



Expressions of Redemption

When learning the Rebbe's *sichos* and watching *farbrengens* we find that the Rebbe often uses certain expressions and quotes from Chazal in reference to Moshiach. Many of these quotes are used over and over, and yet, some of us may not understand even their basic meanings. Even if we understand the simple meaning of the quotes, it's important to remember that in truth they are laden with layers of meaning.

Below we will examine a few of these quotes and expressions, and attempt to deepen our understanding of them. Hopefully this will add in our overall appreciation of the Rebbe's references, and inspire us to take his words to heart and do all that we can to hasten the coming of Moshiach.



”עלה הפרץ לפניהם”¹

This is a quote from the sefer Micha (from Trei-Asar), literally meaning: “The one who breaks will ascend before them.”

This begs an explanation; why do we refer to Moshiach as “one who breaks”?

In Parshas Vayeishev, when Yehuda's son Peretz is born, a double expression of *peretz* is used. The Midrash² says that this refers to Moshiach who will descend from Peretz.

The Midrash explains that every king is in fact called “one who breaks.” This is because of the rule of “*melech poretz gedet*”—a King has the authority to break through any boundary that he wishes. Thus the double expression of *peretz* used in reference to Moshiach; Moshiach will be a ruler over all the “breakers” (kings) who came before him.

So *peretz*, or *peretz*, means one who defies normal boundaries, the rules and status quo of the world.

The Rebbe explains³ that this idea can extend to describe the times of Moshiach as a whole. When Moshiach comes, the boundaries of nature will be destroyed. This will be completely revolutionary, unlike anything that has ever

לזכות
ד"ר שאלתיאל זאב
וזוגתו מרת ורדה פייגא בלומה
שיחיו
רב-נוי
נרגל מלאות להם שבעים שנה
ולזכות כל יו"ח שיחיו
נדפס ע"י חתנם ובתם
הרה"ת ר' דובער
וזוגתו מרת רחל ומשפחתם שיחיו
מאטשניק
שלוחי כ"ק אדמו"ר
באקטנארד, קאליפורניא



happened before. In Gan Eden for example, there aren't and there never were any rules of nature. When Moshiach comes, our physical world, which by default *does* have strict boundaries, will be elevated to a level that transcends those very boundaries.

This is the idea of Moshiach: he is a human being, within our physical world, yet he is a “*poretz*”—one who breaks these very boundaries and brings the world to its ultimate state of completion.



**”תיכף ומיד ממש נמצאים כולנו בארצנו הקדושה
בירושלים עיר הקודש ובהר הקודש
ובבית המקדש ועד לקודש הקדשים.”**

The Rebbe would often end *sichos* with this hopeful and descriptive line: “Very soon, immediately, we will all be in our holy land, in Yerushalayim the holy city, and on *Har Habayis*, in the *Beis Hamikdash*, all the way into the *kodesh hakodoshim*.”

How is it that we will go into the *kodesh hakodoshim*? Seemingly the only one who is allowed to enter the *kodesh hakodoshim* was the Kohen Gadol, and even he, only on Yom Kippur. Why then does the Rebbe conclude so many *sichos* with this quote?

The Rebbe answered this question and explained the meaning of this often repeated idea⁴:

There are certain *poskim* who maintain that in truth, the Kohen Gadol was allowed to enter the *kodesh*

hakodoshim at any time, not only on Yom Kippur. The only condition is that he first perform the whole *avodah* of Yom Kippur, with all the *korbanos* and the *ketores*, etc.

Now, when the Kohanim perform their *avodah*, it is not something that is limited to them and has no connection to the rest of *klal Yisroel*. On the contrary, every single Yid has the obligation to perform all of the *avodos* in the *Beis Hamikdash*. The issue is only that a regular Yid lacks the skill and vigilance to perform the *avodah* properly, so the Kohanim serve as representatives of all the Yidden.

So when the Kohen Gadol performs the *avodah* in the *kodesh hakodoshim*, it is as if the entire *klal Yisroel* is there with him. Thus as soon as Moshiach comes and the *Beis Hamikdash* is rebuilt, the Kohen Gadol can enter the *kodesh hakodoshim* immediately after performing the special *avodah* of Yom Kippur, and it will be as if we are all there with him.

In another *sicha*⁵ the Rebbe takes this concept one step further:

Before the Torah was given, Hashem crowned the entire Jewish nation as a “*Mamleches Kohanim*”—a kingdom of Kohanim. The *Toras Kohanim* explains that not only is every Yid a Kohen, but all Yidden are on the level of Kohanim Gedolim.

Obviously during the time of *golus* this status of the Jewish nation is not revealed. With the coming of



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Moshiach, however, it will be revealed that every Yid is in fact on the level of the Kohen Gadol.

As we explained above, the Kohen Gadol was allowed (with the proper preparation) to enter the *kodesh hakodoshim* at any time. Thus, when Moshiach comes we will be able to enter the *kodesh hakodoshim* immediately.

It is now well understood the fervent wish, hope and desire that the Rebbe so often repeated, that Moshiach will come and we will all be *zoche* to the greatest revelation of *Elokus*, that of the *kodesh hakodoshim*.



”בעגלא דידין”

“SPEEDILY, IN OUR DAYS”

Seemingly, “*bekarov mamosh*”—very soon, is sufficient to express the idea of Moshiach coming imminently. Why does the Rebbe so often use this additional expression?

There are two reasons that the Rebbe gives for this⁶:

Firstly, it is known that ‘very soon’ for us, and ‘very soon’ for Hashem can mean very different things; the *possuk* says after all that one day for Hashem is 1,000 years. It is therefore important to add that when we say “speedily,” we mean “our speedily,” or speedily as we mean it, in our days.

Secondly, this expression is in Aramaic, which is not inherently a holy language. By using Aramaic in studying Torah we elevate it and make it holy. So by using an additional expression, specifically in a language other than *Lashon Hakodesh*, we are refining the world, and actively bringing Moshiach closer.



”הקיצו ורננו שכני עפר”

“AWAKEN AND SING, YOU WHO DWELL IN THE DUST”

Rashi explains that this *possuk* refers to the time of *techiyas hameisim*, when Hashem will speak to the *meisim* and tell them to awaken and sing.

Beyond the simple explanation there is a deeper meaning:

The Rebbe quotes a saying of the Rebbe Rashab in Hayom Yom, that *techiyas hameisim* in our own *avodah* is when a mind, that is cold as a dead body, grasps and is excited by understanding *Elokus*. This, says the Rebbe Rashab, is true *techiyas hameisim*.

Similarly, the Rebbe explains that the ultimate revelation of *Elokus* at the time of *techiyas hameisim*—*hakitzu veranenu*—is only possible through first having the *avodah* of *bittul*—*shochnei affar*—becoming like dust.⁸



”מיד הן נגאלין / תיכף ומיד ממש”

“IMMEDIATELY THEY WILL BE REDEEMED / VERY SOON, IMMEDIATELY MAMASH”

These two expressions are used very often in the Rebbe’s *sichos*.

“*Miyad hein nigalin*—Immediately they will be redeemed” is in fact a quote from the Rambam in Hilchos Teshuva⁹: “The Torah already promised that the Jewish nation will eventually do *teshuvah* at the end of their exile and *immediately they will be redeemed*.”

“*Teikef umiyad*—Very soon, immediately” is a quote from *Igeres Hatshuvah*¹⁰, where the Alter Rebbe explains that once a person asks for atonement from Hashem, he is immediately forgiven.

Now, doesn’t the fact that both quotes are often used together seem redundant? Also, it seems that the word “*teikef*” is not necessary at all, as we could suffice with the word “*miyad*”—immediately. Why does the Alter Rebbe add this word in at all?

The Rebbe references¹¹ two Gemaras that use the term “*miyad*.” After examining these Gemaras the matter becomes quite clear.

The first Gemara is in *Maseches Taanis*, where the Gemara describes the process of prescribing fasts in a time of drought. The Gemara says: “What is considered



“*miyad*?” The next Monday, Thursday, and Monday [they would begin fasting three fasts in that order].” From this Gemara we see that “*miyad*” does not actually imply “immediately,” but rather after a possible delay of up to a week!

The next Gemara is in Maseches Shabbos¹², where we are told a fascinating account of when Moshe ascended to *Shamayim*: “When Moshe ascended on High he found Hashem attaching crowns onto the letters. Hashem asked Moshe, “Do they not greet with *shalom* in your city?” [In other words, why did you not greet me?] Moshe answered, “Have you ever seen a servant greet his master with *shalom*”? Hashem replied, “You should have helped me [in the process of attaching the crowns].”

The Gemara continues: “*Miyad*—immediately— Moshe replied, “And now may the strength of Hashem be increased as you have spoken.” Rashi comments on the word “*miyad*” and says that it actually refers to a later time when Moshe once again ascended to *Shamayim*.

From this Gemara too we see that *miyad* doesn’t actually mean “immediately,” but can mean soon, even after significant delay.

The word “*teikef*,” on the other hand, means *right now*. In *halacha*¹³ it is brought down that *teikef* means “the time it takes to walk 22 *amos*”—a matter of less than a minute!

Based on this, the Rebbe’s insistence on using both expressions is clear. While the quote from the Rambam

specifically refers to the coming of Moshiach, the quote from Igeres Hatshuva includes one key word, “*teikef*”— immediately.

It is important to add that the Rebbe also uses the word “*mamash*,” which means “in actuality.” In Hayom Yom, the Rebbe writes that “*mamash*” refers to “*gashmiyus sheb’gashmiyus*”—the most physical of physical. Elsewhere the Rebbe explains that “*mamash*” means “tangible,” something that we can literally feel with our five senses.¹⁴

Additionally, the Rebbe mentioned on a few occasions that the word “*miyad*” serves as *roshei teivos* to the names of **Moshe** Rabbeinu, **Yisroel** Baal Shem Tov, and **Dovid** *malka meshicha* (Moshiach is a descendant of Dovid). All three of these figures play a central role in transforming the world, readying it for the *geulah*. Alternatively, the *roshei teivos* can be understood as **Moshiach** (whose name is **Menachem**, as stated in Gemara), **Yosef Yitzchak** (the Friediker Rebbe’s name, and **doram** (the members of their generations), or **Dovber** (the second name of the Rebbe Rashab).¹⁵



From all of the above, one theme comes across loud and clear. The coming of Moshiach is not an abstract concept, an event in the distant future, rather it something that is imminent. When learning and watching the Rebbe’s farbrengens we can see clearly that the goal of bringing Moshiach is mentioned at every turn.

We can now see how the phrases that the Rebbe uses are far from simple “expressions,” rather they are laden with meaning. May the deeper meaning inspire us to do everything in our power to hasten the coming of Moshiach, and may we be *zoche* to once again hear the Rebbe farbreng, *baagala didan*, NOW. **🕒**

1. Micha 2, 13
2. Bereishis Rabba, Chapter 85
3. Toras Menachem vol. 24 p. 285
4. Sicha 10 Elul 5751
5. Sicha 13 Iyar 5751
6. Likkutei Sichos vol. 9 p. 23, fn. 61
7. Yeshaya 26:19
8. Sefer Hasichos 5751 vol. 1 p. 139, fn. 111
9. Chapter 7
10. Chapter 11
11. Likkutei Sichos vol. 1 p. 70, fn. 14
12. Shabbos 89a
13. Shulchan Aruch AdH”Z Siman 166
14. Sefer Hasichos 5749, vol. 1 p. 62
15. Sefer Hasichos 5751 vol. 2 p. 562; 5752 vol. 1 p. 7; 5752 vol. 2 p. 341; 376



15 SIVAN 5749, LEVIFREDIN via JEM 266123