

Reflections of Redemption

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

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 Horav **Schneur Zalman Halevi** ע"ה
 ben Horav **Yitzchok Elchonon Halevi** ה"י
Shagalov
 Passed away on 21 Tamuz, 5766
 Reb **Dovid Asniel** ben Reb **Eliyahu** ע"ה
Ekman
 Passed away on 5 Sivan - Erev Shavuot, 5765
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 of Rosh Chodesh Adar, 5766
 Reb **Yitzchok Moshe** (Ian)
 ben Reb **Dovid Asniel** ע"ה
Ekman (Santiago, Chile)
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AND IN HONOR OF
 Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתח'י
Shagalov
DEDICATED BY
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Shagalov

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by
Rabbi Dovid Yisroel Ber Kaufmann, Ph.D

Haazinu

ON THAT SELFSAME DAY

Demanding Moshiach seems to be a refusal to accept G-d's decree. A similar question arises in this week's Torah reading. G-d tells Moses to ascend the mountain b'etzem hayom hazeh – on that selfsame day – when he will die. This phrase – b'etzem hayom hazeh – occurs two other times in the Torah, once in connection with Noah and once in connection with the Exodus. According to Rashi it indicates an attempt to prevent an event. There is a difference between the wicked trying to prevent Noah's entrance to the ark and the exodus of the Jewish people, on the one hand, and the righteous trying to prevent the death of Moses on the other. By defying G-d's Will, so to speak, the Jewish people expressed their gratitude to Moses, according to Jewish law. The actions of Moses continued to benefit the Jewish people until that very day. The people actually did have the potential to prevent the death of Moses. Going through exile allows us to fulfill that potential.

One of the central questions regarding the coming of Moshiach concerns our role in bringing the Redemption. The Rebbe has explained the importance of demanding Moshiach. We should not simply ask for the Redemption. We should **insist** that G-d send the Redeemer. It's one thing to declare our faith in the coming of Moshiach, to state we will await his arrival, even eagerly anticipate it, despite all the delays. It's another to persistently and incessantly urge, entreat and demand Moshiach. This is more than pouring out our hearts, crying out from the midst of troubles and difficulties. We are attempting to require G-d to give us what we want, what He promised: **We Want Moshiach Now!**

But by what right do we make such a demand? G-d will surely send Moshiach – but in His time. How dare we try to force G-d's

Hand, so to speak? Singing “We Want Moshiach Now” is not like prayer, when we present our request before G-d. Singing “We Want Moshiach Now” seems to be almost an act of defiance, a refusal to accept G-d’s decree. When we insist that Moshiach should come immediately, aren’t we opposing and challenging G-d’s Will?

This same question arises at the end of this week’s Torah reading. There it states: “And the L-rd spoke unto Moses *“b’etzem hayom hazeh”* – on that selfsame day – saying, ‘Go up into this mountain of Avarim, mount Nevo . . . Behold the land of Canaan which I give to the children of Israel for a possession. And die in the mountain which you will ascend . . .’”

The apparently superfluous phrase *“b’etzem hayom hazeh”* – on that selfsame day – occurs in two earlier passages of the Torah. One concerns Noah’s entry to the ark, the other the exodus of the Jewish people from Egypt. The people of Noah’s generation said that if they noticed Noah entering the ark, they would not permit him to enter and would destroy the ark. Similarly, the Egyptians declared that if they noticed the Jewish people trying to leave, they would take weapons of war and kill the children of Israel. In both cases, G-d responds, “I will cause this to happen (Noah’s entrance to the ark and the Exodus from Egypt) *‘b’etzem hayom hazeh’* – in the middle of the day. Let anyone with the power to stop it, let him come and stop it.”

Thus, as Rashi points out, the phrase *“b’etzem hayom hazeh”* must have a similar meaning in this context. Hearing that Moses is about to die, the Jewish people protest. “If we notice him about to ascend the mountain, we will not permit him. The man who brought us out of Egypt, split the sea, caused the manna to descend, brought quails, raised the well, who did all this for us and gave us the Torah – we will not permit him to leave us.” Here, too, G-d says, *“b’etzem hayom hazeh”* – in the middle of the day, in the sight of all, Moses will ascend.

The parallel to our own situation is obvious. Moses was the first redeemer and he will be the last redeemer. That is, the soul of Moses will enclothe itself in the soul of Moshiach; there is a spark of Moses in Moshiach. Indeed, there is a spark of Moses within every Jew in general, and within the leader of the generation in particular. When the leader of our generation, the Moses of our generation, tells us we are the last generation of exile and the first of redemption, then we parallel the generation Moses led out of Egypt, which was the last of exile and the first of redemption for its time. Of the leader, the Moses of our generation, we have said, in effect, we will not permit him to ascend. We insist he lead us into the time of Redemption, as the generation of the Wilderness demanded Moses lead them into Israel.

In the case of Moses – the leader and redeemer – the Moshiach of his generation, the whole concept seems problematic. In the first two instances, the people of Noah's generation and the Egyptians were a majority. This majority opposition felt, mistakenly, that Noah in his time, and the Jewish people in theirs, could be stopped by sheer force of numbers. They could think, wrongly, that their physical and numerical superiority could stop someone else, or a group, from doing something. But in the case of Moses, how could the children of Israel prevent the death of Moses, an event entirely in G-d's Hand? Further, the Egyptians and people of Noah's generation were wicked. We would expect them to protest and defy G-d's Will. But how can the Jewish people challenge G-d's Will?

Nevertheless, the term "*b'etzem hayom hazeh*" clearly indicates an opposition to G-d's Will. So even here, when the children of Israel are about to enter the land, and the entire generation is devoted to fulfilling G-d's commandments, the phrase "*b'etzem hayom hazeh*" indicates an opposition to G-d's Will. They wish to prevent the ascent and death of Moses.

The Jewish people reasoned as follows: they had just learned, in regard to the first fruits, the law of expressing gratitude. There is an obligation to do all in one's power to thank a benefactor. When G-d blesses them with a bountiful harvest, they must bring the first fruits. Similarly, given all that Moses did for the Jewish people, they had a duty to express their gratitude. Not only did they owe Moses for his past actions; the things Moses did – taking them out of Egypt, splitting the sea, bringing the manna and the quails, raising the well, and giving the Torah – continued to benefit the Jewish people until that very day. Allowing Moses to leave them, after all he had done, when they were on the edge of the land of Israel, would certainly be a denial of blessings and beneficence.

But hadn't G-d commanded otherwise?

However, the command was directed **only** to Moses. The Jewish people weren't commanded to ascend the mountain; only Moses was. To the contrary, by preventing the departure of Moses, the Jewish people were also fulfilling a Divine commandment – to acknowledge benevolence. Accordingly, the death of Moses was conditional: **he** was commanded to ascend, but the people had the option and opportunity to prevent it.

In other words, although there was a decree that Moses should die, because this decree affected the community, the protest of the community could annul it. In truth, the Jewish people **did** have the power to nullify the decree – just as the prayers of Moses himself had earlier altered decrees against the Jewish people.

If so, why didn't the efforts of the Jewish people succeed in regard to Moses? Because paradoxically, success would have destroyed them. How so? Our Sages tell us that everything Moses did is permanent and eternal. Everything Moses made endures. If Moses had brought the Jewish people into the land of Israel, their entry would have been an achievement of Moses. As such,

it could never have been reversed. Thus, when the Jews sinned, they could not have been driven out of Israel. Exile would not have been possible. The only punishment left would have been for them to be destroyed. Had Moses led the Jewish people into the land, a later exile would not be possible. The presence of Moses in the land of Israel would mean the people could not be exiled, and the only available punishment would be destruction.

Today, there is this difference: having already suffered the punishment of exile, nothing prevents us from exerting ourselves in Divine service. We have a right and a responsibility to remove every obstacle that conceals or obscures the Redemption. We have the power to nullify the decree withholding Moshiach. To fulfill our obligation, we must demand “We Want Moshiach Now” and do all in our power to reveal the Moses, the Moshiach within ourselves. In this way we bring about the Redemption and the revelation of Moshiach, the Moses of our generation.

(Based on Likkutei Sichos 19, pp. 339-347)

The Announcement Of The Redemption

70

It may be suggested that the Temple of the future ("it will be revealed and come from heaven already built and perfected"¹) will first be revealed in the place "That the Temple traveled and settled there"² in the time of exile ("The House of our Rebbe in Bavel"³); from there it will be transported to its place in Yerushalayim.

...Perhaps it can be said that this is alluded to in the Rambam's choice of words (in *Hilchos Melech HaMoshiach*⁴) "And build the Temple **in its place**." For apparently [there is a question]: what is the need to inform us here that the building of the Temple will be **in its place**? On the other hand, why isn't the place specified: "And build the Temple in **Yerushalayim**?" [It must be] that "in its place" alludes as well to the place of the king Moshiach in the time of exile (**before** [the status of] "behold he is certainly Moshiach"). Therefore, while he is still **in exile** (for there he sits⁵ and waits and anxiously looks forward to redeeming the Jewish people, and the Divine Presence with them in exile) the king Moshiach builds a Temple (in microcosm). This is an illustration and example of the Temple in Yerushalayim (like "the synagogue of He slipped and settled,"⁶ "that the Temple traveled and settled there."). [This

1. Rashi's commentary and Tosfos on Sukkah 41, end of side a and in other sources.

2. *Aruch*, entry Shaf (brought in the *Chiddushei Aggada MaHaRaSHA*, on *Megillah* 29a).

3. *Megillah* 29a. [In Hebrew, "Beis Rabbeinu Sh'B'Bavel". Translator's note.]

4. End of chapter 11.

5. See *Sanhedrin* 98a: "He is dwelling at the gate of Rome." [In the referenced passage, Rabbi Yehoshua ben Levi asks Eliyahu HaNavi where Moshiach can be found. The quotation actually combines the end of the question ("Where is Moshiach dwelling?") and the answer ("At the gate of Rome"). Translator's note.]

6. *Megillah* 29a. [The phrase is a reference to the Divine Presence going into

settling serves] as a preparation for the future Temple, which will be revealed there first, and from there return (with G-d and the Jewish people) to Yerushalayim.

...Perhaps it can be said that the statement in the Midrash,⁷ that "at the time when the king Moshiach comes, **he will stand on the roof of the Beis HaMikdash** [Temple] and announce to the Jewish people, saying, Humble ones, the time for your Redemption has arrived," refers to the roof of the Beis HaMikdash which is **the Temple in microcosm** outside the land,⁸ which takes the place of the Temple in Yerushalayim ("The Temple traveled and settled there"). [This may be said] because after the future Temple is revealed and descends to the earth below, there is no need **to announce** to the Jewish people that "the time for your Redemption has arrived."

...The above can be applied to "The House of our Rebbe in Bavel" **of our generation**, the house (the synagogue and study hall) of my sainted father-in-law, the leader of our generation:

...In this generation, the last generation of exile and the first generation of Redemption, "our actions and Divine service during the time of exile"⁹ to make the lands of the nations into the land of Israel even in **the lowest possible place**, that is, **the lower hemisphere** (where the Torah was not given¹⁰) has been concluded

exile with the Jewish people: G-d's Presence slipped away from Jerusalem and settled in Bavel. Translator's note.]

7. *Yalkut Shimoni, Yeshayahu, remez 499.*

8. Accordingly, the expression "He stands on the roof of the Beis HaMikdash" becomes clarified; that "roofs... do not become sanctified" (Rambam, Hilchos Beis HaBechirah, chapter 6, halacha 7). Hence this alludes to the lands outside of Israel in comparison to the holiness of the land of Israel.

9. *Tanya*, beginning of chapter 37.

10. See *Igros Kodesh of the Rebbe RaYaTZ*, vol. 2, p. 492 ff. See there for

and completed. Through the elevation of the lowest possible place all the other lands of the nations are also elevated.¹¹ This [objective] is achieved through "**Beis Rabbeinu**" [Our Rebbe's House] in the lower hemisphere, from which light goes out to all the world, to make the whole world (until the furthestmost corner of the world) into the land of Israel. This is the concept that "In the future the land of Israel will extend into all the lands,"¹² and "In the future, Yerushalayim will extend over all the land of Israel."¹² For then there will be established a connection between all the synagogues and study halls throughout the entire world and the Beis HaMikdash. [This will occur] in the true and complete Redemption through our righteous Moshiach, the leader of the generation, who is the Moshiach (the Redeemer of Israel) of the generation. Further, and this is also essential, he is the leader of the Torah of Chassidus,¹³ since through the spreading outward ("when your wellsprings spread forth," until there is nothing beyond, to all corners of the world) is achieved the coming of the king Moshiach.¹⁴

Therefore the greatness of "Beis Rabbeinu" can be understood. It is the essential "Temple in microcosm" of the final exile, "that the Temple traveled and settled there." Therefore, it is the actual place of the Temple of the future; not only that, but the future Temple will be revealed there, and from there return to Yerushalayim (as

cross-references.

11. "As in raising the walls of a house, it is necessary to raise the lower beam and then the uppers beams will be raised automatically; this is not the case if one begins in the middle of the wall, one does not raise the lower beams" (*Torah Or Bereishis* 4, beginning of side a).

12. See *Sifrei Devarim* at the beginning, *Pesikta Rabbasi*, *Parshas Shabbos v'Rosh Chodesh*. *Yalkus Shimoni*, *Yeshayahu*, remez 503.

13. One should note that the Torah of Chassidus is the aspect of the Yechida in Torah (See the pamphlet concerning "On the essence of Chassidus), which is connected with the aspect of Yechida in Israel - the soul of our righteous Moshiach (*RaMaZ on Zohar* vol. 2, 40b and other sources).

14. *Igros Kodosh* of the *Baal Shem Tov* - *Kesser Shem Tov* at the beginning.

mentioned above).

It may be added, that this concept is also alluded to in the name¹⁵ of "Beis Rabbeinu" in our generation:

"Rabbeinu" [our Rebbe] - His two names alluded to the Redemption: His first name - Yosef - "And it shall come to pass that on that day, the L-rd shall **continue to apply** [yoseef] His hand a second time to acquire the rest of His people that will remain from Assyria and Egypt, etc. and from the islands of the sea, etc, and He shall **gather** [Asaf] the lost of Israel and the scattered ones of Judah He shall gather from the four corners of the earth."¹⁶ His second name - Yitzchak - refers to the laughter and rejoicing that will be complete in the future Redemption, and which will be completed through our righteous Moshiach. Thus it is written,¹⁷ "Then our mouths will be filled with laughter [S'chok]. It specifies "then," in the future,¹⁸ when they will say to Yitzchak (specifically), "Because you are our father."¹⁹

And **Beis** (Rabbeinu) [**The House** of our Rebbe] - its number is seven hundred seventy.²⁰ The name by which "Beis Rabbeinu" is called by all Jews has been universally accepted to be this number,

15. As is well-known, the name indicates the content and nature of the thing called with that name (*Tanya*, "*Shaar HaYichud v'HaEmunah*," end of chapter 1. See at length *Teshuvos u'Be'urim* (Kehos, 5734), section 1 and the cross references there).

16. *Yeshayahu* 11:11-12.

17. *Tehillim* 126:2.

18. Which is not the case during the time of exile, when "it is forbidden for an individual to be completely joyful [literally, fill his mouth with laughter] in this world, since it is written that "Then our mouths will be filled with laughter [we will be completely joyful]" (*Brochos* 31a).

19. *Yeshayahu* 63:16. *Shabbos* 89b.

20. One should note the customs of the leaders of the Jewish people, who learned allusions and lessons in Divine service from secular matters as well (for example, the number of wagons in the train, which is incidental, and all the more

"770."²¹ This number in Gematria is "**Paratzta**," derived from "You shall spread out [U'Faratzta] west and east and north and south."²² This indicates that from this house light will go forth to all four corners of the world, in a manner of **breaking through barriers**, so that all four corners of the world will be elevated to the status of the land of Israel. (In the future the land of Israel will extend to all the lands.) This means in particular that all the synagogues and study halls throughout the world will be established in the land of Israel and connected to the Beis HaMikdash in the true and complete Redemption through our righteous Moshiach. For about him it says,²³ "**You have broken barriers for yourself**," which our Sages of blessed memory explain²⁴ as follows: "This is Moshiach, about whom it is said,²⁵ "**The breaker** is come up before them."²⁶

...In the completeness of the number seven (seven hundred and seventy) can also be found an allusion to the completeness of the Divine service of our Rebbe during his complete lifetime of **seven** decades, **seventy** years (5640-5710). His Divine service was concluded and completed in the lower hemisphere in the **seventh** decade (from the house whose number is seven hundred seventy). [This completeness] includes as well the extension of his Divine service in the years afterwards, through the **seventh** generation -

so in regard to an established dwelling). This is particularly true in our case, when the number becomes **the name of** the house, as discussed below.

21. Whether in Hebrew, Yiddish or English - "Seven Seventy."

22. *VaYeitze* 28:14.

23. *VaYeshev* 38:29.

24. *Aggados Bereishis*, end of chapter 63. See *Bereishis Rabba*, end of chapter 85 and Rashi's commentary on it.

25. *Micha* 2:13.

26. One should note that "Beis Moshiach" in gematria is "Paratzta" (770). Consider this carefully. [*Gematria is the numerical analysis of words. Translator's note.*]

"all sevenths are beloved."²⁷ Through this [extension] is accomplished the completion of our actions and Divine service during the time of exile in all seven continents of the world. Immediately and imminently "the L-rd shall **continue to apply** [yoseef] His hand a second time, etc., and He shall **gather** [Asaf] the lost of Israel, etc." In this way, "**You have broken** (in Gematria, seven hundred and seventy²⁸) barriers for yourself," "The breaker is come up before them."

All this receives added emphasis in this last period:

The Divine service of spreading Torah and Judaism and the wellsprings outward from "Beis Rabbeinu" ("770") has continued and expanded with greater vigor and greater strength, even after (the last ten years of) his life in this world, for more than forty years (5710-5750). It has done so in a way that "G-d has given you a heart to know and eyes to see and ears to hear."²⁹ Thus we find that "Beis Rabbeinu" ("770") is a "fortress," "the mount that all mouths turn to,"³⁰ for more than a Yovel of years (5700-5750) - "Forever."³¹

[That Beis Rabbeinu is a "fortress"] receives further emphasis when we see with our own eyes the many Jewish people, and the increasing numbers of them, that come to "Beis Rabbeinu," with greater vigor and greater strength, - "in the multitude of people is the splendor of the king"³² (which includes also "Who are the

27. *Vayikra Rabba*, ch. 29:11. See the discourse *Basi L'Gani* of the year 5750 at the beginning. Also at length, the same-named discourse of 5751.

28. [The letters of the word "Paratzta" have the numerical value of 770: Peh=80; Reish=200; Tzadik=90; Tuv=400. Translator's note.]

29. *Tavo* 29:3.

30. *Brochos* 30a.

31. *Shmuel I* 1:22 and Rashi's commentary. *Yerushalmi Brochos*, chapter 4, halacha 1. See *Kiddushin* 15a. *Mechilta* and Rashi's commentary on *Mishpatim* 21:6.

32. *Mishlei* 14:28.

kings? the rabbis,"³³ and specifically the leader (king) of the generation). [The increase] has made it necessary to enlarge and expand "Beis Rabbeinu" further. The enlargement and expansion must be in a way that breaks through barriers, "Paratzta" (770 in Gematria), as if constructing **a new building**.³⁴

According to what was said previously concerning the pre-eminence of "Beis Rabbeinu Sh'b'Bavel" - that "the Temple traveled and settled there," and "this is the place of the actual Temple in the future," so that there the future Temple will be revealed and from there return to Yerushalayim - the great merit each and every Jew has in becoming a partner, physically and monetarily³⁵ (and all who increase are praiseworthy) in building "Beis Rabbeinu Sh'b'Bavel" is obvious. And this is like a preparation for the actual descent and revelation of the future Temple, imminently and immediately.

*(Pamphlet concerning "Mikdash M'at Zeh Beis Rabbeinu Sh'B'Bavel" -
Sefer HaSichos 5752, p. 465)*

33. See *Gittin* 62, end of first side. *Zohar*, vol. 3, 253b in *Raya Mehemna*.

34. Including the laying of the corner stone. [*On the eve of 18 Elul 5748 was arranged the laying of the cornerstone for (increasing and expanding) the synagogue and study hall of Lubavitch in Lubavitch. The Rebbe placed the cornerstone with his holy hands. Publisher's note.*]

35. Following the example of the Beis HaMikdash, that "everyone is obligated to build and support it themselves and with their money, etc." (*Rambam, Hilchos Beis HaBechirah*, chapter 1, halacha 12).

IN LOVING MEMORY OF OUR DEAR FRIEND
Horav **Shimon** ben Reb **Yehuda HaKohen** ע"ה **Cohen**
Passed away on Yom Kippur - 10 Tishrei, 5773
ת. נ. צ. ב. ה.

AND IN HONOR OF OUR DEAR FRIEND
Mrs. **Chava Sosha** bas **Sarah Chana** שתי' **Cohen**

*

DEDICATED BY THEIR FRIENDS
Mr. & Mrs. **Ephraim Daniel** and **Basha** שיחי **Botnick**
and family שיחי

* * *

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**

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