



TWO PRAYERS FOR WORLD PEACE Farbrenge, 19 Kislev, 5747-1986

Due to turbulent times in the world, the Rebbe suggests reciting an additional verse before and after the prayers.

I hereby request: In connection with current world events, when “kingdoms are quarrelling with one another,” and in recent years, months and weeks matters have taken a precipitous turn.

Although this is related to Moshiach’s coming, – for these quarrels are one of the signs, but everyone agrees that we’ve endured all the signs, including this one of “kingdoms quarreling.” Nevertheless we see in which direction events are heading. Therefore, we must add in something good.

To begin with, the resolution should be associated with petitioning G-d, with prayer.

Though until now some may not have recited this prayer, yet, since the situation in the world has changed, and to a certain extent among Jews as well, to one of “kingdoms quarrelling.” The remedy for this is love for a fellow Jew, and through increasing tranquility in general.

When can true tranquility exist? When “there is no jealousy, rivalry, infringement of property, etc.” Therefore, it would be appropriate, considering the current situation, and this doesn’t interrupt the existing arrangement of prayer: Everyone, whether or not he has done so until now, should add as a prologue to prayer, the prayer written by the Arizal, “I am ready to accept upon myself to fulfill the commandment of ‘Love your fellow as yourself.’” As stated, this recommendation is the Arizal’s.

For whatever reason it was not accepted universally, yet the Alter Rebbe, in his Siddur, which is “suited for all,” – even for those unfamiliar with other Torah subjects – placed it at the beginning of the prayer, where it does not disrupt the existing prayer structure.

The benefit is twofold: It is connected to this time preceding Moshiach’s coming, when the exile will end.

– The exile was caused by lack of love for one’s fellow, as the Talmud states. So we should verbalize our commitment to love our fellow.

In addition, verbalizing a good resolution “penetrates the skies,” as the Alter Rebbe cites from Zohar.



פרשת תולדות

This is at the beginning of prayer. Similarly we should add at the end of the prayers, a statement which the Alter Rebbe adds to the Arizal's Siddur – not all Arizal Siddurim include this.

The prayer concludes with "Aleinu," followed by the three verses of "Al Tira," until the end of the third verse. These verses absolve all decrees.

The Midrash on Esther states that these verses were recited by children during Haman's decree. – In response to Mordechai's query, "what did you learn?" one child responded with the first verse of Al Tira, the next child responded with the second verse, and a third replied with the last verse.

These verses, coming "from the mouths of children," caused Mordechai to say, "The decree has been annulled!" So to counter the turmoil in the world it is appropriate to add to the end of the prayer, as well, the verse which refers to the Jewish People: "Indeed, the righteous will extol Your Name." It is a prayer that, particularly in the world's present state, tranquility should reign – to the extent possible in exile.

Therefore the Jewish People, as well, will live in harmony, allowing them to "extol Your Name" – for prayer must be without distractions or worries.

As a result, "the upright will dwell in Your presence;" preparing us – through enhancing our prayers, and the main prayer, for the rebuilding of the Temple, where we will offer real sacrifices, "fulfilling the Mitzvos of Your will." Then we will "dwell in Your presence," to see G-d's presence on the Festivals, in the Temple.

Therefore the suggestion is – even those who did not say it until now, should accept the suggestion of the Arizal and Alter Rebbe, to begin the prayer by proclaiming our love for every fellow Jew, and conclude the prayer with the Rashal's and Alter Rebbe's suggestion, the verse "Indeed, the righteous will extol Your Name, the upright will dwell in Your presence..."

