

# *Reflections of Redemption*

Essays on the Weekly Torah Reading and Moshiach,  
Based on the talks of the  
Lubavitcher Rebbe,  
Rabbi Menachem M. Schneerson

Reprinted for Parshat Yayeilech, 5786  
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 ben Horav **Yitzchok Elchonon Halevi** ה"י  
**Shagalov**  
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**AND IN HONOR OF**  
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# *Reflections of Redemption*

Essays on the Weekly Torah Reading and Moshiach,  
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by  
Rabbi Dovid Yisroel Ber Kaufmann, Ph.D

# Vayeilech

## A LIVING TORAH

*Anxiously anticipating Moshiach actually accelerates his arrival. The Rebbe has directed us to make Redemption a living reality. Mitzvos are by and large pragmatic. How do study and preparation hasten Moshiach in reality? When we become a living Torah, we facilitate fulfillment of the Torah's purpose, namely, Redemption. This theme of unity, of oneness with the Torah can be found in this week's Torah reading. As Moses was a living Torah, so Moshiach will be a living Torah. And to the extent that we incorporate this, make ourselves a living Torah, we reveal the aspect of Moses, the spark of Moshiach, within ourselves. At the end of Moses's life "the traditions and fountains of wisdom were closed" to him. This indicated a transmission of leadership to Joshua. The central attribute of Moses is truth, which defines Torah. Because of his unity with Torah, affecting any part of Torah affected Moses as well.*

The twelfth principle of faith declares our belief in the coming of Moshiach: "I believe with a perfect faith in the coming of Moshiach, and even though he tarry I will await his coming every day." By expressing belief and anticipation, that itself makes it possible for him to come every day. On many occasions, the Rebbe has urged us to prepare for the coming of Moshiach by studying Torah more intensely, particularly those sections relating to Redemption. We must reorient our attitude by living in anticipation and expectation of Moshiach's imminent arrival, explaining the concepts of Redemption to others, influencing them in a pleasant, peaceful manner. Such actions make Redemption a living reality.

Still, there is something abstract about this. Most mitzvos have a very practical, tangible aspect. Think of a mitzvah – such as tefillin, lighting Shabbos candles, or keeping kosher – and you

realize immediately that it involves doing something physically with a material object. Even the mitzvos of an emotional nature, mitzvos of speech and feelings, such as loving G-d, fearing G-d, being careful with our speech, etc., are pragmatic. A true love for and fear of G-d visibly affects how we act and who we are.

This raises a central question regarding Moshiach and our role in bringing Redemption: How does simply learning about a subject, even becoming excited about it, make it a reality? Does preparing for an honored guest really accelerate his arrival? When we polish the furniture and woodwork, wash and wax the floor, set the table, etc., does he really come any faster?

Probably not. So, how can my Torah study bring Moshiach? True, it can change my perceptions and my behavior, but how can learning and talking about Redemption make it real? Of course, one answer is that it leads me to greater acts of goodness and kindness. But that's not quite the same as transforming the world, making it a dwelling place for G-dliness. Furthermore, even if I'm ready for Moshiach – I've made all the preparations – does that guarantee he will come? By analogy, just because I've done everything necessary to make the honored guest feel welcome – my house is ready, the food is cooked to perfection, everything has been polished and shines – is he forced to come? When I invite him, of course I'll tell him all the details, how much effort went into getting things in order and how eager I am to see him. But even if he accepts my invitation, will he come?

The answer to this is yes, if we have the same mind-set. If there's a unity, a oneness and harmony between us, then, like partners in a dance, the movement of one automatically evokes a corresponding, complimentary movement in the other. By studying Torah in such a way that we become united with it, Torah becomes engraved in us. When Torah becomes inseparable from our very being, we in

fact hasten the Redemption. For Torah itself exists to transform the world, to reveal the inner G-dliness within creation. Thus, we must become a living Torah.

This theme of unity, of oneness with the Torah can be found in this week's Torah reading. Moses, of course, was himself a living Torah and the paradigm for Moshiach. As Moses was a living Torah, so Moshiach will be a living Torah. And to the extent that we incorporate this, make ourselves a living Torah, we reveal the aspect of Moses, the spark of Moshiach, within ourselves.

At the beginning of the Torah portion, Moses says to the Jewish people, "A hundred and twenty years old I am this day. I can no longer go out and come in." Moses does not mean that his physical strength is waning, for later on the Torah testifies about Moses that "his eye was not dim nor his natural force abated." Rather, as our Sages explain, Moses could no longer "go out and come into" the words of Torah. That is, the "traditions and fountains of wisdom" were closed for him.

Of course, one could immediately raise a question: If the "traditions and fountains of wisdom" were closed for Moses, how does he transmit the last three Torah readings, *Vayeilech*, *Haazinu* and *V'zos Haberachah*, to the Jewish people? These three portions contain instructions, moral exhortations and important laws, such as that for writing a sefer Torah. Obviously, then, there must be a difference between the "traditions and fountains of wisdom" which were closed for Moses, and the actual words of Torah.

So, if "I can no longer go out and come in" means that the "traditions and fountains of wisdom were closed," we have to understand what are the "traditions and fountains of wisdom," and *why* they were closed.

First, we need to define the two terms. At Sinai, G-d gave Moses the Written Torah and also the principles for applying its laws and

interpreting its teachings. In addition, certain concepts were given orally to Moses at Sinai. The Torah itself neither mentions these traditions explicitly, nor even alludes to them. Nor can we derive them by logical analysis or using the rules of interpretation. These customs and practices are simply “traditions,” passed on orally from Moses to Joshua, and so throughout the generations.

A “fountain of wisdom,” on the other hand, refers to the debates and deliberations, the limitless discussions about the Torah. These discussions flow one from another, much as water continually flows from a fountain. Obviously, through the give-and-take of debate and argumentation, we can uncover infinite meanings and implications of Torah.

This explains how Moses was able to transmit and teach the last three portions of the Torah. The “traditions and fountains of wisdom” are both extra-textual. Neither customs nor debates are recorded in the Torah; neither is necessary to understand or apply the law in a practical sense.

So we come back to the question: Because the “traditions and fountains of wisdom” were closed to Moses, he could no longer go out and come in. But go out and come in of what? We know that Moses was both teacher and leader. His role of teacher – transmitter of the Torah – remained, as we have seen. Therefore, when Moses says that, “A hundred and twenty years old I am this day. I can no longer go out and come in,” it means he can no longer act as leader of the Jewish people. His leadership had ended and Joshua’s had begun.

Closing off a part of Torah – the extra-textual part – indicated that Moses’s authority had passed to Joshua. But why should this be? What connection is there between the extra-textual part of Torah and the leadership of Moses?

The central attribute of Moses is truth. (This is why he is identified

with Torah, which is called a Torah of Truth.) Truth, by definition, doesn't change. Therefore, when the "traditions and fountains of wisdom" became closed, it affected the very essence of Moses.

Since Moses and the Torah were a single entity, Torah was engraved into the very essence of his being. Every word of Torah was a vital part of his identity. Because of this unity with Torah, the absence of even an ancillary aspect affected Moses, touching the core of his existence and altering his status. And it indicated that the time had come for the leadership of Joshua, whose existence tolerated change, unlike that of Moses. This is why our Sages said Moses's face radiated like the sun and Joshua's face radiated like the moon. Moses's light was constant like the sun; Joshua's waxed and waned, like that of the moon. Thus as soon as Moses experienced change, that was a sign it was time for the era of Joshua to begin.

This is the lesson: At every moment of life we must be completely bound to Torah, as though we are one entity. If it's Torah, then even the smallest detail, and the most abstract argument or implication, must be relevant to our Divine service and affect the very core of our being.

In this way, we become a living Torah, as Moses was a living Torah. And in this way, the spark of Moses within each of us joins with the spark of Moses in the leader of the generation to make Moshiach and Redemption a practical reality.

*(Based on Likkutei Sichos 29, pp. 189-194)*



## The Announcement Of The Redemption

### 3

May it be G-d's Will - and this is the essential point - that each and every one of us should become a "shaliach" (a messenger) to inform oneself, one's family, and all the Jews around him or her that: "**Here he [Moshiach] comes.**"<sup>1</sup> and "Behold, this is our G-d... this is the L-rd for whom we hoped."<sup>2</sup>

(Note that the word "this" [indicating a clear recognition] is mentioned twice.)<sup>3</sup> and "Behold, David the Anointed King" [is here] - and therefore *Eliyahu HaNavi* [the prophet] already appeared a day earlier in T'verya [Tiberius]<sup>4</sup> to announce the arrival of our righteous Moshiach.

It may be suggested that, since Moshiach can come any day - "I await his coming **every day**"<sup>5</sup> - and since *Eliyahu HaNavi* must announce Moshiach's arrival the day before, that therefore *Eliyahu HaNavi* **actually comes every day** to T'verya and announces the coming of Moshiach. The announcement is directed particularly to those who put themselves in a position of "I await his coming every day," even though (as is the custom of *Chabad*)<sup>6</sup> they do not actually articulate this verbally, but only think about it. [The announcement is made specifically to us] when we recite [this year],<sup>7</sup> from the well-known Psalm, the verse: "I have found My

1. Expression used in *Shir HaShirim* [Song of Songs], 2:8.

2. *Yeshayahu [Isaiah]*, 25:9. See end of [tractate] *Ta'anis*.

3. *Shemos Rabbah*, end of chapter 23.

4. See *Eiruvim* 43b: Eliyahu has arrived yesterday... to the Great Court." In turn, the Great Court will first be restored in T'verya [Tiberius]" Rambam, *Hilchos Sanhedrin*, end of chapter 14.

5. Twelfth of the "Thirteen Principles of Faith."

6. See *Likkutei Sichos*, vol. IX, p. 282 ff.

7. [It is a Chassidic custom to recite Psalms corresponding to one's age as

servant David, I have anointed him with My holy oil."<sup>8</sup>

...Added emphasis should be placed on all of the above this year, for two reasons. First, this year it is customary to recite the Psalm, which makes reference to the coming of *Moshiach*, when it states: "I have found my servant David, I have anointed him with my holy oil." In addition, this year we have reached the milestone of forty years since the passing of the Previous Rebbe, at which time "G-d has given you a heart to know and eyes to see and ears to hear."<sup>9</sup> These [being a "*shaliach*" to announce "Behold he comes" and hearing Eliyahu's pronouncement because "I await him every day"] become even more significant since seven days have already passed since we entered into the year [57]51 - תשנ"א which Jews have designated and disseminated as the year in which **אראנו נפלאות** - **Arenu Niflaos** - I will show him wonders, following the initials of the year.

*(From the talk of Wednesday, Parshas Beracha, 7 Tishrei 5751)*

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*well the Psalm corresponding to the Rebbe's age. This sicha was said during the Rebbe's 89th year. Translator's note.]*

8. 89:21.

9. *Tavo* 29:3.

## 11

With respect to Gideon, we find that: "In his days<sup>1</sup> the Jewish people were in distress. The Holy One, Blessed be He, sought a person who would find merit in them. When He found Gideon to be meritorious, because he found merit in them, an angel immediately appeared to him, as it says: "And the angel of G-d appeared to him and said to him, 'Go with this power, with **the power of the merit you have found in my children.**'" "Said the Holy One, Blessed be He, it is within your capacity to find a defense for Israel. **In your merit they shall be redeemed.**"<sup>2</sup>

...The merit which will hasten the Redemption is the following:

Even in the Talmudic era it has been said that "all the deadlines have passed."<sup>3</sup> Certainly now that we have endured a lengthy and arduous exile, the duration of which has exceeded 1,900 years, **and he has still not arrived...** And in regard to Teshuvah ("It depends only on Teshuvah<sup>3</sup>) [repentance, return, a prerequisite for Redemption], they have already done Teshuvah. Indeed, there is no Jewish person who has not entertained a thought of Teshuvah, (not just once, but) several times in the course of his lifetime. This [thought of Teshuvah] can transform "instantaneously"<sup>4</sup> a perfectly wicked person into a perfectly righteous individual, in accordance with the Talmudic ruling<sup>5</sup> that one who would betroth a woman "stipulating that I am a (perfectly<sup>6</sup>) righteous individual, even if he

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1. *Tanchuma, Shoftim* 4.

2. *Yalkut Shimoni, Shoftim* 62.

3. *Sanhedrin* 97b.

4. *Zohar* I, 129, end side a.

5. *Kiddushin* 49b. Rambam, *Hilchos Ishus*, 8:5. *Tur, Shulchan Aruch, Even HoEzer*, 38:31.

6. Based on the version cited on *Or Zarua* 112.

were previously a perfectly wicked person, she is betrothed, for perhaps he had a thought of teshuvah."

Considering the above, it is with utmost certainty that our righteous Moshiach must arrive **here and now, immediately, [mamosh] in the most literal sense.**

Now, this exercise of finding merit<sup>7</sup> in and of itself should suffice to bring about the Redemption. Moreover, in addition to the finding of merit, the imminence of Moshiach's arrival constitutes a **definitive ruling issued by many rabbis and halachic authorities.** Further, since Torah "is not in heaven,"<sup>8</sup> this ruling issued by the earthly courts "obligates," so to speak, and affords a unique privilege to, the heavenly courts. **And so it will be confirmed!**

\* \* \*

In our day and age, after G-d has vented His rage with the destruction of the Holy Temple, and after all of "our deeds and actions throughout the duration of exile,"<sup>9</sup> and after all the decrees of oppression and persecution - may Hashem, indeed, shield us and protect us from them - the Jewish people have endured throughout the protracted and arduous final exile, particularly the Holocaust of the very last generation, the process of refinement and purification has, without any doubt, been achieved in full, "enough and even too much." Consequently, the [current<sup>10</sup>] "siege of the Babylonian

7. [i.e., that we have already passed all the deadlines as well as satisfying the condition of Teshuvah. Translator's note.]

8. Netzavim, 30:12. See Bava Metzia 59b.

9. Tanya, beginning of chapter 37.

10. [The Hebrew term Samach, which means "besieged," can also be rendered "supported." This talk was delivered on the fast day Asara b'Teves (the Tenth of the month of Teves), the anniversary of the siege of Jerusalem by the Babylonian king. The Rebbe here is alluding to the threats of the modern day Babylonian dictator, which are actually the events which serve as preludes to the Redemption. Translator's note.]

king"<sup>11</sup> has acquired an exclusively **positive** connotation, one that is **visibly and manifestly good, even to eyes of flesh**. In the words of our sages:<sup>12</sup> The Holy One Blessed be He says to Israel, "My children have no fear. All that I have done<sup>13</sup> I have done exclusively for you... the time of your Redemption has arrived."

The emphasis of this generation - particularly this year, the year designated as "It shall be a year of wonders I will show him" - should be placed on the concept of G-d's support of those who have fallen,<sup>14</sup> to strengthen and encourage the Jewish people, emphasizing particularly the support and encouragement acquired through faith in the coming of Moshiach and the implicit trust that "behold he (our righteous Moshiach) is coming."<sup>15</sup> This should be accompanied with enhanced preparation for his arrival by way of teshuvah [repentance, return] and observance of Torah and mitzvos. In the words of the pronouncement of my sainted father-in-law - the leader of our generation: "immediate Teshuvah, immediate Redemption."<sup>16</sup> "Return, O, Israel, unto G-d your G-d; prepare yourselves and your family to greet our righteous Moshiach, who shall arrive soon, in the most literal sense."<sup>17</sup>

*(From the talks of Shabbos Parshas Vayeichi  
(and Asara b'Teves, may it be transformed into joy) 5751)*

11. *Yechezkal* 24:2.

12. *Yalkut Shimoni*, *Yeshayahu* 499.

13. This includes the efforts of the Babylonian King, who is merely an ax in the hands of the one who chops with it. [i.e. He is G-d's instrument.]

14. [The phrase סומך נופלים - "supports the falling" - is similar to the expression mentioned before - בבל סמך מלך - "the Babylonian King besieged," which the Rebbe interpreted in a positive vein to mean that "he supported." Translator's note.]

15. *Shir HaShirim* 2:8. See *Shir HaShirim Rabbah* on this verse (2:8(b)).

16. In his *Igros Kodesh*, vol. 5, end of p. 361 ff., 377 ff., 408 ff. and in other places.

17. *Hayom Yom* - 15 Teves.

## 12

All of the signs mentioned by our sages indicate that we are currently situated **at the very end of the period of exile**. We have "passed all the deadlines."<sup>1</sup> We have also performed Teshuvah [repentance, return, a prerequisite for Redemption]. Indeed, my sainted father-in-law, the leader of our generation, declared (several decades ago) that we have already concluded all the service [necessary for Redemption], including the "polishing of the buttons,"<sup>2</sup> and we now stand ready ("All of you stand ready") to greet our righteous Moshiach.<sup>3</sup>

\* \* \*

Despite the difficult and protracted final exile, which has lasted more than 1,900 years (in stark contrast to the duration of the Egyptian bondage which lasted 210 years), the nature of "the Children of **Israel**" has essentially **transcended exile**. Thus, every additional moment we remain in exile is a form "having **now come** into Egypt,"<sup>4</sup> "as if they had that very day entered into Egypt."<sup>5</sup>

The Jewish people, therefore, stand with firm faith and conviction that G-d will immediately fulfill his promise that "I have indeed remembered you"<sup>6</sup> by bringing the genuine and complete Redemption, especially when hearing from the Moses of our generation,<sup>7</sup> my sainted father-in-law, the leader of our generation, that we have already concluded all matters of Divine service and

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1. *Sanhedrin* 97b.

2. Talk of Simchas Torah, 5689.

3. Cf. *Hayom Yom*, among others, 15 Teves.

4. *Shemos* 1:1.

5. *Shemos Rabbah*, beginning of our Parsha (8:14), *Tanchuma*, loc. cit. 3.

6. *Shemos* 3:16.

7. See *Bereishis Rabbah* 56:7: "There is no generation in which there is none

are presently standing ready to greet our righteous Redeemer [Moshiach]. This is particularly true now that we have reached the milestone of forty years<sup>8</sup> concerning which the Torah says, "G-d gave you a heart to know and eyes to see and ears to hear."<sup>9</sup> Additionally, we are now situated in the fifty first year [5751], which in Hebrew forms the acrostic (It shall be a year of) wonders which I will show him [נפלאות אראנו - Niflaos Arenu].

The Jewish people should, therefore, be encouraged and their spirits uplifted by declaring that G-d says daily, and literally, anew, that, **"I have indeed remembered you,"** and that your righteous Moshiach "stands behind the wall"<sup>10</sup> and that "this one is coming."<sup>11</sup> Accordingly we should prepare ourselves to greet him by increasing our observance of Torah and Mitzvos, **in consonance with the ruling of the Rambam**<sup>12</sup> (whose anniversary of passing is the 20th of Teves, the night after this Sabbath), that through "one Mitzvah, one can favorably alter the balance for oneself and for the entire world, causing oneself and them salvation and deliverance."

*(From the talks of Shabbos Parshas Shemos, 19 Teves 5751)*

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like Moses." See also Zohar 3:273a. Tikkunei Zohar 69 (112, beginning of side a. 114, beginning of side a). Tanya chapter 44. Ibid. Iggeres HaKodesh, elucidation of sec. 27, end.

8. [I.e., forty years since the passing of the Previous Rebbe, a milestone which enables us to fully realize the intention and depth of the teachings that were said forty years earlier. - Translator's note.]

9. Tavo 29:3 [Moses said this to the Jewish people who were about to enter into the Promised Land, explaining that they were now capable of realizing that which they were taught by G-d forty years earlier. Translator's note.]

10. Shir HaShirim 2:9.

11. Ibid 8. See Shir HaShirim Rabbah on this verse (ch. 2:8(b)).

12. Hilchos Teshuvah 3:4.

## 57

Our generation is the last generation of exile and the first generation of Redemption, as proclaimed and announced by my sainted father-in-law, the leader of our generation, the Yosef of our generation (named after the first Yosef who proclaimed and announced that "G-d will surely remember you and bring you up from this land to the land that was sworn to Avraham, to Yitzchak and the Yaakov"<sup>1</sup>). For all our deeds and Divine service have already been completed, all appointed times have already passed, teshuvah has already been done, and all the preparations have already been finished In a manner of "great preparation," all is ready for the festive meal<sup>2</sup> of the time to come, Livyosan, Shor Habor<sup>3</sup> and Yayin Meshumar.<sup>4</sup>

*(From the talk of the 10th of Teves (may it be transformed into rejoicing), and Shabbos Parshas Vayechi, 14 Teves 5752)*

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1. Our Parsha 50:24.

2. Based on the expression of our Sages, of blessed memory - Avos, chapter 3, Mishneh 16. Sanhedrin 38a and Rashi's commentary.

3. See *Bava Basra* 75a. And *Vayikra Rabba* chapter 13:3.

4. *Brochos* 34:b. See there for cross references.



## 58

We have already mentioned many times the words of my sainted father-in-law, the leader of our generation, that aside from the fact that already "all the appointed times have passed,"<sup>1</sup> the Jewish people have already done teshuvah and already everything is completed, even including "polishing the buttons." We only need G-d to open the eyes of the Jewish people so that they should see that the true and complete Redemption already exists, and we are sitting already by the prepared table at the festive meal of Livyosan, Shor HaBor,<sup>2</sup> etc.

Therefore it's understood... in this generation and at this time, after every requirement has been accomplished (as mentioned above), one has the complete assurance in the Torah that there will certainly be "(You will remember the day of your exodus from the land of Egypt) all the days of your life... to bring about the days of Moshiach."<sup>3</sup>

There is no need for any interruption, G-d Forbid, between "all the days of your life" and "the days of Moshiach" (which has been the situation for the Jewish people in all the generations **before** our generation). Rather, "all the days of your life" for every Jew, living physically as a soul in a body, includes in the simple sense (also) "the days of Moshiach." This is without an interruption, since the Redemption is actually coming imminently and immediately at this instant and in this place (even if the condition is one of night, "coming to Egypt"). Thus the last moment of exile and the very last instant of exile become the first moment and the very first instant of Redemption.

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1. *Sanhedrin* 97b.

2. See *Bava Basra* 74b ff. *Pesachim* 119b and in other places.

3. *Brochos* 12b.

And from "the days of your life" at this time and in this place, without any interruption whatsoever, G-d Forbid, (even if he is already older than seventy years, etc.) every Jew will go immediately - totally and completely, "Reuven and Shimon descended, Reuven and Shimon arose,"<sup>4</sup> - into the continuation of "all the days of your life.," into the days of Moshiach and the eternal life that then will be.

Practically, this means that the Divine service of the Jewish people now must be "to bring about the days of Moshiach." We must reveal that the situation of "coming to Egypt" in exile is in truth a situation of the "Redemption of Israel." [This is achieved] through his preparation of himself and others for the situation of "the days of Moshiach."

The above includes (particularly in conjunction with the day of passing of the Rambam<sup>5</sup>) strengthening and increasing the study of the Rambam's *Mishneh Torah*, especially the Laws of King Moshiach,<sup>6</sup> in the last two chapters of the "Laws of Kings" which conclude the *Mishneh Torah*.

In addition to one's own study of this, one should also influence other Jews around him (men, women and children) in a manner of "raising many disciples,"<sup>7</sup> and many more will see and emulate them.

May it be G-d's Will, that through the resolution itself will come imminently and immediately the reward, the actual fulfillment of the Rambam's words at the conclusion of his work,<sup>8</sup> that after there

4. *Vayikra Rabba*, chapter 32:5. See there for cross references.

5. [*The Rambam passed away on 20 Teves. Translator's note.*]

6. This is how it is titled in the Venice edition of 5284 and 5310.

7. *Avos*, chapter 1, Mishneh 1.

8. *Laws of Kings*, end of chapter 11.

already exists "a king from the House of Dovid, expert in the Torah and involved in mitzvos like Dovid his father... and he will compel all Israel to walk in [the ways of Torah], strengthen its breeches and fight the wars of G-d" - who is the "presumed Moshiach" [b'chezkas Moshiach] - there will already be immediately the "confirmed Moshiach" [Moshiach vadai], who "does all the above and succeeds, builds the Temple in its place and gathers the dispersed of Israel... He will then improve the whole world so that it serves G-d in unity,..."

*(From the talk of Shabbos Parshas Shmos, 21 Teves 5752)*

**IN LOVING MEMORY OF A DEAR FREIND**

**Reb Pesach Betzalel ben Reb Leib ע"ה Fleischman**

Passed away on 3 Elul, 5784

**ת. נ. צ. ב. ה.**

\*

**DEDICATED BY HIS FRIEND**

**Rabbi & Mrs. Yosef Y. and Gittel Rochel שיחי Shagalov**

**IN LOVING MEMORY OF**  
**Reb Reuvein ben Reb Mordechai Yaakov HaKohen ע"ה Caplan**  
Passed away on 11 Tishrei, 5778  
**ת. נ. צ. ב. ה.**

**AND IN HONOR OF HIS WIFE - שתבלחט"א**  
**Mrs. Elka bas Raizel שתחי Caplan**  
May she go from strength to strength  
in health, happiness, Torah and *mitzvot*.

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