

A SUMMARY OF A MAMMOR SAID ON SHAVUOS

ד"ה אנכי ה' אלוקיך (סה"מ מלוקט ג')

אות א'

PART 1

1. In the year 2448 on the fifth day of the month of Sivan, the Yidden told Hashem: "נעשה ונשמע" [=first we will follow the instructions which you give us, and only after will we look for the reasoning behind it.]
2. After the Yidden committed to be completely given over to Hashem in such a way, Hashem sent a large number of "מלאכים" [=angels] to gift every single Yid with two crowns! – corresponding to the two words, in which the Yidden had expressed their commitment to Hashem. the two words say said was; "נעשה – ונשמע".
3. The following day Hashem told the Yidden the "Aseres Hadibros" [=the ten commandments];
 - the first commandment was; "i am your g-d [-and believe only in me], and it is i who took you out of Egypt".
4. Q. Why was it important for Hashem to include in the Aseres Hadibros, the fact that he has taken us out of Egypt?
 - A. This is how Hashem is showing his greatness; that he was able to take the Yidden out of Mitzrayim, although the Egyptians were a very powerful nation.
5. Q. #1; Hashem has performed many miracles. why did Hashem choose to mention the miracle of "Yetzias Mitzraym" out of all his miracles?

6. # We can ask even more; the creation of the world is far greater than any miracle. we can see this from the fact, that in theory it is possible for a person to overpower a nation, but in no way can a person create an entirely new entity.
- If so, seemingly Hashem should have mentioned that he had created the world instead of mentioning Yetzias Mitzrayim.
 - To conclude: by the Aseres Hadibros, why didn't Hashem mention the creation of the world, doesn't it bring out his greatness even more then Yetzias Mitzrayim?

PART 2

1. Until now we have explained, the fact that Hashem had created the world is even greater than the fact that he has freed the Yidden from Mitzrayim.
 2. In addition to this, there is another point as follows:
 - The level of g-dliness which is needed in order to create the world, is greater than the level of godliness which was needed in order to free the Yidden from Mitzrayim. this is because the creation of the world was accomplished with the level of "Atzmus" [=the level - the way Hashem is elevated and to himself]. however, in order to free the Yiddden from Mitzrayim, a lower level of g-dliness was was sufficient.
 3. If so; the creation of the world is greater than Yetzias Mitzrayim in two aspects:
 - A) The creation of the world is a greater act - and is more wondrous than Yetzias Mitzrayim.
 - B) The level of godliness which was used to create the world, was a higher level of G-dliness than the level which was used to the Yidden from Mitzrayim.
- Based on all the above we return to the question; when it came the time of Matan Torah, why did Hashem express his greatness by mentioning Yetzias Mitzrayim? Seemingly, he should have mentiond "the creation of the world instead.

אות ב'

1. The fact that the world was created is very relevant to the actual time of Matan Torah. this is because;

"The creation of the world" is not something that happened long ago in history, rather it is something that reoccurs every single moment.

 - o The explanation to this is: it is true that Hashem has created the world many years ago. however, every single moment since then, Hashem recreates the world over and over again. the specific level thru which the world is being recreated, - is the level of Atzmus [=the highest level of g-dliness, the way that Hashem is to himself].
2. This is related to the Torah. this is because; this same idea of constant "recreation" also applies to the Torah. the Torah was not just given long ago, rather, just as Hashem constantly recreates the world, so too, Hashem constantly "re-gives" the Torah to the Yidden every single moment.
 - This is generally the reason why the Torah and the creation of the world are both related to each other.
3. In addition, the actual time of Matan Torah is even more related to the creation of the world. the reason for this is:
 - The time of Matan Torah is the time when Hashem gave over to the Yidden the ability to feel this seemingly lofty idea, - that indeed, Hashem is constantly re-giving the Torah to every single jew.
 - [Everything in this world is rooted - and begins from the Torah. therefore, this that Matan Torah gave us the ability to feel the re- happening - of the giving of the Torah, this extended and gave us the ability to also feel the constant re-hapening of the creation (of the world).]

- This clearly illustrates to us how the creation of the world is rooted and is related to the time of Matan Torah.
- 4. If the creation of the world is so connected - to the time of Matan Torah, why didn't Hashem mention it then [- by Matan Torah]?

אות ג'

PART 1

1. Every single teaching - and part of Torah is a true fact and it is the reality.
 - if the Torah questions a fact and asks that it should be done differently; that question is a part of the Torah and is therefore is indeed accurate.
2. In our case what this means is; being that we find in the Torah of the Rabeim that they suggest -in their question-, that the creation of the world should be mentioned by Matan Torah; it must be this way that the creation of the world is indeed mentioned in some way by the Aseres Hadibros.
3. The way that it is mentioned is as follows:

The beginning of the Aseres Hadibros begin with the following; "and g-d said all these words - "לאמר" = [in order] that they should be repeated".

When it says the word "לאמר" in the Torah, it usually means that Hashem is telling a specific person to repeat Hashems message and share it with others who did not hear them yet. over here however this cannot be the meaning; because there was no Yid who did not hear the Aseres Hadibros then, for every single Yid [= Neshama] was indeed present by Har Sinai.

- So what is Hashem asking from us with the word "לאמר"? - The answer to this is; here, the word "לאמר" means that we should "repeat after Hashem. - this means, that we should always learn Torah in such a way, that we should not just know but also feel how we are repeating the words of Hashem.

4. Every idea that exists in this world is rooted in Torah. therefore, thru this that the Yid works on himself to feel the re-occurrence of the giving of the Torah, this leads him to be able to feel the re-occurrence of the creation.
5. With this said, something unbelievable comes out (from this): The instruction of "לאמר" which is stated in the begining of the Aseres Hadibros, ultimately [references] - and leads to giving a person the ability to feel the [constant] creation of the world.
= [Because when he recognizes that the Torah is constantly being re-given to the Yidden, then he will feel the constant re-creation of the world].
6. The foundation for this "hint" in the Aseres Hadibros, is all based off the way Chassidus translates the word "לאמר". Chassidus is "תורה שבכתב" [=the written Torah].

PART 2

1. To sum up; until now we have explained that there is a reason why Hashem should have said that he has created the world - by Matan Torah.
- We also explained that based on the translation of Chassidus [on the word "לאמר"], Hashem did indeed hint to to the creation of the world - before he began the Aseres Hadibros. Chassidus is Torah Sheba'l Peh.
2. However in The actual words of the Torah [-the written Torah], we see no mention of the creation of the world. it only mentions Yetzias Mitzrayim.
 - Therefore, we must understand the reason why Yetzias Mitzrayim is emphasized so much more (clear) than the creation of the world.
3. The explanation to this is as follows:
 - At the time of Matan Torah when Hashem said that he is the one who freed the Yidden from Mitzrayim, Hashem did not only intend to express his greatness, rather there was another intention as well. this intention was, to inform the Yidden why

the world was created and why Hashem is giving the Torah. and Hashem told the Yidden as follows:

- The entire purpose of the creation and the giving of the Torah is, that this will empower the Yidden and give the Yidden the ability to to elevate and transform themselves. and this is accomplished when a Yid leaves his "Mitzrayim". This includes;

A) Leaving all limitations,

B) Leaving the "slavery" to other people.

= [Editor's note: seemingly, what this means is that a Yid should not look to act in ways that will please others - but will not be aligned with the Torah. also a Yid should not feel intimidated by others. And the reason for this is, because being that a Yid is a "slave of Hashem", therefore, it he should do only what Hashem wants. It is also inappropriate to be focused on "serving other people" when in truth his true master which he should look to please should be Hashem].

- It is important to note, that the purpose is not just that Yid will be free to begin with. rather, the intent was that a Yid should precisely be placed in a "Mitzrayim", this means that he will have things that will naturally limit him, and it will only be thru his own effort that he will leave that enslavement and connect to Hashem - who is his true master from long ago.
- 4. It is for this reason that Hashem clearly mentioned Yetzias Mitzrayim and not the creation of the world. this is because Hashem was introducing to the Yidden that [in the beginning of their history they had left] and this is also their mission in the future. - the Yidden will be in Mitzrayim and work on themselves and ultimately leave that Mitzrayim.

PART 3

1. This idea that we must leave our (inner) "slavery" in order to be completely dedicated to Hashem ["Atzmus"] - and only to Hashem; we see the importance of this idea by Matan Torah itself;
 - On the day before Matan Torah we find that the Yidden told Hashem, "נעשה ונשמע". meaning, that first they will dedicate them selves to fulfill what Hashem desires, and only later - will they look for the reasoning behind it.
 - It was only after this that the Yidden showed that they are completely dedicating themselves to Hashem, that Hashem revealed himself on Har Sinai and gave the Yidden the Torah.
2. In addition, in the time of Matan Torah is when we were given the ability, that when we learn Torah we will be able to feel Hashem's presence, and that he is constantly giving the Torah to the Yidden.
1. All this was given to us only after we dedicated ourselves to Hashem by saying "נעשה ונשמע". from here we see the importance of dropping the slavery to others, - and to connect ourselves to Hashem.

SECTION TWO

אות ד'

SHAVUOS. EVERY YEAR IN A GREATER WAY

PART 1

1. Regarding the Yom-Tov of Purim it says;

"והדברים האלה נזכרים ונעשים" [=the miracle and idea of "Purim", are remembered and reoccur].

- = This means that every single year the Kedusha and ideas of Purim are [once again] drawn down and have an impact on The Yidden and on the entire world.
2. the same applies to every Yom Tov and to all special days in Jewish history; every single year on that specific date, the Kedusha and ideas which are related to the day are drawn down into this psychical world just as it was when it was first experienced.
 - In addition, not only do the ideas and accomplishments of that day reoccur every year, but even more; every single year it is in a greater way than that of the years prior.
 - The reason for this is because there is a rule that is said regarding Kedusha, and that is; it is always in a mode elevation but it will never have a downgrade.
 3. What this means regarding Shavuos is as follows: Just like it was at the time of Matan Torah that we were given the ability to learn Torah and to feel that Hashem is giving us the Torah the same applies to every single year. every single year we are given this ability once again, and in an even greater way than ever before.
 4. Although that all of this comes naturally, still it is important to actively prepare for the day of Shavuos. this is because thru our preparation the ideas of Shavuos will reoccur in an even greater level than it happens naturally.
 5. What is clear from here is as follows: A) The idea and accomplishments of Shavuos naturally reoccur every single year and in a greater way than the year before, and B) Thru this that we prepare for the day we can add to its greatness - and to how much it would naturally accomplish on its own.

--If so, one plus one equals two; if every year Shavuos is naturally greater than the years prior, than also our preparations must be greater than the previous years.

PART 2

PREPARATIONS. IN DETAIL

1. OK so how can we prepare? - we should prepare for Matan Torah the same way that the Yidden prepared for Matan Torah for the first time.
2. More specifically; on each day we should do the same preparations which the Yidden did on that day, which is as follows:

ROSH CHODESH SIVAN = The Yidden stood by Har Sinai united *"as one person - with one heart"*.

ON THE FOLLOWING DAYS = Moshe Rabeinu told the Yidden to do additional preparations, we should do those preparations as well.

ON HEY SIVAN = the Yidden said *"נעשה ונשמע"* [= "we will first do and then hear"], with this, they completely dedicated themselves to Hashem]. in fact, this is the main preparation which was done before Matan Torah. – the closest preparation is always the one that is the most fundamental
3. The way that we can do this preparation of *"נעשה ונשמע"*, is thru this that we think about the idea which these words bring out. what this means is, that we should think the following; every idea related to serving Hshem which we are taught, - we will first implement that instruction into our lives, and only later will we put an effort to also understand the idea with our minds.
4. The specific time that we should think about this idea, is on Erev Shavuot [when the Yidden then said it]. although Erev Shavuot is a busy time and there are many things to be concerned about, in order to prepare for Yom Tov (i.e. physical necessities), still it is very important to find time to think about this idea.
5. the reason for this is because on Erev Shavuot there is a very unique opportunity to be able to do things on this day which can be of help for the future to be able to grow in learning Torah and in serving Hashem in general.

PART 3

6. The above, is regarding doing acts before Shavuos with the intention of being on a higher and more spiritual level when the day of Shavuos comes.
7. There are additional preparations which can be done before Shavuos, which these preparations are not just acts done to prepare for the special [and holly] day of Shavuos, rather, the following are acts which are even more significant, they are acts which are done before Shavuos with the intent that they will cause that Klal Yisroel will do things which are related to Shavuos on the day of Shavuos itself.
 = More specifically, this implies that before Shavuos comes we should find ways to encourage men, women and children of all ages [=even newborns], to go to Shul on Shavuos in order to hear the Aseres Hadibros.
 - Again, this is most important because this is not only something which we can do before Shavuos, rather thru our encouragement many people will hear the Aseres Hasdibros on the day of Shavus itself.
2. The reason why it is at all significant that every [Yid no matter what age] should hear the Aseres Hadibros, is as follows: We explained earlier how every year on the day of Shavuos, Hashem - once again - gives the Torah to the Yidden. his is in genaral. more specifically however, the main time when this idea - of Hashem re-giving us the Torah - is revealed, is in the time when the Aseres Hadibros are read in the Torah [on Shavuos].
3. Based on this - that the main revelation of the Torah being given - is when the Aseres Hadibros are read in Shul, based on this we can understand a statement which the *Razal* had said. the *Razal* said the following: "Hashem told the Yidden: Every year on the day of Shavuos you should read the Aseres Hadibros and i willl consider it

as if you are actually standing before Har Sinai and receiving the Torah.

= This is because, in the time when the Aseres Hadibros are read, the “main revelation” of Hashem giving the Torah to the Yidden, is revealed.

PART 4

1. In addition to the significance of children hearing the Aseres Hadibros in its own right, [-because Hashem’s revelation is present at that time], there is another reason why it is significant.
 - The reason is as follows; we find that in the time of Matan Torah, the only way that the Yidden were able to receive the Torah was only thru this that they first involved the children.
 - Before Hashem gave the Torah to the Yidden, Hashem asked: “Who will be your guarantor that the Torah will always be kept”? - The Yidden replied: “our children will be the guarantors on our behalf”.
 - From here we see something very interesting. It was not the elders of the Jewish people who were able to be the guarantors, rather it was specifically the children who were trusted. This event brings out how only with the involvement of the children were the Yidden able to receive the Torah.
 - This does not only apply to that generation when the Yidden stood by Har Sinai in order to receive the Torah, rather it applies to all the future generations as well.
 - What this means is, that even I our times the way that we can prepare for Matan Torah, is thru this that we include the children. This is accomplished, thru this that before Shavuos we encourage the children to be present at the time when the Aseres Hadibros are read.

PART 5

1. When the Yidden told Hashem that the children will be the guarantors, they used the words "בנינו ערבים בעדינו". The literal meaning of these words is, "our children will be - "ערבים" - guarantors on our behalf". this was their preparation for Matan Torah on a simple level.
2. In truth however, there are an additional two ways in which the Yidden had prepared for Matan Torah, and they are hinted in these words "בנינו ערבים בעדינו".
3. This is as follows:
 - 1) The word "ערבים" can be translated to mean; "mixed". If so, the words "בנינו ערבים בעדינו" can be translated to mean; "our children will be united [-mixed] with us". This is not just referring to children, but to all of K'lal Yirsoel. The Yidden said that they will assure that all Yidden will be united [-"mixed"], and only after that preparation did Hashem give the Torah to the Yidden.
 - 2) The word "ערבים" can be translated to mean; "sweet". If so, the words "בנינו ערבים בעדינו" can be translated to mean, that the Yidden said that they will make sure that our children [-and all Yidden will feel that we are sweet".
 - ♦ Q. What does this mean, how can a you make another person appreciate you and feel that you are "sweet"?
 - ♦ A. Thru this that Yidden do favors for each other, - thru this, the Yidden will automatically have a good feeling towards each other.
4. These are both two additional preparations which the Yidden had done before Matan Torah, and which we can emulate every single year in order to prepare for the giving of the Torah on Shavuos.
5. Just to conclude with another point; on Erev Shavuos there should be Hachlatos made to add in the learning of Niglah an Chassidus, and to also spread the Chassidus to the "outside" as well.

אות ה'

Part 1

1. There is a Possuk in Tehilim which says the following: "In the Beginning **the world was frightened. Only later did the world feel calm**".

Q. What can be a reason that the world itself should feel frightened?

A. Chazal explain; in the beginning of creation Hashem made a condition with the world as follows: "If the Yidden will accept the Torah, then the world will continue to exist. However, if the Yidden will not accept the Torah, then the world will cease to exist.

= Therefore, it is self-understood why in the beginning of creation the world was afraid that it may eventually cease to exist. However, later on in the time of Matan Torah when the Yidden did accept the Torah, there was no longer any reason for the world to fear. This is because the world can now be sure that it will indeed continue to exist.

2. **This idea that on Shavuos the world became certain that it will continue to exist [- forever], this also means that the world became stronger.**

[We can see this idea by a person, that the more certain he feels the stronger he is].

3. **This idea that the world achieved "strength" in the time of Matan Torah, the same applies to every single year.**

- **This means that every single year on the day of Shavuos when the Yidden commit to follow the instructions of the Torah, the world becomes stronger.**
- **[Seemingly, the reason for this is because the divine energy into this world and makes the world "stronger"].**

4. **Another idea; thru this that a Yid recognizes that the event of Matan Torah which happened many years ago is continuing to**

happen – even now. Thru this the Yid is revealing that the same [can be and] is regarding the creation of the world:

- **Although that the world was created many years ago, it is continuing to be created even thousands of years later [-even at this very moment].**

PART 2

1. **Let us clarify: Generally, at any moment throughout the year a person can add in the strength of the world. This is thru revealing how the world is constantly receiving its strength from Hashem.**
 - **Q. How can we reveal this concept regarding the world?**
 - **A. Thru this that we feel and recognize that the Torah is constantly being given from Hashem.**
2. **Shavuot is a time when we can strengthen the world even more. This is accomplished thru this that we once again accept [to follow] the Torah.**
3. **What we see from here is, that the Yom Tov of Shavuot is an auspicious time to be able to strengthen the world.**
 - **Therefore, it is very appropriate that on Shavuot we should add in acts which have the ability to strengthen the world. Allow us to specify more specifically what these acts should be:**
 - **We should add in doing things which are in the category of Torah, Avodah [-Davening] and Gemilus Chassadim.**

= This is because, these are the three pillars on which the world stands.
 - **There should be an extra emphasis to add in giving *Tzedakah*. The reason for this is because the Mitzvah of Tzedakah “includes in it the entire Torah”.**

- There should be an addition in the giving of Tzedakah in such a form that it will like “a new opening”.

= This will cause that in return, Hashem will give the Yidden overflowing Brochos and “Hashpaa’h” [=nourishment] with an addition which will also be compared to a “new opening”.

= The Brochos which Hashem will give to us, will include the fact that he will free us from all our limitations and connect us to the level of Atzmus.

[The rebbe then announced..... dollors.....].

4. Not only will our Neshamah connect to Atzmus, rather, this revelation will also extend to our body. Also our body will experience this freedom.
5. Q. How will it be possible for our physical body to experience this?
6. A. Thru this that we accomplish this idea in the Torah. This means; that thru this that we will learn Chassidus and Niglah which they are the body and soul of the Torah. This will accomplish that also in our personal lives – our body and soul will also be connected.

PART 3

1. Untill now we have encouraged that everyone should make Hachlotos [= positive resolutions] to prepare for Shavuos.
2. Essentially a Hachloto is also a prayer. The reason for this is because when a person makes a Hachloto he is also Daveninig to Hashem that he should succeed and fulfill the Hachloto in actuality.
3. All that has been mentioned above regarding Hachlotos has been mentioned in 770. 770 is a place where Yidden Daven and Learn, therefore it is a special place for tefilos are answered, and we can be certain that our Teffilos which we have mentioned earlier will indeed be succeed and actualize in reality.
 - In addition, Hashem will also bless us that the Torah will be drawn down in a “complete” and “new way”. This will also

lead to the fact that Hashem will give us the entirely new Torah with the coming of Moshiach.

4. The time of Matan Torah emphasizes that the Yidden can decide when Moshiach must come, and Hashem will follow the Yiddens' ruling. This is as follows:
 - ⇒ The fact that the Torah was given to us Yidden, this includes that it was also given to us the "rights" to make the rulings related to concepts of the Torah. This includes the authority to rule when Moshiach must come.
 - ⇒ The Yiddens have the Right to decide that A) The Yidden have already done proper Teshuvah, and B) The coming of Moshiach is already long overdue. This will indeed cause that Hashem will bring Moshiach.

אות ו'

1. The day of Shavuos is very connected to Moshe Rabeinu. The reason for this is because, Moshe Rabeinu is the one who received the Torah directly from Hashem by Har Sinai [on Shavuos].
2. A fundamental idea which Moshe Represents – and stands for, is the importance of teaching others and establishing lots of students [men, women and children].
3. In addition to this, Moshe Rabeinu put an effort that it should be even more than this, and that is as follows: Not just should we establish a many students, but even more. We should educate our students in such a way that their Avodas Hashem will become "beams on which the world can stand". – this will be, thru this that they are involved in Torah Avodah and Gemilus Chassadim, on which the world stands on.
4. Being that these two ideas - [to A) Establish many students, and B) to make them become pillars] – were the focus of Moshe Rabeinu, therefore this is what was passed on from him to his students and students-students, for many generations.

5. We see this from the fact that down the line the “Anshei Kneses Hagedolah”, who were students whose teacher’s teacher.... Was Moshe Rabeinu – they emphasized the above ideas regarding the way to educate students.
- The way how we know that this is what they emphasized, is because they instructed as follows: "העמידו תלמידים הרבה". These words have two meanings; A) You should establish a lot of students. B) You should make your students into pillars [=on which the world can stand]. This is because the word "העמידו" can have two meanings; A) to establish. B) to make them pillars.

PART 2

1. Shavuot is related to Dovid Hamelech and the Baal Shem Tov. It is for this reason why they passed away on this Yom Tov.
2. One of the ideas which they both emphasized is the idea that Hashem is constantly recreating the world. We see this from the fact that Dovid Hamelech writes in Tehilim: “Leolom Hashem Devorcha Nitzav Bashamayim” [Hashem, your words constantly stand in the heaven].
 - ♦ The Baal Shem tov explained this Possuk to mean, that this is referring to the words which Hashem used in order to create the world.
 - ♦ Therefore, the meaning of the Possuk is; that Hashem’s “letters” and “words” are not just words, rather they are a power force of g-dliness which have the ability to create the world. And these “words” are “standing” in the heaven [-and earth] and constantly creating the entire world.
 - ♦ Based on this, the idea of the *constant creation* is related to both the *Baal Shem tov* and *Dovid Hamelech* - who hinted to this idea in Tehilim.

- ♦ The same way that both Dovid Hamelech and the Baal Shem tov are both related to Shavuot, the same is regarding the ideas which they emphasized. This includes the idea of the renewal of the creation.
 - ♦ The idea of renewal does not just apply to the world, rather this idea can have an impact on us that there will be able to be renewal in other areas as will be explained.
3. Being that these two ideas of A) Establishing students and B) Renewal [of creation] – are both related to Shavuot, therefore they have an impact on the world.
 - ♦ One of the impacts that they have on the world is as follows; the two ideas combine and give us the ability that it will be an auspicious time to be able to establish students in a form that the students will be trained to constantly add and renew themselves positively in Avodas Hashem.
 4. Thru learning Torah with others in a way that there is a constant “upgrade” and “renewal”, this accomplishes that also the “renewal” of the world is also revealed.
 5. The same applies in the opposite way: Thru this that we teach and share to others the idea that constantly there is a renewal of the creation, thru this the “new [revelation of the] Torah” is revealed in this world with the coming of Moshiach.

PART 3

1. There is reason to say that the beginning of the written Torah and the beginning of the Aseres Hadibros – when the Torah was given to the Yidden are both connected. Based on the above we can understand the connection.
2. THE BEGINNING OF THE TORAH – discusses the creation of the world.
3. THE BEGINNING OF THE ASERES HADIBROS – discusses the redemption of the Yidden [from Mitzrayim and in general].

- The connection is, thru sharing the idea of the renewal of creation with others, thru this Hashem brings upon us the [final] redemption.
4. This is also the connection between the beginning of the Sefer of Rambam – which discusses how Hashem constantly creates the world, and the end of the Sefer which discusses the final redemption.
- The connection is as mentioned above, thru connecting to the fact that Hashem constantly creates the world, this indeed brings Moshiach.

PART 4

4. Thru our work of; 1) Preparing for Matan Torah, 2) Recieving the Torah, 3) Sefiras Haomer [- refining our personality and emotions]. = these are all preparations for Matan Torah / which includes the redemption / Yetzias Mitzrayim;
5. And thru 1) saying after Sefiras Haomer: "[in the times of Moshiach] Hashem will be [recognized] as the king of the entire world" – [= 'והיה ה'] למלך על כל הארץ" , 2) Expressing that Hashem is the king, 3) Saying "Ach Tzadikim...." [=when Moshiach comes the Tzadikim will merit to see Hashem's face...], 7) Thru announcing all the above ideas in a shuland Beis Midrash [of 770].
6. it is certain that the above will bring; A) The Geulah, B) The "kingship" of the descendance of Dovid Hamelech [= Beis Dovid], C) The kingship of the "Rabonim" who are also called "kings", D) The kingship of Moshe Rabeinu, The baal Shem Tov and all the Nesiym [=], E) All this will acure imidiety and Hashem will not hold us back even for a blink of an eye.
7. All this will be with joy, and it will occur down here in this physical world immediately.

℞ DEDICATED TO A NUMBER OF ANONOMOVS PEOPLE WHO WITHOUT THEIR UNCONDITIONAL DEDICATION, THIS PROJECT WOULD HAVE NOT COME TO FRUITION. MAY HASHEM BLESS THEM AND FULFILL ALL THEIR HEART'S DESIRES AND MERIT TO GREET MOSHIACH SPEEDILY IN OUR DAYS.

℞ THANK YOU TO THOSE WHO HAVE SHARED YOUR POSITIVE FEEDBACK IN THE PAST. IF YOU APPRECIATED THIS PUBLICATION, YOUR POSITIVE FEEDBACK WOULD BE APPRECIATED.

✓ DEDICATED TO MY FAMILY AND FRIENDS WHO ALL HAVE BEEN OF HELP IN SO MANY WAYS



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