



THE MOMENT OF GEULA

Shabbos Parshas Vayigash,
7 Teves 5752

Our generation has a unique advantage over previous generations when it comes to preparing for Moshiach. In previous generations, despite the power of the *tzaddikim* of the generations, there were external limitations; the nations of the world and their persecution of the *Yidden* did not always allow the *Yidden* to act independently as they would have wished.

In our generation, however, the impediments are gone; the nations of the world allow the *Yidden* freedom to do as they please. Therefore, it's in the hands of the *Yidden*, who can, and often do, grow and expand in the proper way. This is true in the United States, with a government of kindness that allows the *Yidden* to act as they see fit, as well as numerous other countries. Even in the countries that traditionally imposed limitations, these have been removed. Not only are the *Yidden* free to do as they please, the governments assist them in doing so!

What's more, the world is becoming increasingly fertile ground for the ideas of *Yiddishkeit*, Torah, and *mitzvos* and even non Jews are more receptive to the *sheva mitzvos bnei Noach*.

As my father-in-law, the Rebbe said, all the preparations for the *geula* have been completed. We need only draw down the *geula* into the physical world, in a revealed way.

WONDERS OF THE RAMBAM IN MITZRAYIM

Shabbos Parshas Shemos,
21 Teves 5752

The Rambam's *yom hilula*, which occurs this year on Erev Shabbos, must have a connection with the *parsha* we read on Shabbos Parshas Shemos.

Just like the *Yidden* in Parshas Shemos, the Rambam "came to *Mitzrayim*" quite literally and it was there that he accomplished a spiritual *geula* from the *galus* of the time (to the extent possible at the time), as well as enabling and preparing for the ultimate *geula*.

While living in *Mitzrayim*—Egypt, the Rambam compiled his magnum opus, *Mishneh Torah*. By compiling all of *Torah Shebe'el Peh*, the Rambam accomplished a *geula* from the darkness of the then *galus*, as the Rambam writes in the preface to the *sefer* that the reason he compiled it was to forestall the concealment and confusion which had become part of learning Torah. In the Rambam's words: "Those explanations, *halachos*, and responsa have become difficult in our days, and there are but a few who properly understand them. Therefore, I saw fit to compile the main points of all those writings, with clarity and brevity, until all of *Torah Shebe'el Peh* is