

LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

by the
Lubavitcher Rebbe
Rabbi Menachem M. Schneerson

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 Horav **Schneur Zalman Halevi** ע"ה
 ben Horav **Yitzchok Elchonon Halevi** ה"ד
Shagalov
 Passed away on 21 Tamuz, 5766
 Reb **Dovid Asniel** ben Reb **Eliyahu** ע"ה
Ekman
 Passed away on 5 Sivan - Erev Shavuot, 5765
 Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע"ה
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 of Rosh Chodesh Adar, 5766
 Reb **Yitzchok Moshe** (Ian)
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 Passed away on the 24th day of Shevat, 5769
 ת.נ.צ.ב.ה.
AND IN HONOR OF
 Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתח'ל
Shagalov
DEDICATED BY
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Shagalov

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602 North Orange Drive.

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Tel.: (323) 934-7095 * Fax: (323) 934-7092

<http://www.torah4blind.org>

e-mail: yy@torah4blind.org

Rabbi Yosef Y. Shagalov,

Executive Director

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LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the
Lubavitcher Rebbe
Rabbi Menachem M. Schneerson

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Volume VI: *Bereishis*

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In English rendition
by
Rabbi Eliyahu Touger

VAYEISHEV

TWO DREAMS, TWO MESSAGES

The beginning of this week's Torah reading relates Yosef's two dreams. The meaning of the two dreams is the same. They both allude to the fact the Yosef would be granted dominion over his brothers, and that they would bow down to him. (The second dream has one addition: "the sun and the moon," Yaakov and Bilhah, will also bow to him.)

Later, in *Parshas Mikeitz*, the Torah relates that Pharaoh also had two dreams. In this instance as well, both dreams had the same meaning. With regard to Pharaoh's dreams, however, the Torah tells us why the dreams were repeated, to show that the events alluded to were imminent.¹ With regard to the repetition of Yosef's dreams, by contrast, the Torah does not give an explanation.

This implies — for the addition that Yaakov and Bilhah will also bow down to him is not a significant enough factor; indeed it could have been alluded to in the first dream — that the two dreams, although sharing the same general meaning, reflect two different concepts.

We must thus endeavor to understand the significance of these two dreams, and the lesson they hold for us. Their relevance is heightened by the teaching:² "The deeds of the Patriarchs are a sign to their descendants." For although Yosef is

1. See *Bereishis* 41:32.

2. Or *HaTorah*, *Parshas Lech Lecha*. See also the *Ramban's* Commentary to *Bereishis* 12:6, which states: "Everything which occurred to the Patriarchs is a sign to their descendants." See also the *Ramban's* commentary to *Bereishis* 12:10.

not considered to be one of the Patriarchs, the events which occurred to him relate to all of us, because his Divine service is a direct extension of that of Yaakov. As implied by the verse,³ “This is the posterity of Yaakov. Yosef...,” it is Yosef who draws down the spiritual influence of Yaakov into the worlds of *Beriah*, *Yetzirah*, and *Asiyah*, and into our material world.

A JEW’S DREAMS DIFFER FROM THOSE OF A GENTILE

The difference between Yosef’s two dreams can be explained as follows: the first concerned material objects; he and his brothers were binding sheaves in the field.⁴ The second dream involved the sun, moon, and stars⁵ — objects in the heavenly sphere.

Pharaoh’s dreams, by contrast, both concerned worldly matters. One involved ears of corn (i.e., plants), and the other cows (the animal kingdom). Pharaoh did not, however, have any conception of the heavenly realm. Moreover, even with regard to worldly matters, his dreams followed a downward trend;⁶ first he dreamt about the cows and afterwards about the ears of corn.⁷ Yosef, by contrast, followed the pattern: “Always ascend higher with regard to holy matters.”⁸ Thus he

3. Bereishis 37:2. See *Biurei Zohar, Parshas Vayechi* (30a ff), the *maamar* entitled *Ben Poras Yosef, Or HaTorah, Bereishis*, Vol. II, 386a.

4. Bereishis 37:6.

5. *Ibid.*:9.

6. Here we see a connection to the holiday of Chanukah, which is always celebrated in the weeks associated with *parshiyos Vayeishev* and *Mikeitz*. [For according to the School of Shammai, on each night of Chanukah, the custom is to light a progressively *lesser* number of candles, “continually lessening, as the bulls offered on Sukkos”] (*Shabbos* 21b). See also the *maamarim* concerning Chanukah in *Torah Or*, where this concept is explained.

7. The significance of these factors and the other elements of Pharaoh’s dreams are discussed in the *sichah* of *Parshas Mikeitz* in this series.

8. [The rationale for the opinion of the School of Hillel, who rule that we should *increase* the number of candles on each of the nights of Chanukah] (*Shabbos, loc. cit.*).

first dreamt about material matters, and then about heavenly matters.

This points to a larger difference between Jews and non-Jews. Even while a Jew is involved with material concerns, he is living on two planes simultaneously. Not only is he involved with this physical world, he shares a connection to the spiritual truth of the World to Come.

My revered father-in-law, the Rebbe, once expressed this concept as follows: When he was arrested in 5687, one of the Russian officers threatened him with a revolver. The Rebbe answered him: “Only those who have many gods and one world will be frightened by such an article. A person who has one G-d and two worlds is not frightened at all.”⁹

The Rebbe was not speaking of living first in this world and then in the World to Come. Instead, he meant that while living in this material world, a Jew shares a connection with the spiritual realms.

This connection follows a pattern of ascent as alluded to in the verse:¹⁰ “A ladder was standing on the earth, and its top reached into the heavens.” The “ladder” of a Jew’s Divine service has its roots in lowly, material concerns, and yet reaches “into the heavens,” to the highest spiritual planes.

FUSING THE MATERIAL AND THE SPIRITUAL

All the details of the stories related in the Torah are significant, and each provides us with a directive in our Divine service.¹¹ Accordingly, the fact that Yosef had two dreams, one concerning material matters and another concerning heavenly matters, yet both bearing the same message teaches every Jew to fuse both of his worlds — the material and the spiritual —

9. See the *Biography of the Lubavitcher Rebbe* (the Rayatz, Kehot, N.Y., Yiddish), p. 10.

10. *Bereishis* 28:12.

11. See *Zohar*, Vol. III, p. 53b.

into a single entity. Not only should a Jew's material concerns not hinder his Divine service, they should *complement* that service. Indeed, the material should become one with the spiritual.¹²

Although the *Zohar* states:¹³ “The strength of the body is the weakness of the soul,” this does not necessarily contradict the above. For the *Zohar* refers, not to the body's physical health, but to the strength of its desires, and the fervor of its longing for material things. With regard to the actual health of the body, by contrast, the *Rambam* writes:¹⁴ “Maintaining a healthy and sound body is among the paths of G-d.”

To explain: All material concerns — eating, drinking, and our other activities — should be for the sake of the spiritual, in order to serve G-d. This thrust is a natural tendency in the makeup of every Jew, even simple people, as reflected in the following story.¹⁵

12. See *HaYom Yom*, entry Elul 27.

13. See *Zohar*, Vol. I, p. 140b, 180b. See also the *maamar* entitled *VaYomer Moshe*, 5709.

14. *Mishneh Torah*, *Hilchos De'os* 4:1. The wording of this phrase is found as quoted in all the printings of the *Mishneh Torah* which I have seen. This choice of wording, however, raises questions. It appears to me that a textual error crept into the original printings and the later editions copied it without paying attention. (In particular, this is possible with regard to *Hilchos De'os*, for there are few who study this text in detail.)

On the surface, the text should read: “The health of the body is among the paths of the service of G-d.” For these statements come in sequence to the closing concepts of the previous chapter: “He should have the intent to be whole and strong so that his soul will be upright and capable of knowing G-d.... Whoever walks in such a path all his days will be serving G-d constantly... for his intent in all matters is to fulfill his needs so that his body will be whole to serve G-d.”

After concluding these thoughts, the *Rambam* writes: “Since maintaining a healthy and sound body is among the paths of the service of G-d,” or alternatively, “...among the paths of the knowledge of G-d,” as reflected in the continuation of his words: “For one cannot understand or appreciate any knowledge of G-d when ill.” I have not, however, seen any commentaries to the *Mishneh Torah* which have focused on this point (*Igros Kodesh of the Rebbe*).

15. *Likkutei Dibburim*, p. 421, printed also in the collection of letters published together with the Book of *Tehillim*.

When they were young children, the Rebbe Rashab and his brother Reb Zalman Aharon were arguing about the difference between Jews and non-Jews. To provide them with an answer, their father, the Rebbe Maharash called his attendant Reb Ben Tzion, a simple Jew with little Torah scholarship.

“Ben Tzion, did you eat today,” the Rebbe asked him.

“Yes.”

“Did you eat well?”

“What do mean ‘well?’ Thank G-d, I’m satisfied.”

“Why did you eat?”

“In order to live.”

“And why do you live?”

“To be a Jew, and to do what G-d wants,” the attendant answered, sighing slightly.

Afterwards, the Rebbe Maharash told his children: “Do you see? A Jew’s inherent nature is to eat in order to live. And he lives in order to be a Jew and do what G-d wants. And he gives a sigh because he feels that in truth he is not living according to these values in a complete sense.”

Moreover, since a Jew’s desire and intent is that all of his material concerns be connected with the spiritual, they are indeed considered as such. As the Baal Shem Tov would say:¹⁶ “Wherever a person’s desire is, there he himself is to be found.”

TO REAP, ONE MUST SOW

The above applies to the general concept conveyed by Yosef’s dreams. Moreover, the particular details of the dreams

16. As quoted in the series of *maamarim* entitled *Mayim Rabbim* 5636, ch. 113; *Sefer HaMaamarim Kuntresim*, Vol. II, p. 818; *Likkutei Dibburim*, p. 226; *Likkutei Sichos*, Vol. I, p. 66.

also convey lessons. The first dream begins with Yosef and his brothers binding sheaves of grain in the field. This is an important factor. Yosef's dreams begin with work, in contrast to the dreams of Pharaoh, which did not involve any activity on his part.

This reflects one of the fundamental differences between the realm of holiness and the realm of *kelipah*, evil. G-dly influence is granted to *kelipah* without Divine service being required. Thus on the phrase:¹⁷ "which we ate in Egypt without charge," our Sages comment:¹⁸ "without *mitzvos*," i.e., in Egypt, in the realm of *kelipah*, material well-being is dispersed without Divine service. In the realm of holiness, by contrast, nothing is unearned; on the contrary, this would be considered "bread of shame."¹⁹ All Divine influence is earned by effort.

This lesson, the importance of work, accompanies a Jew as he advances up the ladder of Divine service, beginning with worldly matters, and proceeding to include the spiritual.

THREE THEMES IN OUR DIVINE SERVICE

What constitutes a Jew's work? Binding together sheaves. Every stalk of grain is a separate entity, growing in its own place. Man's service involves joining together these distinct entities into larger composites, sheaves.²⁰

Where is this activity carried out? "In the field," an analogy for our material world. A Jew's soul descends into this world, the field, which is characterized by separation.²¹ It is

17. *Bamidbar* 11:5.

18. *Sifri* and *Rashi* to the above verse. See also *Yoma* 75a and *Zohar*, Vol. II, p. 128a.

19. *Yerushalmi*, *Orlah* 1:3; *Likkutei Torah*, *Tzav* 7d.

20. See *Torah Or*, p. 28a.

21. See the *maamar* entitled *VeIm BaSadeh*, 5562, and the *maamar* entitled *VaYigdal HaNaarim*, *Or HaTorah*, *Bereishis*, Vol. I, p. 139b.

the realm of *kelipah*, as reflected by the description of Esav²² as “a man of the field.”

As the soul descends into this world, it becomes en clothed in the body and the animal soul. The latter are characterized by an awareness of self, and of one’s distinction from others. The soul’s task “in the field” is to nullify this sense of self and separation engendered by the animal soul, and to bring together all its potentials in the service of G-d.

This cannot be done unless “your sheaves... bowed down to my sheaf”; the brothers must bow down and negate themselves before Yosef *HaTzaddik*.

To explain: The entire Jewish people can be described using the analogy of a large body.²³ In the human body, there are three organs, the brain, the heart, and the liver, which control the functioning of the whole,²⁴ and all the other organs must allow themselves to be controlled by these three. More particularly, this applies with regard to the brain. Only when the body is controlled by these three organs, and in particular by the brain, is it healthy.

Similar concepts apply with regard to the Jewish people. It is not sufficient for a person to carry out the service of “binding together sheaves in the field,” nullifying the influence of the body and the animal soul and uniting them in them service of G-d. Even after a person himself becomes “a sheaf,” i.e., an element of this service, he must negate himself before the “sheaf” of Yosef *HaTzaddik*, the Rebbe, the leader of the generation, the head of the Jewish people.²⁵ The leader gives directives for the entire Jewish people and controls their

22. Bereishis 25:27.

23. See *Likkutei Torah*, at the beginning of *Parshas Nitzavim*.

24. *Zohar*, Vol. II, p. 153a. See also *Toras Shalom*, p. 120ff.

25. See *Sefer HaMaamarim* 5710, p. 254.

functioning, as a head controls the function of all the body's limbs and organs.²⁶

Indeed, even the success of the mission of "binding together sheaves," is dependent on "bow[ing] down to [Yosef's] sheaf," making a commitment to the *tzaddik* of the generation. For a Jew's ability to carry out his mission in "the field," our material world, stems from the inner commitment of his soul to Yosef *HaTzaddik*.²⁷ In practice, however, a Jew's Divine service must ascend step by step. Thus he must first carry out the task of "binding together sheaves," and afterwards, he negates his sheaf, i.e., his spiritual achievements, to the leader of the generation.

ON THE SPIRITUAL PLANE

All three stages of Divine service are carried out "in the field," i.e., within the context of material existence (relating to the first of Yosef's dreams). The intent, however, is to ultimately transcend the limits of the body and the animal soul. This refers to the concept of spending "all of one's days in *teshuvah*,"²⁸ as explained in *Likkutei Torah*.²⁹

The inner dimension of *teshuvah* is for "the soul [to] return to G-d who granted it,"³⁰ i.e., establishing the same level of connection as the soul experienced before being enclothed in a body. This does not mean death — leaving the body and the animal soul — but rather that the body, while remaining a part of the material world, will no longer veil

26. See *Tanya*, ch. 2. See also the explanations in the *maamarim* in *Torah Or* cited above, and the amplification of that *maamar* in *Toras Chayim*.

In our Divine service, this refers to a second level of refinement, [i.e., the person's individual efforts to elevate his body, his animal soul, and his environment represent one level of refinement, and the commitment to the leader of the generation a second, more comprehensive commitment]. See also the additions to *Likkutei Sichos*, Vol. I, *Parshas Vayeishev*.

27. See *Tanya*, *loc. cit.* See also the conclusion of the *maamar Basi LeGani*, 5712.

28. *Shabbos* 153a.

29. The beginning of *Parshas Haazinu*.

30. *Koheles* 12:7.

G-dliness. This is the purpose of the descent of the soul into this material plane; that while enclothed in the body, it will unite with G-d on the same level as before its descent.

This is alluded to by Yosef's second dream, which speaks only of heavenly matters. He has already left the field, i.e., he has risen above material concerns. Therefore, in this dream, there is no mention of the task of binding sheaves, establishing unity among discrete entities, for this work has already been accomplished. On this level, the task involves spiritual service alone, enabling "the soul [to] return to G-d who granted it."

Nevertheless, even on this advanced level, the task of negating one's spiritual self-image to the leader of the generation is still relevant. The 11 stars (the level which one has reached) bow down to Yosef. This emphasizes that the commitment to Yosef is not required merely "in the field." One might think since that realm is characterized by separation, such a commitment is necessary to prevent the strengthening of the forces of evil, but that when one is involved only with spiritual matters, there is no need for such a commitment. Therefore the Torah tells us that 11 stars — individuals involved in the highest spiritual service — bowed in utter self-nullification to Yosef *HaTzaddik*.

CROWNING EFFORTS

We can summarize the lessons taught by Yosef's dreams as follows. First and foremost, work is necessary. Effort and labor are the rungs of the ladder by which a Jew can ascend and establish a connection with G-d. Although Jews are "sons of kings,"³¹ and indeed, "kings"³² themselves, this does not mean they need not expend effort. On the contrary, as explained above, all the influence received in the realm of

31. *Shabbos* 67a; *Zohar*, Vol. I, p. 27b.

32. See *Berachos* 9b; the Introduction to the *Tikkunei Zohar*. See also *Shabbos* 59b, which states "With regard to the belt of kings...."

holiness comes through work. Nevertheless, since we are speaking about “kings,” every small effort is counted as if it were strenuous labor. And in return, G-d will grant “the feasts of Shlomo at the height of his reign,” and even more.³³ But still, effort is required.

We are promised, however, “If you labor, you will find,”³⁴ i.e., you will attain accomplishments that you could not have expected previously, as a discovered object is not anticipated. Indeed, the attainments will be far out of proportion to one’s efforts, lifting one to the highest spiritual rungs.

The second directive is that, regardless of one’s level of Divine service, all of one’s efforts should be accompanied by a commitment of self-nullification to the leader of the generation.

And when a person “nullifies his own will,” G-d “will nullify the wills of others before your will.”³⁵ The term “others” is plural, referring to the concealment of G-d in this material world, which allows for the mistaken conception that there are two sources of influence, heaven forbid. As our Sages state³⁶ with regard to the plural form used in the statement, “Let us make man.” “One who desires to err may err.”

When a person rises above this frame of reference and nullifies his will, he becomes a fit vessel to receive the influence from Yosef, the *tzaddik* who is the foundation of the world.³⁷

(Adapted from *Sichos Shabbos Parshas Vayeishev*, 5720)



33. See *Bava Metzia* 83a.

34. *Megillah* 6b.

35. *Avos* 2:4.

36. *Bereishis Rabbah* 8:8.

37. *Mishlei* 10:25.

BESURAS HAGEULO

The Announcement Of The Redemption

8

"These are the generations of Yaakov, Yoseph"¹ - The name Yoseph, which means "increase," alludes to the increase of the revelation and dissemination of the teachings of Chabad Chassidus by our Rebbes and leaders, successors of the Alter Rebbe, until my sainted father-in-law [Rabbi Yoseph Yitzchak], the leader of our generation, the "Yoseph" of our generation. His primary focus was the realization of the deeper sense of the name "Yoseph": "may G-d increase another son,"² that is, to take the "other,"³ the "outsider," and transform him into an insider, a "son."⁴ This goal of transforming the "outsider" into an "insider" became even more pronounced when he arrived in this lower⁵ hemisphere (analogous to the descent of Joseph into Egypt). His arrival here facilitated the revelation of Chassidus (along with the dissemination of Torah and Judaism) to the entire world, even to the lowliest - the most spiritually remote - regions of the world.

In the forty years since his passing, we have experienced an increase in these efforts, an increase which finds expression in the verse, "paratzta alecha paretz," "you have broken through a breach."⁶ Our sages teach that after forty years one has the capacity

1. *Vayeishev* 37:2.

2. *Vayeitzei* 30:24.

3. *[Because of the construction of the Hebrew sentence and the double meaning of the word "Acher" (both "another," in the sense of extra, and "other," in the sense of stranger), the phrase may be read in two ways: 1) "May G-d add (increase) for me another son," meaning, give me another son; 2) "May G-d add (increase) for me a son - an other (stranger)," meaning, make the stranger my son. Translator's note.]*

4. *Or HaTorah* loc cit.

5. *[A reference to the Western Hemisphere which in relation to the Eastern Hemisphere, where the revelation at Mount Sinai occurred, is considered lower. Translator's note.]*

6. *Vayeishev* 38:29.

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to "fathom the mind of one's teacher,"⁷ that then one can acquire "a heart to know, eyes to see and ears to hear"⁸ the teachings learned forty years earlier. Similarly, the "dissemination of the fountains of Chassidus to the outside" followed the Biblical description of "and you shall spread forth to the west and east, north and south,"⁹ reaching even the most remote corners of the globe, breaking all the barriers. Therefore, as both the forty-year barrier to understanding and the barriers to the "dissemination of the fountains of Chassidus" have been breached, we are already prepared for the coming of our righteous Moshiach. Significantly, Moshiach is identified with Peretz,¹⁰ as our sages comment: "Peretz, this is Moshiach, as it says:¹¹ "The breacher [HaPoreitz] had arisen before them."¹²

* * *

On Yud-Tes Kislev of this year, 192 years will have elapsed since the liberation of the first Yud-Tes Kislev (5559-5751).¹³ The significance of the number 192 is that:

a) Rearranged, the Hebrew letters for 192 (קצב) form the word (קבץ) (collecting or gathering). This suggests that we have now concluded¹⁴ the service of the era of Exile, namely, the process of

7. *Avodah Zarah* 5, beginning of side b.

8. *Tavo* 29:3.

9. *Vayeitzei* 28:14.

10. [*Peretz was a son of Judah. His name means "breach." Translator's note.*]

11. *Micha* 2:13.

12. *Agadas Bereishis* end of ch. 63. See also *Bereishis Rabbah*, end of ch. 85 (and Rashi there): "this one who is greater than all the leaders will arise from you (that is, Moshiach, concerning whom it is said:) "the breacher arose before them."

13. [*The anniversary of the liberation of R. Schneur Zalman of Liadi, founder of Chabad. Translator's note.*]

14. "kabetz" is in the past tense, and not "kovetz" (with an additional "vov" [the number six], which is in the present tense (implying that it could continue for another six months).

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collecting and gathering the Divine sparks of the entire world (for which purpose G-d exiled Israel among the nations). (This includes collecting and gathering all the variations, represented by the phrase "kabetz-shanah" - for the word "shanah," (year) is cognate to the word "shinuy," (change) i.e., all the possible changes and variations of [divine sparks]).¹⁵

b) The Hebrew letters for the word 192, קצב, derive from the term "fixed time" or "cut off." This implies that the time for the dissemination of the fountains to the far reaches (as well as the spiritual achievements during this time), which commenced Yud-Tes Kislev 192 years ago, has finally reached the "cut off" period, at last been completed. Therefore we are ready for the realization of the promise that when the fountain [of Chassidus] will be disseminated to the farthest reaches, the master, the King Moshiach, will come.

This is one of the reasons for the publication of a special (and enlarged) edition of the Tanya (the "written Torah"¹⁶ of the teachings of Chabad Chassidus) and its distribution to everyone present, men, women and children, in conjunction with the "festival of Liberation of Yud-Tes Kislev - 192nd year"¹⁷ - to emphasize, in a concrete manner, one visible to even eyes of flesh, the completion of the service of disseminating the fountains to the farthest reaches during these 192 years. This completion leads to the "end of days"¹⁸ (that is, the end of exile), which also implies the realization of another "end of days,"¹⁹ that is, the deadline for and the beginning

15. *Avodas HaKodesh* vol. IV, ch. 19. Or *HaTorah*, Mikeitz, 338, end of side b, and in other sources.

16. See *Igros Kodesh of Admor Maharayatz*, vol. IV, p. 261 ff. See there for cross references.

17. Text taken from title page of [this edition] of the *Tanya*.

18. See *Zohar* 1:54, end of side a. Beginning of *Parshas Mikeitz*. *Eicha Rabba* 2:6 - cited and elucidated in *Or HaTorah*, beginning of *Parshas Mikeitz*.

19. [The word for "days" in Hebrew can be spelled with either a "mem" or

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of Redemption.²⁰

(From the talk of Shabbos Parshas Vayeishev, 21 Kislev, 5751)

a "nun": "Yamim" or "Yamin". The former, "Yamim," is connected to the left, the end of exile and removal of the negative. The former, "Yamin," is a phrase from the end of the Book of Daniel, connoting the right, and the revelation of the positive. See the sources in note 14 for elaboration. Translator's note.]

20. [The first "end of days" refers to the "end of the negative forces identified with the left" and leads immediately and automatically to a second, positive "end of days," the Redemption itself. Translator's note.]

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It has been said many time of late, especially in the last few months, that according to all the signs our generation is the last generation of exile and the first generation of Redemption. Since all aspects of Divine service have already been completed, we stand now ready for the true and complete Redemption through our righteous Moshiach, as an imminent and immediate reality.

...According to what was said above (and has been stated many times), that according to all the signs all necessary spiritual refinements have been accomplished, it's obvious why we are now ready for the Redemption.

* * *

Further, and this is essential: Recognition, acknowledgment and praising G-d for the miracles He performs, in addition to the concept of expressing gratitude, is relevant to **the coming of our righteous Moshiach in the true and complete Redemption**. For as the Gemara states:¹ G-d desired to make Chizkiyahu Moshiach...

1. *Sanhedrin* 94:a.

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the attribute of Divine Justice said to G-d... Chizkiyahu for whom you did all these miracles (who was saved from Sancheriv and healed of his illness²) and didn't sing praises to You, You want to make him Moshiach?"

Obviously, in our context, publicizing the miracles which G-d has done in our times is relevant to bringing the true and complete Redemption in actual reality!

From this we can derive an essential lesson:

Since we are already after all the requirements and the Redemption still has not yet come - it is most appropriate to be involved with "publicizing the miracle," to publicize to one's self and to others, and indeed everywhere, the miracles which G-d does for us, knowing this is connected with the true and complete Redemption!

*(From the talk of Shabbos Parshas Vayeishev, 23 Kislev,
Blessing of the Month Teves 5752)*

2. Rashi's commentary there.

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What was said previously is of particular relevance for our period, in which the hope and the "I believe every day that he will come" should be with greater strength and greater vigor, until we can physically see the true and complete Redemption through our righteous Moshiach.

* * *

The mitzvah that possesses a unique merit to hasten the Redemption is the mitzvah of tzedekah - "great is tzedekah for it

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hastens the Redemption."¹

Therefore it's clear that one should increase in the mitzvah of tzedekah. It's preferable if the increase in tzedekah occurs immediately, so that the Redemption (which comes through the mitzvah of tzedekah) should also come immediately.

Especially since "there is none... among us who knows how long,"² it may be that the only thing lacking to bring the Redemption is nothing more than the giving of several coins to tzedekah!...

As the Rambam expresses³ it in the form of a final legal decision: "every individual must see himself... and also the whole world as half meritorious and half liable... by doing one mitzvah he and the whole world together will be inclined to the side of merit, and bring about for himself and everyone salvation and deliverance." That is, the action of a single individual, adult or child, that gives a single penny to tzedekah, brings for himself and the whole world the "salvation and deliverance" of the true and complete Redemption.

*(From the talk of the First Light of Chanukah 5752 -
during the world-wide "publicizing the miracle")*

1. *Bava Basra* 10a. See *Tanya* Chapter 37.

2. *Tehillim* 74:9.

3. *Hilchos Teshuvah*, chapter 3, halacha 4.

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