



# Likkutei Sichos

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## Celebration and Repair

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Translated by Rabbi Shmuel Kesselman and Rabbi Moishy Goldman

General Editor: Rabbi Eliezer Robbins | Editor: Rabbi Y. Eliezer Danzinger

Content Editor: Rabbi Zalmy Avtzon

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<sup>1</sup> And conclusion of tractate *Taanis*.

## 1.

### CELEBRATING THE ENDING?

The mishnah says:<sup>2</sup> “There were no days as joyous for the Jewish people as the fifteenth of Av and Yom Kippur.” The Gemara quotes the opinions of various *Amoraim*<sup>3</sup> as to the reason behind the celebration on the fifteenth of Av:<sup>4</sup>

This was the day on which intermarriage between the tribes was permitted... the day on which the tribe of Binyamin was permitted to re-enter the congregation... the day on which deaths in the wilderness ceased, the day on which King Hoshea, son of Ela, removed the guards that Yerovam ben Nevat placed on the roads so that the Jews would not ascend to Jerusalem for the pilgrim festival... the day that the slain in Beitar were brought to burial.

At the conclusion of the discussion, the Gemara records the following:

Rabba and Rav Yosef both say: The fifteenth of Av was the day on which they stopped cutting wood for the pyre {that burned on the altar}. As it is taught in a *beraisa*: Rabbi Eliezer the Great says: From the fifteenth of Av and onward, the strength of the sun wanes, and {from this date} they would not cut additional wood for the pyre, as it would not be dry, {and it would therefore be unfit for use in the Temple}. Rav Menashya said: And they called it {the fifteenth of Av}, *Yom Tavar Magal* {the day of the breaking of the axe}.

Regarding all the former reasons, we can appreciate why the day was established as a **holiday**. This is because, on this day, something good and beneficial for the Jewish nation occurred — the end of a decree or punishment (“the day on which the deaths in the wilderness ceased... the day on which King Hoshea, son of Ela, removed {the guards that Yerovam ben Nevat, placed on the roads} so that the Jews would not ascend to Jerusalem for the pilgrim Festival... the day that the slain of Beitar were brought to burial”) or the restoration of something missing (“the day on which intermarriage between the tribes was permitted... the day on which the tribe of Binyamin was permitted to re-enter the congregation”).

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<sup>2</sup> *Taanis* 26b.

<sup>3</sup> {Sages of the Gemara.}

<sup>4</sup> *Taanis* 30b ff.; *Bava Basra* 121a ff.

But regarding the final reason, “the day on which they stopped cutting wood for the pyre,” we need to clarify: What (unique) virtue and benefit is there in desisting from preparing wood for the pyre that would call for the day being designated as a holiday — and the great holiday described as, “There were no days as joyous for the Jewish people as the fifteenth of Av (and as Yom Kippur)”? On this day, they **stopped** doing something that was necessary for the Temple. This day should become a holiday?! Subsequently, Rav Menashya adds that the cessation of cutting wood for the **pyre** was such an exceptional event that it was given a special name — “The Day of the Breaking of the Axe.”

This is an ever greater quandary: According to Rabbi Eliezer the Great, the reason they no longer cut wood was because after the fifteenth of Av, the strength of the sun wanes. Thus, this event resulted from the weakening and **deficiency** of something good that naturally brings about benefit and is **absolutely necessary** in order to have (dry) wood for the pyre.

The fact that this reason (“the day on which they stopped cutting wood for the pyre”) is the opinion of many Sages — Rabba, Rav Yosef (and Rav Menashya) — unlike the previous reasons, which are all only the opinion of an individual, indicates that this is a primary reason for the (celebration and) holiday of the fifteenth of Av. At any rate, it is of greater significance than the other reasons [even though, “all these *Amoraim* are not arguing; rather, each Sage received a tradition from his teacher”].<sup>5</sup>

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<sup>5</sup> *Rashbam on Bava Basra 121a, s.v., “yom shehutar shevet Binyamin.”*

## 2.

RASHBAM AND RABBEINU GERSHOM

In his commentary, Rabbeinu Gershom<sup>6</sup> writes that the importance of “the day on which they stopped cutting wood for the pyre” is as follows: “They would interrupt their Torah study while cutting wood for the pyre. But on that day, they ceased {cutting wood}, and they established this day as Yom Tov, for from that day and on, they would busy themselves with Torah study.” According to his view, we can appreciate the greatness of “the day on which they stopped cutting wood for the pyre,” and for that reason, they established it as a holiday.

Rashbam,<sup>7</sup> however, maintains that: “On that day, when they stopped cutting the wood, they would celebrate completing this great mitzvah.” Meaning, the significance and cause for celebration regarding the cessation of cutting wood is associated with having finished a mitzvah. This is like the celebration of completing other mitzvos.

We can understand why Rashbam does not accept Rabbeinu Gershom’s opinion. This is because, according to Rabbeinu Gershom: (a) The Gemara omits the main part of the answer. Rabba and the others do not even mention this benefit that “from that day and on, they would busy themselves with Torah study.” (The Gemara continues, “From the fifteenth of Av onward {when the days shorten} one who adds {to his nightly Torah study} will add {years to his life}” — this is merely a related teaching, a lesson [and not a reason]. This tangential lesson does not emphasize the actual point — that after the fifteenth of Av, the people have more time to learn Torah. Rather, this point emphasizes how “a person should add time to his Torah study, taking time **from the nights, in addition to the days.**”<sup>8</sup> This lesson applies to all people, not only to the people who cut the wood. Moreover, cutting wood, like any other job, was probably done during the day. Thus, in this respect, the people cutting the wood were no different.) (b) It makes no sense for the Sages to have established **a holiday** that

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<sup>6</sup> *Bava Basra* 121b; similarly, *Taanis* 31a more briefly.

<sup>7</sup> *Bava Basra* 121b, s.v., “*miNissan*.”

<sup>8</sup> Rabbeinu Gershom on *Taanis* 31a; Rashbam on *Bava Basra* 121b.

drew attention to an adverse effect caused by fulfilling the mitzvah of cutting wood for the pyre.

But we need to clarify:

Presumably, by using the expression, “great mitzvah,” Rashbam seeks to explain why the fifteenth of Av is not just a regular holiday. Rather, “There were no days as joyous for the Jewish people” as the fifteenth of Av (and Yom Kippur), that is, it is a great and special holiday. We need to clarify: Why was cutting wood for the pyre a “**great** mitzvah,” and not just a regular mitzvah? On the contrary, seemingly, cutting wood was merely a preparatory step, preparing for a mitzvah — stockpiling sufficient wood in the chamber for use upon the pyre, to offer sacrifices on the altar.

Moreover, even concerning the completion of an actual **mitzvah** (e.g., when we complete a cycle of reading the Torah),<sup>9</sup> the Sages did not use this kind of expression, saying that this is a time of great joy and a Yom Tov, and that “There were no days as joyous for the Jewish people” as this day.

### 3.

#### BREAK THE AXE

We also find two interpretations of Rav Menashya’s statement: “And they called it {the fifteenth of Av} the day of the breaking of the axe.” *Tosafos* explains:<sup>10</sup> “They would desist from cutting wood for the pyre,” and Rabbeinu Gershom<sup>11</sup> explains along similar lines: “From that point and on, they no longer needed the axe to cut the wood.”

Rashbam,<sup>12</sup> however, explains: “**They broke the axes**, for they no longer needed them to cut wood.” A simple reading of Rashbam’s words indicate that

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<sup>9</sup> See *Tur and Rema*, “*Orach Chaim*,” sec. 669, par. 1.

<sup>10</sup> *Tosfos* on *Taanis* 31a.

<sup>11</sup> Rabbeinu Gershom on *Taanis* 31a.

<sup>12</sup> Rashbam on *Bava Basra* 121b, s.v., “*yom tavor magal*.”

the name, “the Breaking of the Axe” (not only indicates that they no longer needed to cut wood with the axe; but rather, it) means literally: They broke the axe — the axe (this is also implicit in Rashi’s explanation,<sup>13</sup> “the breaking of the axe”).

The reason the Gemara must be understood in this way is obvious:

[This is aside from the fact that the literal translation of the words, “*tavar magal*,” is not, “termination,” or, “cessation,” but “**breaking** (the tool) the axe.”]

According to the explanation that “*Yom Tavar Magal*,” only means that they stopped cutting wood with an axe on that day, Rav Menashya’s statement, “And they called it, *Yom Tavar Magal*,” adds nothing substantive to Rabba’s and Rav Yosef’s statement, “the day on which they **stopped cutting wood** for the pyre.” Rather, Rav Menashya simply adds that the day was named after this event.

Additionally (and more importantly) — regarding the idea of (“*Tavor Magal*” means that) “**they stopped cutting wood** for the pyre,” this day of the fifteenth of Av was no different from all the following days. They stopped cutting wood until the following Nissan.<sup>14</sup>

Therefore, Rashbam maintains the Gemara means that “they broke the axes.” This explains Rav Menashya’s addition: Not only did they desist from cutting wood for the pyre beginning on that day, but, “*tavar magal*” — on this day, they actually broke the axe used for cutting the wood.

But we need to clarify: What is so special about breaking the axes to the extent that for this reason **they called the day** *Yom Tavor Magal* — that this day was named after this event?

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<sup>13</sup> Rashi on *Tannis* 31a.

<sup>14</sup> See Rashbam, *ibid.*: “They would cut wood from Nissan until the fifteenth of Av.”

Additionally, and overall, we need to clarify: Why did they need to *break* the axes? On the contrary, this seems to be a transgression of the admonition against wastefulness.<sup>15</sup>

We could explain (albeit not smoothly) why they did not want to use these tools for other mundane purposes. Since the axes were used for a **holy** purpose, to cut wood for the pyre, they did not want to use them for **mundane** matters.<sup>16</sup>

But we need to clarify: Why did they need to **break** it? They could have kept it to use for cutting wood {for the pyre} the following year?

#### 4.

#### RECTIFICATION

We can posit the following explanation:

Rabban Shimon ben Gamliel's statement, "There were no days as joyous for the Jewish people as the fifteenth of Av and as Yom Kippur," follows in continuation (and as the conclusion) of the mishnah's discussion about Tishah B'Av. Tishah B'Av is the annual day of mourning. Throughout the year, no other day is as **sad** and as non-festive as Tishah B'Av. The mishnah continues and concludes (on a positive note) on the opposite extreme: "There were no days as joyous for the Jewish people as the fifteenth of Av and as Yom Kippur."

On this basis, we can understand and appreciate that the various reasons offered as to why "there were no days as joyous for the Jewish people as the fifteenth of Av..." also counteract and counterbalance the tragic events of Tishah B'Av.

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<sup>15</sup> {Halachah prohibits us from wasting or destroying useful things, based on the Torah's prohibition against cutting down fruit trees during battle (*Devarim* 20:19); see *Mishneh Torah*, "*Hilchos Melachim*," ch. 6, par. 10: "Anyone who breaks utensils, rips garments, destroys buildings, stops up a spring, or ruins food with a destructive intent transgresses the command "*bal taschis*, do not destroy."}

<sup>16</sup> Note *Chiddushei Aggados Maharshah*, *Bava Basra* 121b, s.v., "*velo hayu korsin*": "Meaning the mitzvah has already been fulfilled and there is no longer a need for the tools that are used to prepare for the mitzvah, i.e., the axe." Note *Sefer Chassidim*, sec. 888, 892, and 893-4.

This is obvious regarding the reason that is “the day on which the deaths in the wilderness ceased...” — the day on which the decree that the Jewish people could not enter into Israel was annulled.<sup>17</sup> Similarly, concerning the reason that it is “the day that the slain of Beitar were brought to burial.” These two reasons counter (and rectify) two of tragic occurrences: “On Tishah B’Av, it was decreed that our ancestors would not enter the land of Israel... and (on Tishah B’Av) Beitar was conquered.”

Similarly, regarding the other reasons:

The first reason (and episode) that the Gemara mentions is “the day on which intermarriage between the tribes was permitted.” The prohibition, “An inheritance shall not pass from a tribe to another tribe”<sup>18</sup> was annulled. The accomplishment achieved here in that the tribes were permitted, etc., was that the **entry** (and settlement) **of the land** of Israel was improved qualitatively, and therefore, this day was made a holiday.

The explanation: So long as the prohibition, “an inheritance shall not pass...,” was still in effect, every part of the land of Israel needed to remain under the dominion of the tribe to which the territory was originally assigned. Thus, a Jewish family who owned land did not really own it in a complete sense (as is evident from the fact that they could not give it to a person from another tribe).

Similarly, an individual Jewish person had absolutely no connection with the rest of the land of Israel: He could not even theoretically own it; it was not even possible. Each tribe had only their assigned territory.

When this prohibition was revoked, every Jew attained complete ownership of their land in Israel, and every person could own any piece of land in the entire land of Israel.

This idea, we can say, is **somewhat similar** to the two types of ownership that a Jewish person could have over land in the land of Israel — an inheritance

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<sup>17</sup> See *Jerusalem Talmud, Taanis* 4:7 (quoted by Rashi, *Tosafos* and Rabbeinu Chananel on *Tannis* 31a): “{They said} ‘it seems that Hashem vacated this harsh judgment against us.’”

<sup>18</sup> *Bamidbar* 36:9.



as opposed to a gift.<sup>19</sup> When considering ownership as an inheritance — in which case the **completion** of the process of inheritance occurs when the property is divided amongst the heirs — the emphasis is on the **specific** portion given to a **specific** tribe. However, when considering the ownership over the land of Israel as a gift, the opposite is true. “One who gives a gift gives it generously”<sup>20</sup> — the benefactor gives everything, and the gift is conferred in a complete sense. Thus, even when the prohibition that “an inheritance shall not pass...” was still in effect, this was true just because “a lion was crouching over it.”<sup>21</sup>

So it is clear that the **culmination** of entering the land of Israel — when there was complete proprietorship, and it was feasible for every Jew to acquire proprietorship over the entire land of Israel — became **revealed** {only} when “intermarriage between the tribes was permitted.”

## 5.

### THE DESTRUCTION AND ITS CONSEQUENCE

Though “five events occurred to our ancestors... on Tishah B’av,”<sup>22</sup> the first one being that “on Tishah B’av, it was decreed that our ancestors would not enter the Land,” still, the (primary) reason for establishing a fast on Tishah B’av was because of the destruction of the Temple that happened then.<sup>23</sup>

For this reason, the Gemara adopts the reason that “they stopped cutting wood for the pyre” as the primary reason to explain why “there were no days as joyous for the Jewish people as the fifteenth of Av,” since this annual occurrence was associated with the building and maintenance of the Temple — it is antithetical to its destruction.

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<sup>19</sup> See *Jerusalem Talmud, Bava Basra* ch. 8, halachah 2.

<sup>20</sup> *Bava Basra* 53a.

<sup>21</sup> {Meaning that in essence, the portions of land could be sold and transferred between tribes; and every Jew, in some way, owned all the land; but it was merely as if a lion, so to speak, was preventing this from happening.}

<sup>22</sup> Mishnah, *Taanis* 26a.

<sup>23</sup> *Meiri's* commentary on this mishnah.

There are two aspects to the destruction of the Temple: (a) the actual destruction; the Temple no longer exists, and consequently, the *avodah*<sup>24</sup> that took place there, no longer exists; (b) and the **cause** of the destruction, which in the case of the **Second** Temple (which was “worse for us”<sup>25</sup> than the destruction of the First Temple) was “because there was baseless hatred in that era.”<sup>26</sup>

And the reversal of these two aspects was accomplished on the fifteenth of Av according to the explanation that “it was the day on which they stopped cutting wood for the pyre.”

## 6.

### WEAKENING OF THE SUN

We will understand this by prefacing with another nuance relevant to this issue: What purpose is there in the Gemara citing the following proof: “Rabbi Eliezer the Great says: ‘From the fifteenth of Av onward, the **strength of the sun wanes**, and {from this date} they would not cut additional wood for the pyre.’” What practical difference does it make why they stopped cutting wood for the pyre? Moreover, by giving this reason, it is more difficult to understand how the cessation of the woodcutting was a cause for rejoicing, since there was no other option, as explained above?

But this is precisely the point: Cutting wood for the pyre enabled us to offer all sorts of sacrifices on the altar throughout the year: both individual sacrifices, which each individual was obliged to offer, or had vowed or pledged to offer, as well as the communal sacrifices for the Jewish people, in which every Jew had a share.<sup>27</sup> (And a communal offering atoned also for an individual, depending on the type of the communal offering).<sup>28</sup>

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<sup>24</sup> {The Temple services.}

<sup>25</sup> *Shulchan Aruch*, “*Orach Chaim*,” sec. 549, par. 2.

<sup>26</sup> *Yoma* 9b.

<sup>27</sup> See *Likkutei Sichos*, vol. 17, p. 27, fn. 47 and the sources cited there.

<sup>28</sup> See the beg. of tractate *Shavuos*, in the mishnah; *Bamidbar Rabbah*, ch. 21, sec. 21.

In other words, substantively, the act of cutting wood was analogous to the mitzvah of tzedakah. Tzedakah is “equivalent to all the mitzvos; and throughout the Jerusalem Talmud, it is simply referred to as *mitzvah*.”<sup>29</sup> This equivalency is especially true when tzedakah is performed in the most praiseworthy manner,<sup>30</sup> which renders it (even more so) a **great** mitzvah and {especially} tzedakah in the context of sacrifices.

The greatness of this tzedakah is both quantitative — it is tzedakah for every individual, and the Jewish people, as a whole, enabling individual and communal offerings — and is also qualitative: It is a different sort of tzedakah, for were it not for the wood that was cut until the fifteenth of Av, afterwards, there would be no wood suitable for the pyre.

This explains the rationale offered by Rabbi Eliezer the Great: “From the fifteenth of Av onward, the strength of the sun wanes,” and there would be no wood suitable for the pyre. This explains the great significance of the cutting wood, which was completed by the fifteenth of Av.

Consequently, it is clear how this contributed to the operational integrity of the (building of the) Temple: The {purpose of the} building of the Temple is to serve as “a house for Hashem, **ready for sacrifices to be offered within**.”<sup>31</sup> The achievement of this goal was enabled and completed specifically on the fifteenth of Av, when the cutting wood for the pyre was concluded. In this way, the Temple became “a house for Hashem, ready for sacrifices to be offered within,” as we (also) had wood for offering sacrifices until the following month of Nissan.<sup>32</sup>

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<sup>29</sup> *Tanya*, “*Likkutei Amarim*,” ch. 37. It also says there, “because tzedakah is the core of all the mitzvot of action and **surpasses** them all.”

<sup>30</sup> Even simply put, those who cut wood for the pyre and delivered it to the chamber {of wood} functioned at one of the highest levels of tzedakah, “not knowing to whom he was giving, and the pauper not knowing from whom he received..., similar to the ‘confidential chamber’ {where people would give tzedakah anonymously} in the Temple.” - *Mishneh Torah*, “*Hilchos Matnos Ani'im*,” ch. 10, par. 8.

<sup>31</sup> *Mishneh Torah*, “*Hilchos Beis HaBechirah*,” ch. 1., par. 1.

<sup>32</sup> The reversal of the two aspects of the destruction are also emphasized by the reason that it is “the day on which King Hoshea, son of Ela, removed the guards that Yerovam ben Nevat placed on the roads so that the Jews would not ascend to Jerusalem for the pilgrim festival.” Nevertheless, the reason that it is “the day on which they stopped cutting wood for the pyre,” emphasizes these two aspects to a greater degree: Concerning the first aspect, which is the idea of unity — the opposite of baseless hatred, we see a significant emphasis by this reason, as discussed in the text above. Regarding the aspect of building the Temple, there is a greater emphasis by this

## LENGTHENING A PERSON'S DAYS

Rav Menashya adds to this, “And they called it *Yom Tavar Magal* {the day of the breaking of the axe}.” Meaning, the conclusion of the wood-cutting introduced a deeper level of wholeness into the Temple (in addition to the fact that this “great mitzvah” enabled “a house for Hashem, ready for sacrifices to be offered within”) {as will be explained}:

Regarding the prohibition of iron touching the stones of the altar (which invalidates the stone, disqualifying it from being used to build an altar), the mishnah says: “For iron **was created** to shorten a person’s days, whereas the altar **was created** to lengthen a person’s days.”<sup>33</sup>

This is Rav Menashya’s point (according to Rashi and Rashbam) in adding the concept of “*tavar magal*” — “the breaking of the axe (made of iron)”: The special quality of the fifteenth of Av, when “they ceased cutting wood for the pyre,” was not only about preparing a means for doing a **mitzvah** (which is why the axe was not used for mundane purposes and was “idle” ); it was not even only about the wood-cutting exemplifying the great mitzvah of tzedakah, which was instrumental in making “a house for Hashem, **ready** for sacrifices to be offered within.” It was so much greater than that: The purpose of building the Temple and the altar, and **offering sacrifices** — the purpose that the altar “was **created** to lengthen a person’s days” by offering sacrifices upon it, was actualized and expressed on **this day**. This was achieved on the day that the cutting of the wood was concluded (even **before** the wood in the Temple was brought to the pyre — throughout all the days until the month of Nissan) by **breaking** the axe, “*tavar magal*” — “the axes were broken.” Meaning, already

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reason because: (1) The cutting and preparation of wood for the pyre is a concrete action and part of the service to arrange the pyre {on the altar} and the offering of sacrifices. (2) The primary aspect of the positive mitzvah of building the Temple is “to make a house for Hashem, ready to **offer sacrifices in it**,” and only later does Rambam and others mention “celebrating there three times a year.” Furthermore, and of more importance, the celebration of the festivals in the complete sense requires {each person attending the Temple to bring} an elevation-offering for the festival, known as an *olas re’iya* — “Do not appear before Me empty-handed,” and this becomes possible through the woodcutting.

<sup>33</sup> *Middos* ch.3, mishnah 4.

at that point (the fifteenth of Av), we broke (and neutralized ) the antithesis of the altar (and the sacrificial offerings) — iron, which was **created** to shorten a person’s life.

Therefore, they literally broke the iron axe: Since from that point on, the axe was no longer needed to cut wood for the pyre on the **altar**. At that point, the iron in the axe was identified solely as material that might end a person’s life prematurely — the opposite {effect of the altar}. It was, therefore, appropriate to break (and neutralize) it.<sup>34</sup>

## 8.

ADD A HEADING HERE

Based on the above-mentioned idea that the theme of the fifteenth of Av is unity among Jews — the reversal (a correction and elimination) of baseless hatred, which was the cause of the destruction — it is clear why the rejoicing of the fifteenth of Av was expressed in a manner by which “the maidens of Yerushalayim would go out and **dance** in the vineyards,”<sup>35</sup> regardless of the differences between the young women. As the *beraisa* goes on to describe,<sup>36</sup> whether they were beautiful, of good lineage, or homely, they would all dance in one circle, in peace and unity.

Moreover, the young women were dressed in “**borrowed** white clothes, so as not to shame anyone who lacked {fancier clothing}.” As the Gemara goes on to describe the procedure: “The king’s daughter would borrow from the Kohen Gadol’s daughter, and the Kohen Gadol’s daughter would borrow from the *Segan*’s<sup>37</sup> daughter, etc.” Such conduct is an even greater expression of peace and unity, to the extent that the maidens belonging to a higher class would “borrow”

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<sup>34</sup> Consequently, this does not constitute a violation of “*bal tashchis*,” which applies only “when one acts in a destructive and ruinous manner.” (Alter Rebbe’s *Shulchan Aruch*, “*Choshen Mishpat*,” “*Hilchos Shmiras Guf V’Nefesh U’Bal Tashchis*,” par. 15.)

<sup>35</sup> *Mishnah, Taanis* 26b.

<sup>36</sup> *Taanis* 31a.

<sup>37</sup> {Lit., “the deputy (Kohen Gadol),” he was responsible for rostering the kohanim for the various services in the Temple and to replace the Kohen Gadol if he became disqualified to perform the service.}

— they would ask, borrow, and humble themselves to wear clothing belonging to maidens of a lower class.

The tractate concludes on a similar theme:<sup>38</sup> “In the future, the Holy One will orchestrate a dance of the righteous, and He will sit among the righteous in the Garden of Eden; each and every one {of the righteous} will point {to Hashem} with his finger, as it says,<sup>39</sup> “And it shall be said on that day...” At that time, we will experience ultimate unity and inclusivity among Jews. (“Your nation is entirely righteous.”)<sup>40</sup> Then, we will be together, as explained at length elsewhere.<sup>41</sup>

And on “that day” in the Future Era the “axe will be broken” throughout the entire world. “They will beat their swords into plowshares... a nation will not lift a sword against another nation.”<sup>42</sup> The phenomenon expressed by the verse, “to lengthen a person’s {ימים} days” — the Jewish people are called ימים<sup>43</sup> — will be fulfilled in its entirety, with the longevity experienced in the period of the Resurrection of the Dead in the Future Era. For “all of Israel possess a share in the World to Come, as it says,<sup>44</sup> ‘Your nation is entirely righteous,’”<sup>45</sup> so that **all** Jews will take part in the “dance of the righteous” which “in the future, the Holy One will orchestrate.” May this “dance” begin speedily in our days, in actuality.

— From talks delivered on the 15<sup>th</sup> and 20<sup>th</sup> of Menachem Av, 5739 (1979)

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<sup>38</sup> {*Taanis* 31a.}

<sup>39</sup> *Yeshayahu* 25:9.

<sup>40</sup> *Yeshayahu* 60:21.

<sup>41</sup> *Likkutei Sichos*, vol. 19, p. 86 ff.

<sup>42</sup> *Yeshayahu* 2:4.

<sup>43</sup> *Yevamos*, beg. of 61a.

<sup>44</sup> *Yeshayahu* 60:21.

<sup>45</sup> *Sanhedrin*, beg. of the chapter “*Chelek*.”