Pidyon Shvuyim” of *books*:

Books of Torah are a wisdom<sup>8</sup>[and within this itself – a *holy* wisdom, *the wisdom of the Torah*]. From this it is understood, that every book in Torah is necessary for all other books, since through the study and knowledge *of this*

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<sup>6</sup>Megillah 29a. And see at length the tract on the topic of a Miniature Mikdash this is the house of our Rebbe in Bavel (Royal Words Bamidbar vol. 2 pg. 180 ff.).

<sup>7</sup>And this also has in it the help from Hashem– as the continuation of the wording of the Mishnah ibid “the reward of a Mitzvah is a Mitzvah,” *that from Heaven* they assist and bring to the hand of one who does one Mitzvah to do another one (see R. O. Bartenura, Midrash Shmuel, and more), including and mainly – that he will do this Mitzvah itself [yet again].

<sup>8</sup>As the verse says (Va’eschanon 4, 6) “for it is your wisdom and apprehension in the eyes of the nations.”

book an addition in comprehension of other books is attained.

Likewise, also regarding our case: being that the completeness of study of the previous books (whose redemption was accomplished on the 5<sup>th</sup> of Teives) is dependent on the study of the books that are found presently in captivity, hence, the completeness of the redemption of these books<sup>9</sup> (on the 5<sup>th</sup> of Teives) – is when this brings about the redemption of the mentioned books (and all other books) which are still waiting for their redemption.

[And especially that they are both a part of *one* library – the library of Agudas Chassidei Chabad under the leadership of my Revered father in law the Rebbe, leader of our generation].

2. Furthermore and this is also essential (moreover – it is the essential matter):

The Mitzvah of redeeming captives (on the 5<sup>th</sup> of Teves) – brings about (*similar to* “one Mitzvah leads to another Mitzvah”) also the true and complete redemption of captives by Hashem – the redemption of all the Jewish people (and all matters of Torah as well as all matters in general ) from the exile to the true and complete Redemption.

And we may add, that also this idea (the connection of Pidyon Shvuyim to the Redemption) is especially emphasized

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<sup>9</sup>Which the main purpose of their redemption is *the study of them*, as infra ch. 3.

regarding the Pidyon Shvuyim of books – as known,<sup>10</sup> that the Redemption is dependent on the redemption (the refinement and elevation) of all sparks of holiness that are in “captivity” in the concealment of the world; and being that all matters begin with and are drawn forth from the Torah<sup>11</sup> – it is understood, that the power for this comes from the phenomenon similar to it in Torah – the redemption of matters of Torah that are in captivity.

3. Another point in the connection of these two matters:

The true redemption of captives and victory of these books is, as obvious, specifically when through this there is addition *in the study* of books of Torah<sup>12</sup> [including, mainly – in the study of these books]. From this it is understood, that the day of the fifth of Teives must cause a strengthening and addition in the study of Torah books, beginning with the first “book”<sup>13</sup> of the oral Torah – the book of Mishnah.

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<sup>10</sup>Torah Ohr Vayeishev 27d. *e.p.*

<sup>11</sup>See Bereishis Rabbah, at the beg. Zohar vol. 1, beg. 161b.

<sup>12</sup>See at length, the talk of Shabbos Parshas Vayigash, the 5th of Teives 5748 (Sefer Hasichos 5748 vol. 1 pg. 184 *ff.*). And there [it says], that although the main and all-embracing [book] is a Sefer Torah (Torah scroll), nevertheless in order for there to be actual study (“and you will teach... placed [fluent] in their mouths” (Vayeilech 31, 19)) one needs to study numerous books that explain in detail everything in the Torah scroll. And as the ruling (Rosh, Halachos Ketanos, beg. Hilchos Sefer Torah. Shulchan Aruch Yoreh Dei’ah 270:2) that the Mitzvah of writing a Sefer Torah in our times is in writing Jewish books. And see the talk of the 5<sup>th</sup> of Teives 5749.

<sup>13</sup>And in the words of the Rambam (in his intro. to the Yad [commonly known as “Rambam”]) – “from the time of Moshe

And based on this it is yet greater understood how the redemption of books leads to the general redemption of the Geulah – as clearly stated in the verse<sup>14</sup> “Tzion *will be redeemed with law...*” meaning that through Torah Study [which *specifically this* constitutes the true victory and redemption of the books as mentioned above] –the redemption of Tzion [Yerushalayim] is accomplished. And especially through study of the books,<sup>15</sup> beginning with the book of Mishnah<sup>16</sup> – as the words of our Sages<sup>17</sup> “all these exiles are redeemed only in the merit of Mishnah.”

And “Tzion *will be redeemed with law*” is yet more emphasized – through the study of the books that were redeemed.<sup>18</sup>

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Rabbeinu no one authored a work on the Oral Torah to be taught to the vast public until Rabbeinu Hakodesh... and he gathered all the statements and all the laws... and composed from all of it the book of Mishnah.”

<sup>14</sup>Yeshayah 1, 27.

<sup>15</sup>See Hilchos Talmud Torah of the Alter Rebbe, beg. ch. 2 (*ref. a.l.*), that “in our times also concise laws of the rulings of the Great Rabbinic Authorities like the Tur and Shulchan Aruch and [the Rama’s] comments are included in the category of Mishnah.” And based on this we may possibly say that so is true also regarding our case. And this still needs further analysis.

<sup>16</sup>And note that “one Mitzvah leads to another Mitzvah” is a statement of *the Mishnah*.

<sup>17</sup>Vayikra Rabbah 7:3. And see Torah Ohr Shemos 49c. Toras Chayim *a.l.* 18a-b. Likkutei Torah Devorim, end 1b *ff. e.p.* And see “Teshuvos Ube’urim” sect. 4 ch. 5 (pg. 19 *ff.*).

<sup>18</sup>And we may say, that also the ingathering of the exiles that is accomplished “in merit of the Mishnah” is emphasized even more through study of Mishnah and likewise books of Jewish



And to add, that from this is also understood regarding action – that the event of the 5<sup>th</sup> of Teives must lead to first and foremost a strengthening and addition in study of Torah books,<sup>19</sup> including and beginning with the study of Mishnah – which brings about that from the redemption of the books we come right to the redemption of the Geulah, as mentioned above. And through the resolutions alone – for since Hashem sees that these are true resolutions and they will be certainly fulfilled, the resolutions themselves affect<sup>20</sup> the same exact as had the Mishnah been studied already.<sup>21</sup>

4. And we may add and connect all the above – allusively speaking – to the Parshah of the week, Parshas Vayigash:

It says in the Zohar,<sup>22</sup> that “Vayigash Eilav Yehudah, and Yehudah approached him” is the concept of redemption<sup>23</sup>

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Law Rulings (see note 15) that were redeemed from captivity – for, the reason why the exiles are gathered in merit of Mishnah is because through it the refinement of the sparks in the world is accomplished (see Torah Ohr *ibid.* And at length – Toras Chayim *ibid.*). And it was explained above (ch. 2) that through the redemption of Torah books there is additional power for the redeeming of the sparks that are in the world.

<sup>19</sup>See Sefer Hasichos 5748 *ibid* pg. 187 *ff.*

<sup>20</sup>See Taanis 8b. Shulchan Aruch Orach Chayim 571:3.

<sup>21</sup>And especially since the resolutions are being accepted in a holy place, and in a “trifold house” – a house of prayer, a house of Torah and a house of good deeds (as spoken many times).

<sup>22</sup>Vol. 1, beg. of our Parshah (205b) and see Sefer Hamaamorim Melukat vol. 5 pg. 128 *ff.ref. a.l.*

<sup>23</sup>Berachos 4b. *ibid* 9b. Rambam Laws of Tefillah 7:17. Tur Shulchan Aruch Orach Chayim 66:8. Shulchan Aruch of the

being adjacent to prayer (that from the blessing of “He redeemed the Jewish people” we immediately – without any interruption – begin the Amidah prayer, beginning with the verse<sup>24</sup> “Hashem open my lips...” which is “considered<sup>25</sup> an extension of the Amidah”<sup>26</sup>).

The main<sup>27</sup> reason for redemption being adjacent to prayer is so that the prayer be accepted, as he says in Yerushalmi<sup>28</sup> “whoever does not pray right after “redemption” what is he compared to? to the dear friend of the king who came Vehirtik (and knocked<sup>29</sup>) on the king’s door, he came out to see what he wants and he saw that he left, he too went away (the king also disregarded him<sup>30</sup>).”

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Alter Rebbe *ibid*, 9. Tur Shulchan Aruch and of the Alter Rebbe *ibid*, beg. sect. 111.

<sup>24</sup>Tehillim 51, 17.

<sup>25</sup>Berachos cited in note 23.

<sup>26</sup>And likewise, the Brachah of Hashkiveinu in the Maariv prayer – which is “considered an extension of the redemption” (*ibid*).

<sup>27</sup>And see Shulchan Aruch of the Alter Rebbe *ibid*, 2 (from Beis Yosef *a.l.*): “this inference (from what it says (Tehillim 19, 15) ‘they shall find favor... my Strong One [and my Redeemer]’ and after this it says (*ibid* 20, 2) Hashem will answer you on a day of distress) is only a mere conjecture, however the main [source for] redemption being adjacent to prayer is a Rabbinical ordinance...”

<sup>28</sup>Berachos 1:1. Brought in Rashi’s comm. Berachos 4b, *s.v.* Zeh Hasomech. Tur and Shulchan Aruch of the Alter Rebbe *ibid*.

<sup>29</sup>Pnei Mosheh on Yerushalmi *a.l.* And so is the wording in the sources cited in the previous footnote.

<sup>30</sup>Pnei Mosheh *ibid*.

Similarly, in our case:

The 5<sup>th</sup> of Teives is a day related the phenomenon of “redemption” – the redemption of the books of the Rebbes our leaders (as supra ch. 1). And immediately following the “redemption” there is the “prayer” and request etc. for the books that are still waiting for their redemption, furthermore and mainly – the prayer for the general redemption of the true and complete Redemption (as supra ch. 1 and on).

And through the prayer being right after the redemption, and in our case – that the abovementioned prayers are adjacent to the accomplishment of “redemption” – the redemption of captives that was accomplished on this day, the 5<sup>th</sup> of Teives<sup>31</sup> – this accomplishes that Hashem should accept the prayers of the Jewish people, and immediately<sup>32</sup>

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<sup>31</sup>Together with the praise and thanks to Hashem for this “redemption”, similar to the Brachah of “he redeemed the Jewish people” – that “one appeases (Hashem) with praises over the exodus from Egypt and he comes close to Him, and while he is close to Him he ought to request his needs” (Rashi’s comm. ibid).

<sup>32</sup>For we may say, that just as redemption adjacent to prayer is as such that there is no interruption at all between them [not even the recitation of verses of Torah, which therefore the Sages say that the verse ‘Hashem open my lips...’ is considered an extension of the Amidah, as supra in the Talk (see Hagahos Maymonios on Hilchos Tefillah ch. 2, letter Dalet. Mordechai on Berachos 9b. Tur Shulchan Aruch and of the Alter Rebbe Orach Chayim, beg. sect. 111)], likewise is also regarding the fulfillment of the requests that are in prayer (which is accomplished through redemption being adjacent to prayer, as above in the talk) – that it immediately follows the prayer and request. And see Tanya Iggeres Hateshuvah ch. 11 (100a): And

redeem all the books, and redeem all the Jewish people in the true and complete Redemption;

And “with our young and our old... with our sons and with our daughters”<sup>33</sup> we go together with all books – both the books that were already returned, as well as the books (and manuscripts) which will be returned *literally* immediately – to our Holy land.

5. Based on what is written (in continuation to “Tzion will be redeemed with law,” as supra ch. 3) “*and its captives with Tzedakah*,”<sup>14</sup> namely, that Tzedakah accomplishes the concept of redeeming captives (as the words of our Sages<sup>34</sup> “great is Tzedakah for it hastens the Redemption”) – we will now make every one of you a messenger to give Tzedakah. We will give [each person] two dollars: one dollar bill with which each person can use for what they decide, and a second dollar bill to be given to Tzedakah.

And may it be the will [of Hashem] that the fulfillment of the Mitzvah of Tzedakah should not only hasten the Redemption, which even hastening has different degrees and manners, [rather] this should be a hastening similar to that of redemption adjacent to prayer – that it is with no interruption at all. Namely, that through the action of

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had we not sinned again we would be redeemed right away as we make the blessing [right after,] Blessed are You Hashem Who redeems the Jewish people (and see ibid before this regarding the request for forgiveness in the blessing ‘forgive us’).

<sup>33</sup>Bo 10, 9.

<sup>34</sup>Bava Basra 10a. And see Tanya ch. 37 (48b).

Tzedakah we immediately have (and even before the continuation of speaking about all of this) the true and complete Redemption through Moshiach (together with Eliyahu the prophet who is remembered for good, who announces the Redemption<sup>35</sup>). And automatically we will give the Tzedakah (and all the matters following this) in our Holy Land, in our holy city, and on our holy mountain. – [And if Heaven forbid there will be a delay, everyone will give it in his place and city, and adding more [Tzedakah] from his own [money]].

Furthermore, and mainly – “with our young and our old... with our sons and with our daughters,” men women and children – “fly with the clouds of the heaven”<sup>36</sup> – together with the good resolutions regarding Tzedakah and good deeds in general and in detail– in our Holy Land, and there – in Jerusalem the holy city, and on the holy mountain, and in the third Beis Hamikdosh.

And *literally* immediately.

[The Rebbe Shlita gave every person present, may they live, two dollars, one – to do with it as they please, and the second – to give it (or its exchange) to Tzedakah].

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<sup>35</sup>Rashi’s comm. on Bechukosai 26, 42. And more.

<sup>36</sup>Daniel 7, 13. Sanhedrin 98a.