



להביא לימות המשיח

DEDICATED BY
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Expressions of Redemption II

Learning the Rebbe's *sichos* and watching *farbrengens*, we often come across various expressions and quotes from *Chazal* in reference to Moshiach. Some of them are used repeatedly, so that at times we can almost become oblivious to them. It is important to remember that in truth they are laden with layers of meaning.

In continuation to a previously featured article on this subject,¹ we will examine a few more 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.



”וְאָרוּ עִם עַנְנֵי שָׁמַיָא”²

“And behold with the clouds of the heavens...”

This is a quote from the *nevuah* of Daniel. Previously in the *perek*, he describes a vision he had of the end of times, alluding to the rise and fall of all the nations of the world, and how Hashem will judge them all. Then, a person arrives, riding on “the clouds of the heavens.” As *meforshim* explain, the “person” is Moshiach.

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וְשִׂמְחַת עוֹלָם עַל רֵאשִׁים...¹³

“The joy of the world upon their heads...”

This is another quote from Yeshaya, describing the way the Yidden will be brought back to Yerushalayim with the coming of Moshiach.

Rashi explains that the word עולם means a joy that happened already once in the past; referring to the joy of *yetzias Mitzrayim*.

The Rebbe brings two possible translations to the word עולם in this context:

1. A joy brought about from the things that are happening in the world at the time.
2. A joy that is **everlasting**, like the word “לעולם,” which means “forever.”

These two translations are symbolic of a lower level and a higher level of joy. The joy begins by us utilizing and refining the physicality of the world for *kedusha*, and this results in the higher level of joy—one that completely transcends the world.¹⁴ **1**

1. *Derher* Tammuz 5777.
2. *Daniel* 7:13.
3. *Sanhedrin* 98b.
4. 26 Adar 5751.
5. *Sefer Hasichos* 5752 vol. 1, p. 66 fn. 100. The *possuk* in Daniel is talking about Moshiach himself arriving on a cloud. In *Yalkut Shimoni Yeshaya, Remez* 503, it is applied to each and every Jew.
6. *Zohar* vol. 1, 129a.
7. See *sichas* Shabbos Parshas Pinchas 5745, et. al.
8. See *sichas* Shabbos Parshas Beshalach, 13 Shevat 5711.
9. *Sichas* Shabbos Parshas Chayei Sara 5746.
10. *Yeshaya* 49:23.
11. *Zevachim* 19a.
12. *Likutei Sichos* vol. 24, Tavo (2).
13. *Yeshaya* 35:10
14. *Sichas* 19 Elul 5748.

Citing this *possuk*, the Gemara asks:

Rebbi Yehoshua ben Levi raises a contradiction. It is written: “...With the clouds of heaven...” And it is written: “Behold, your king will come to you; he is just and victorious, lowly and riding upon a donkey...” Rebbi Alexandri explains: If [the Jewish people] merit redemption, [then Moshiach will come in a miraculous manner] with the clouds of heaven. If they do not merit, he will come lowly and riding upon a donkey...³

Rashi explains: “Clouds of the heaven” indicates speed. “A poor man on his donkey” is a symbol of procrastination.

The Rebbe explains that “*ananei shmaya*” are Hashem’s clouds, and they travel even faster than airplanes!⁴

Another reason they are referred to as “*ananei shmaya*”: Essentially, clouds come from the ground, as the *possuk* says, “ואד יעלה מן הארץ”—a cloud arose from the ground.” With the coming of Moshiach, they are transformed into “clouds of heaven.”⁵

בשעתא חדא וברגעא חדא⁶

“In one hour and in one moment...”

The Rebbe often uses this phrase to describe Moshiach’s imminent arrival. The original expression in the Zohar is said about *teshuva*: A *tzaddik’s avoda* is carried out step-by-step, gradually climbing from one level to another. A *baal teshuva*, on the other hand, makes his turnaround instantaneously, reaching the highest levels in one moment—ברגעא, ביזמא חדא, בישעתא חדא—in one hour, in one day, in one moment.

Since the coming of Moshiach is dependent on us doing *teshuva*, and *teshuva* can be done in one instant, Moshiach can come anytime—speedily!⁷

Many times, the Rebbe used the alternate translation of the word “שעתא,” which can also mean “turn.” In other words, with one quick “turnaround” we can do *teshuva* and greet Moshiach.⁸

In a fascinating *sicha*, the Rebbe explains that the phrase שעתא חדא, יומא חדא has the *roshei teivos* of “שליח.” The letter ש - שעתא, the letter י - יומא, the letter ח - חדא, and the letter ל can also stand for רגעא. According to Kabbalah, the *teshuva* of “רגעא חדא” is connected to בינה, which represents Torah study—לימוד התורה, which begins with a ⁹ ל.

וְהָיוּ מַלְכִים אֲמִנִּיךָ וְשָׂרוּתֵיהֶם מִיְּנִיקְתֶּיךָ...¹⁰

“And kings shall be your nursing fathers and their princesses your wet nurses”

This is a quote from Yeshaya, describing the great honor Yidden will receive from the nations of the world; even being personally served by kings and princesses.

In this regard, the Rebbe quoted a story from the Gemara:

Rav Ashi said, “Huna bar Nassan told me, ‘I was once standing before King Izgedar; my belt lay high up, whereupon he pulled it down, and said to me, “the Torah calls you a kingdom of priests and a holy nation.” [I.e. it is not befitting for you to be improperly dressed.] When I came before Amemar, he said to me: “The *possuk* והיו מלכים אמניך has been fulfilled for you.””¹¹

The Rebbe explains that when we as Yidden are not intimidated by the *golus*, and we act as if it doesn’t really exist, we merit seeing the fulfillment of this prophecy already now.¹²