



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



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לזכות
 אנ"ש והשלוחים בכל אתר ואתר
 להצלחה רבה ומופלגה
 בכל עניינם בגו"ר
 נדפס ע"י
 הרה"ת ר' חיים וזוגתו מרת ביילא מינדל
 בניהם ובנותיהם
 מנחם מענדל, חי' מושקא, לוי יצחק,
 חנה דינה, משה אליהו שיחיו
 גרייזמאן

PREDATORY FISH

Shabbos Parshas Va'eira, 28 Teves 5752

understood by all.”

Indeed, the Rambam’s *sefer* became a guide for Yidden in all generations, beginning with the Yidden in *Mitzrayim* at the time and continuing with future generations, to the extent that many *seforim*, including Shulchan Aruch, are based on Mishneh Torah.

The Rambam accomplished that *yetzias Mitzrayim* can happen even “at night”—that Yidden can be redeemed even during *galus*. (Rebbi Yehuda Hanassi, too, accomplished a “*yetzias Mitzrayim* at night” by writing down the *Mishnayos*, so that the Torah should not be forgotten. Towards the very beginning of *Mishnayos*, Rebbi Yehuda Hanassi mentions, “We mention *yetzias Mitzrayim* at night.”)

The Rambam also prepared for the days of Moshiach. Mishneh Torah includes all of the *halachos*, even those that are only applicable when the *Beis Hamikdash* is standing. The Rambam also includes the *halachos* of the days of Moshiach; how we need to prepare ourselves, and what will happen when the complete and final *geula* comes.

Of all the foods prepared each week for Shabbos, one stands out: Fish. Eating fish is considered an obligation on Shabbos.¹ Of all the kosher creatures Hashem created, fish again stand out; while none of the kosher mammals or birds are predators, many predatory fish are kosher.

Fish cannot be affected by *ayin hara*, a trait which among the *shevatim* Yosef was blessed with, and the blessing continues for the “descendants of Yosef”—the *talmidim* and shluchim of the Yosef of our generation, my father-in-law, the Rebbe.

A predatory fish can also be likened to Benjamin, the “wolf which tears [its prey].” In *kedusha*, “tearing prey” refers to the *avoda* of purifying and elevating the sparks of *kedusha*, tearing them away from worldly matters and elevating them to holiness.

The fish for Shabbos is prepared on Erev Shabbos and this, too, is uniquely connected to the predatory fish, for Chazal tell us: “We add onto the time of Shabbos, both before and after. This is likened to a *wolf*, which *tears* at the front and back of its prey.”

Throughout the work-week, the *avoda* is to purify and elevate the mundane so that it, too, is elevated by the spirituality of Shabbos. That’s why preparing fish, which is connected to the “wolf which tears,” happens on Friday, while the fish is eaten on Shabbos itself, the time of rest which follows the *avoda*. **1**

1. Unlike other foods, one is obligated to eat fish on Shabbos even if doing so doesn’t contribute to one’s *oneg Shabbos* (unless it causes distress). See the Alter Rebbe’s Shulchan Aruch Orach Chaim 242; 2,7.