

IN HONOR OF

Daniella Esther bat Malka Chana 'שתח' **Zaghi**

On the occasion of her Bat Mitzvah 14 Adar II- Purim, 5784

AND IN HONOR OF THEIR BROTHER AND SISTERS
the Soldiers of "Tzivos Hashem"

Moshe Natan ben Malka Chana שיח' **Zaghi**

Tzipora Simcha bat Malka Chana 'שתח' **Zaghi**

Sophia Sarah bat Malka Chana 'שתח' **Zaghi**

AND IN HONOR OF THEIR MOTHER

Mrs. Malka Chana bat Salcha Tzipora 'שתח' **Zaghi**

On the occasion of her birthday, 17 Adar II, 5784

*

DEDICATED BY

Mr. Michael ben Nahid שיח' **Zaghi**

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Reflections of Redemption

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

Reprinted for Parshat Shemini, 5784

(Vol. 26)



VAAD L'HAFOTZAS SICHOS

788 EASTERN PARKWAY • BROOKLYN, NY 11213

5784 • 2024

weekdays) - "Speedily cause the scion of David Your servant to flourish." This has been mentioned many times.

(From the talk of Shabbos Parshas Shmini, the blessing of the month and the eve of the month of Iyar, 5751)

IN LOVING MEMORY OF
 Horav **Schneur Zalman Halevi** ע"ה
 ben Horav **Yitzchok Elchonon Halevi** הי"ד
Shagalov
 Passed away on 21 Tamuz, 5766
 Reb **Dovid Asniel** ben Reb **Eliyahu** ע"ה
Ekman
 Passed away on 5 Sivan - Erev Shavuot, 5765
 Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע"ה
Marenburg
 Passed away on the second day
 of Rosh Chodesh Adar, 5766
 Reb **Yitzchok Moshe** (Ian)
 ben Reb **Dovid Asniel** ע"ה
Ekman (Santiago, Chile)
 Passed away on the 24th day of Shevat, 5769
 ת. נ. צ. ב. ה.
 AND IN HONOR OF
 Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתח"ל
Shagalov
 DEDICATED BY
 Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיחי
Shagalov

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Rabbi Yosef Y. Shagalov,
Executive Director

Printed in the U.S.A.

IN LOVING MEMORY OF A DEAR FREIND
 Reb **Yosef Yisroel** ben Reb **Sholom** ע"ה **Rosner**
 Passed away on 7 Menachem-Av, 5777

ת. נ. צ. ב. ה.

*

DEDICATED BY HIS FRIENDS
 Mr. & Mrs. **Gershon** and **Leah** שיחי **Wolf**
 Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיחי **Shagalov**

* * *

IN LOVING MEMORY OF
 Reb **Reuvein** ben Reb **Mordechai Yaakov HaKohen** ע"ה **Caplan**
 Passed away on 11 Tishrei, 5778

ת. נ. צ. ב. ה.

AND IN HONOR OF HIS WIFE - שתבלחט"א
 Mrs. **Elka** bas **Raizel** שתח"ל **Caplan**
 May she go from strength to strength
 in health, happiness, Torah and *mitzvot*.

measure or limit during the end of the time of exile.

Simply put:

All Jews, men, women and even children, have the responsibility to increase their efforts to bring our righteous Moshiach in actual reality!

Therefore it's obvious there's no place for relying on others or imposing the work on someone else instead of doing it one's self - but this is the task of **every man and woman**; everyone must themselves do their job, "to serve my Maker"¹⁹ (for the sake of which "I was created"¹⁹), and certainly one has the ability (since "I do not ask except according to their ability"²⁰).

What this duty consists of is also simple: increasing one's Torah and mitzvos. This means learning both the open aspects of the Torah and the inner aspects of the Torah²¹ and performing the mitzvos with distinction... All of this should be done with an intense anticipation and desire for the Redemption²² - "I anxiously await his coming every day."²³ As we say every day in the prayers: "May our eyes behold Your return to Zion in mercy" and (on

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by

Rabbi Dovid Yisroel Ber Kaufmann, Ph.D

19. *Mishneh* and *Baraita*, end of *Kidushin*.

20. *Bamidbar Rabbah* 12:3.

21. [*Generally speaking, Chassidus teaches that the Torah has two dimensions: an open, revealed part consisting of the laws and customs themselves, and the rules for analyzing, deriving and applying them as, for example, the study of Talmud; and a hidden, inner dimension consisting of the mystical reasons and spiritual meaning of the laws as, for example, the study of Kabbalah and Chassidus. Translator's note.*]

22. In the words of our Sages - "Did you anticipate salvation" (end of Shabbos 31a). See Rambam, *Laws of Kings*, beginning of chapter 11: "Anyone who doesn't believe in him (in the King Moshiach) or anyone who doesn't anxiously anticipate his coming, etc." See *Likkutei Sichos* vol. 30, p. 182-3. And see there for cross references.

23. The text of "Ani Maamin". See *Likkutei Sichos* vol. 23, p. 394.

Shemini

KEEPING KOSHER BRINGS MOSHIACH

The name of a Torah reading reveals the inner connection of its contents. Both the dedication of the kohanim and the definition of kosher animals are connected by the concept of the “eighth.” Seven represents completion within the natural, physical world, while the “eighth” elevates that to a higher, spiritual realm. The “eighth” is associated with Moshiach.

Since the Torah is the “blueprint of the world,” everything in it teaches us something about the spiritual structure of creation. In particular, even the name of a Torah reading reveals some aspect of our Divine service, of how we are to transform the physical world into a dwelling place for G-dliness. The significance of the name applies to the whole Torah portion. It is the unifying factor and reveals the essence of that reading. At first glance, the beginning of a reading may *seem* to have more in common with the previous portion than with its own contents. But however diverse the inner content of a Torah reading, its name reveals the inner connection between all parts and aspects of a particular portion.

This week’s reading provides a good illustration. The name, *Shemini*, means “eighth.” The opening of the portion narrates the dedication of Aaron and his four sons as kohanim. This dedication took place after the seven-day ceremony consecrating the Tabernacle. The Torah reading begins, “On the eighth day.” Hence, it is called *Shemini*, eighth.

Later in the Torah reading, G-d defines the kosher animals, listing the requirements for beast, bird and fish. An animal must

becomes the immediate preparation - without any interruption at all - for the tenth generation which is holy in the true and complete Redemption.

In all of this¹⁴ everyone receives further strength from the extension of Moshe¹⁵ in our generation, my sainted father-in-law, the Rebbe, the leader of our generation, particularly since today we read Torah in his synagogue... From this house of prayer the strength will also reach those outside this house, until the whole world, including the farthest corner (physically and spiritually) of the world. There will then be a fulfillment of "My house shall be called a house of prayer for all the nations,"¹⁶ together with "gather the dispersed of Israel, I will yet gather others to him [Israel] beside those of him that are gathered."¹⁷

A reflection of this has been fulfilled in these times (the year of miracles and the year I will show him wonders), namely "the gathering of the dispersed of Israel" from that country¹⁸ without limitations (not as it was previously, when in order to leave one needed a special connection and a special request), and they are coming to the land of Israel, also without limitations (not as it was previously, as is well-known). This is one of the revelations beyond

fact been spread - has triple the strength. Translator's note]

14. *[The Rebbe has just explained that the increasing strength of the wellsprings of Chassidus means that in fact we have reached a generation (the ninth) that makes the imminence of Redemption a certainty. The additional strength referred to in this paragraph is the strength to prepare for the coming Redemption through the activities of and association with the Previous Rebbe. Translator's note]*

15. *Zohar Chadash III: 273a. Tikunei Zohar 469. And see Tanya chapter 44 (63:1). [A reference to the concept that the leader of each generation has a spark of the soul of Moses. Therefore the leader of each generation is also considered the Moses of that generation. Translator's note.]*

16. *Yeshayahu (Isaiah) 56:7.*

17. *Ibid 56:8.*

18. *[i.e., the Soviet Union. Translator's note.]*

Shabbos Parshas Shemini⁴... which is particularly connected with our righteous Moshiach - since the "kinor⁵ of the days of Moshiach" is made of "eight strings."⁶ This leads directly to nine and then ten, which is holy⁷ - that is, the perfection of ten achieved in the true and complete Redemption ("upon a ten-stringed instrument"⁸), "a kinor of ten strings"⁹ (which is higher than a kinor of eight strings).

The connection should be further emphasized since the birthday of the Rebbe MaHaRash¹⁰ occurs right at the beginning of the month of Iyar, on the second of Iyar. It is well known that his directive and inspiration was *m'l'chatchila ariber* [Literally, "from the start, go above."].¹¹ The Rebbe MaHaRash was the sixth generation (from the Baal Shem Tov), "double the force of three which represents a well-grounded and established idea";¹² that leads to the seventh generation, the eighth generation, until this generation - the ninth generation (a tripled presumption),¹³ which

4. [*"Shemini" means eight. Translator's note.*]

5. [*A "kinor" is a stringed instrument. It usually has seven strings. Translator's note.*]

6. *Arachin* 13:2. And note there.

7. [*See Vayikra 27:32. Translator's note.*]

8. *Tehillim* (Psalms) 92:4.

9. *Mishneh* and *Baraita*, end of *Kidushin*.

10. [*The Rebbe MaHaRash (Moreinu HaRav Shmuel) was the fourth Lubavitcher Rebbe. Translator's note.*]

11. *Igros Kodesh of the Previous Rebbe*, volume 1, letter 617.

12. [*In Jewish law, something that occurs three times establishes its claim and is thereafter presumed to be the status quo. When the Baal Shem Tov introduced Chassidism, many questioned its legitimacy as well as its claim to be the teachings that would bring Redemption. As the Rebbe MaHaRash was the sixth generation from the Baal Shem Tov, and in each generation Chassidism flourished and grew stronger, its validity and the truth of its claim regarding Redemption were doubly established. Translator's note.*]

13. [*That is, having doubly established the truth of Chassidism, what follows are three more generations. Since every three generations validates the claim, as it were, after nine generations the presumption that the "spreading of the wellsprings of Chassidus" will bring Moshiach - and that the wellsprings have in*

have split hooves and chew its cud, a fish must have fins and scales, and all the non-kosher birds are enumerated.

At first glance, these two sections seem quite disparate. In fact, we might think the Torah reading should be structured differently. Why not put the narrative of dedicating the kohanim with the seven day consecration from the previous portion, and the laws of kashrus in a separate portion? After all, the Tabernacle's consecration introduces and prepares the dedication of the kohanim. The seven days of consecration lead to the eighth day of dedication. On the other hand, what connection is there between dedicating the kohanim and defining the kosher animals?

Yet the fact that they are in the same Torah reading means they must share a common theme, express the same spiritual concept. The name of the Torah reading, *Shemini*, eighth, reveals that conceptual connection. In spiritual or mystical terms, the word "Shemini," eighth, represents a stage categorically different from and superior to seven. Creation, the physical world, exists in terms of seven: the seven days of creation. Eight represents that which is higher than creation, that which is G-dly, beyond the boundaries of the world. The number seven refers to the G-dliness clothed within the world, concealed within the laws of nature. Eight refers to the Divine Light, higher than the process of concealment and materialization.

But *Shemini* means eighth. The eighth, while categorically different from one through seven, is not an independent number. It comes after and is connected to seven. The seven must precede and exist prior to the eighth. The eighth may be superior to the seven, but it depends on them. For this reason it can influence, complete and perfect the seven. More specifically, the seven days of creation become elevated and transformed, fulfill their purpose, when they culminate in an eighth day.

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The eighth reveals G-dliness in its fullest. Divine Light shines without limitations. The name of the Torah reading, *Shemini*, eighth, alludes to the true intent of creation, that the Infinite Divine Light should be drawn into and revealed within the finite physical realm. The world itself should be illuminated with G-dliness fully revealed. Creation itself, the world of seven, should be filled with G-dliness, a dimension higher than seven – the eighth.

The eighth, that which the seven days of creation lead to, is Moshiach. In many places throughout Rabbinic literature, the number eight alludes to Moshiach. For example, the harp of Moshiach will have eight strings, a clear allusion to the future transformation and elevation of existence.

In the days of Moshiach, perception will change. Now, we cannot discern the G-dliness that suffuses and sustains existence. But in the days of Moshiach, as Isaiah prophesies, “the glory of G-d will be revealed and all flesh will see.” The “glory of G-d” is categorically higher than creation – as the eighth day is categorically higher than the seven days. Nevertheless, in the days of Moshiach we will perceive G-dliness not as an extraordinary phenomenon, but as part of the physical world. Perceiving G-dliness will become a natural characteristic of our physical senses.

This clarifies the connection of the days of Moshiach with the number eight. The natural perception of G-dliness that will occur expresses the two dimensions mentioned earlier. On the one hand, the “glory of G-d” is categorically superior and differentiated from the seven days of creation. Nevertheless, in the days of Moshiach, we will intrinsically sense G-dliness, perceiving it naturally and tangibly.

Let’s return to our original observation: the concept of *Shemini* unites the consecration of the kohanim and the definition of kosher animals. Both the consecration and definition are bound to and

*[This talk was given on Parshas Shemini. The year in which this sicha (talk) was delivered, the Parshas Shemini was read a total of eight (Shemini) times. There is a well-known Chassidic adage, which the Rebbe quotes, that a year in which Shemini is read shemini (eight) times will be a fat (shemini) year. (The word for 'fat,' shemen, has the same root as the word for 'eight,' shemini.) The Rebbe **then** proceeded in this vein, that, indeed the year 5751 was a distinguished and a fat year. Translator's note.]*

The principle accomplishment of this year - which the Jewish people have designated and named "It will be a year of miracles I will show him"¹ - is that it is a year distinguished for being "fat" and filled with wonders and miracles from G-d, visible to everyone. This accomplishment also serves as a preparation for the wonders and miracles of the complete and true Redemption, coming imminently, "as in the days of your going forth from the land of Egypt I will show you miracles"² - as mentioned and emphasized many times during the year.

* * *

This Shabbos is the Sefirah of *Malchus sh'b'Gvurah*,³ a revelation of King Moshiach within the severity of exile, and also

1. *[see Number 14 of this volume, note 2a, for an explanation of the acronym. Translator's note.]*

2. *Michah 7:15.*

3. *[There are seven "emotional" Sefiros (emanations of G-dliness). These "character traits" such as kindness, severity or discipline, harmony, etc. are reflected in the individual's personality. Each of these also includes all the others. (There is a kindness within kindness, a discipline within kindness, etc.) The forty-nine days of the Omer counted between Passover and Shavuot reflect the forty-nine "combinations." Accordingly, the Shabbos when this talk was given was the day of "Kingship in Severity." Translator's note.]*

And may it be His will that ultimately ten Jews will be found who are "obstinate" enough to obligate themselves to move G-d, and certainly G-d will be moved - as it is written,² "Because it is a stiff-necked people (to their benefit,³ and therefore) You will pardon our iniquity and our sin and take us for Your inheritance" - to actually bring the true and complete Redemption immediately, instantly, in reality.

In order to hasten and speed the Redemption even more through my actions - I will increase and give to each and every one of you *shlichus-mitzvah*⁴ to give to *tzedekah* [charity], for "great is *tzedekah* since it draws near the Redemption."⁵

I have done my part; from now on, you do all that you can.

And may it be G-d's Will that there will be found among you one, two, three that will devise a plan what to do and how to do it, and most essentially - that it will produce the true and complete Redemption in actual reality, with joy and a glad heart.

(From the talk of Friday evening and the eve of the holy Shabbos Parshas Shmini, 28 Nissan, 5751)

2. *Tissa* 34:9.

3. See *Shmos Rabba*, end of chapter 42.

4. [*Shlichus-mitzvah* literally means the mission or assignment which performs a *mitzvah*. It is customary to give someone who is leaving on a journey *tzedekah* for an institution (of his choice) at his destination. He thus becomes a "shliach" or emissary with the assignment of delivering *tzedekah* elsewhere. The Talmud states that an individual who travels to perform a *mitzvah* (as opposed to reasons of business or pleasure) is protected by the merit of that *mitzvah*. Translator's note]

5. *Bava Basra* 10:1. And see *Tanya* chapter 37.

expressions of "the eighth." This shared affinity places them in the same Torah reading. It also overrides superficial similarities to other events, such as the seven-day dedication of the Tabernacle.

The seven day dedication was a preparation for the indwelling of the Divine Presence in the Tabernacle. This indwelling of the Divine Presence in the Tabernacle parallels and provides a foretaste of the revelation of G-dliness in the days of Moshiach. When the Divine Presence took up residence in the Tabernacle, so to speak, G-dliness, while still completely separated from creation and physicality, merged with elements of creation.

Aaron and his sons were consecrated on the eighth day, indicating the relation between kohanim and the days of Moshiach. The consecration of the kohanim completed the dedication of the Tabernacle, enabling and servicing the indwelling of the Divine Presence. Similarly, the Jewish people, a nation of kohanim, through *mitzvos* such as *kashrus*, bring down G-dliness as it will be revealed in the days of Moshiach. The Divine service of Aaron and his sons models that of the Jewish people. Most sacrifices were eaten. The sacrifice in the Tabernacle entailed the elevation of the animal; by eating only kosher, the Jewish people do the same in the world at large. Both forms of Divine service involve refining an animalistic nature, that within the human being and that of the world. Both involve self-discipline and self-sacrifice.

The world, seven, conceals the Divine Presence. *Shemini*, the eighth, reveals the Divine Light within the physical. Similarly, the impure beasts exist because the process of creation obscures the Divine Light. When we say, "I want what is not kosher, but what can I do? G-d has commanded me otherwise," we acknowledge the G-dliness that creates and sustains the world. The self-sacrifice of our *mitzvos*, controlling our desires and acting as G-d commanded us purifies the world. Eating kosher reveals the Divine Presence, as did the sacrifices in the Tabernacle.

In the days of Moshiach, it will be normal for “our eyes of flesh to see G-d.” To achieve this, we must distinguish between the impure and pure, between “the animal that may be eaten and the animal that may not be eaten.” By making the distinction, by eating only kosher animals, we refine the physical. In so doing, we remove the coarseness that conceals G-dliness.

Of course, kashrus is only one of the mitzvos. But since the most common physical activity is eating, the laws of kosher animals provide the paradigm of how the world will be refined. These laws correspond to the dedication of Aaron and his sons. They have the same context: actions that accustom us to perceive G-dliness.

The Jewish people were given the mitzvos to refine the world, to bring it to a state of *Shemini*, the eighth, the days of Moshiach.

(Based on Likkutei Sichos 17:92-99)

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From what has been said previously about emphasizing the subject of Redemption (especially) at this time - emerges the absolutely incredible: **how is it possible that notwithstanding all these things - we have not yet accomplished the coming of our righteous Moshiach in actual reality?!... something completely beyond comprehension!**

Equally incredible - that when ten (and many times ten) Jews gather together, and in a worthy time with regard to Redemption, and nevertheless, they don't create an uproar to cause the coming of Moshiach immediately and instantly, and it's not inconceivable to them, G-d forbid, that Moshiach won't come this night, and also tomorrow our righteous Moshiach won't come and also the day after tomorrow our righteous Moshiach won't come, G-d forbid!

Also, when they cry, "Ad Mosai" [Until when will we remain in exile] - it's because they were told to. If they meant it and desired it and cried **sincerely**, with absolute certainty Moshiach would have already come!

What more can I do so that all the children of Israel should create an uproar and cry sincerely and cause Moshiach to come in reality, since all that was done until now, **has had no effect**, and the proof is, that we find ourselves still in exile, and most essentially - an inner exile in Divine service.

The only thing I am able to do - is to turn the matter [over] to you: **do everything in your ability** - things that are in the nature of lights of Tohu, but, in vessels of Tikun¹ - **to actually bring our righteous Moshiach immediately, instantly, in reality.**

1. [Tohu is the primordial world of chaos; Tikun is the world of order that follows it. Translator's note.]

Particularly since we have already been more than "forty years,"¹³ in the desert of the nations (of exile), in a situation of "(forty years) I quarreled with the generation,"¹⁴ and we are ready to come to "they shall enter my resting place,"¹⁵ in the Holy Land and Jerusalem,¹⁶ to the extent of Shalem, a complete rest - with the true and complete Redemption.

It is understood that the Jewish people are already prepared and already have "a heart to know and eyes to see and ears to hear" (just as it was in the fortieth year after the exodus from Egypt, and that as in the days of your going forth from the land of Egypt I will show him miracles).

(From the talk of Tuesday evening, Parshas Shimini, 26 Nissan 5751)

13. It should be noted that forty years have passed since the departure of His Honored Holiness, My sainted father-in-law, the Rebbe, in the year 5710, as mentioned many times.

14. *Tehillim* (Psalms) 95:10.

15. *Ibid*, 11.

16. The explanation of *Rashi* there.

BESURAS HAGEULO

The Announcement Of The Redemption

19

"As in the days of your going forth from Egypt I will show him miracles."¹

Everyone can clearly see how the miracles of the Exodus from Egypt are reflected now in the victory of these days - both in the substance of the victory and in the time when it came, specifically - in the auspicious days of the month of Nissan.

...Still before the holiday of Pesach - was the "striking of Egypt through their firstborn."² That is, the "first born" of the nations of the world³ (including the country of Egypt and her neighboring Arab countries) - according to the resolution of their representatives in the "United Nations" - waged war and struck "Mitzrayim" [Egypt], an enemy of the Jews. The name "Mitzrayim" comes from the word for⁴ an "oppressor" of Israel, G-d forbid.

And on the day of Purim this year - "a year when I will show him wonders" - was the victory (as the nations of the world announced) and his downfall, in a manner of "to strike," etc., (not "to kill") and specifically through non-Jews ("their first born") who reprimanded and humiliated him, forcing him to regret his actions until then.

He was forced to acknowledge and accept and fulfill all the

1. *Michah* 7:15

2. *Tehillim* (Psalms) 136:10. And see *Midrash Tehillim* there. *Rashi and Metzudos Dovid* there.

3. And all the kingdoms are designated by the name *Mitzrayim* (*Bereishis Rabba* chapter 16:4).

4. *Bereishis Rabba* there.

commands, instructions and requirements that were given to him by "their first born": to free some of the prisoners of war and also to comply with the other things they demanded of him.

And afterwards, the continuation was - in the month of Nissan, and within it - in the days of Pesach, "the time of our freedom" - that their "first born" in the United Nations prolonged his censure and disgrace.

During the days of Purim and immediately afterwards it still wasn't known what the continuation would be, how far he would be shamed and penalized, how strong he would remain, how much he would have to acknowledge and repay, and if he would accept all this or if it would be done through others. Afterwards, in the days of the month of Nissan, in the days of Pesach - their "first born" came out with a strong reprimand, a conclusive resolution and strong demands (in addition to the previous instructions) how Saddam should conduct himself, and also, to show and assure he would fulfill them: he should free the captives, return what he took, and pay for the losses and damages that he had caused until now (and also for what he did earlier).

And in the course of the month, through the last days of the month, the miracle increased even further - that he agreed to everything without any resistance or war, until he revealed money and property which he had hidden (and until now it wasn't known he had).

...Another example of the events of these final times in which we see wonders and miracles - is the exodus of many Jews from that country,⁵ which is like the Exodus from Egypt:

After many years of a completely opposite manner of conduct,

5. [That is, Russia. Translator's note.]

in which Jews were not allowed to leave - specifically in this year and in the previous year did the country open its gates to let out the Jews [so that] they should go to the Holy Land (and even if, for whatever reason there may be, some of them are detained in another country for a short while (in the United States or Australia, etc.) soon they will move (with a complete desire and with joy and a glad heart) to the Holy Land, together with their families).

And the miracle has increased until the country itself assists them to leave, as was the case in the Exodus from Egypt, whose goal was to go to the Holy Land (And I shall bring you to the land, etc.⁶). This miracle also includes assistance from the treasures of "Egypt" (as mentioned above); these treasures have been used to such an extent that a portion of them - and also money from other nations - comes to the Jewish people, our brothers the children of Israel who just went out (and are going out now), in the "exodus from Mitzrayim." Their departure from "Mitzrayim" (a name derived from the word for distress and confinement⁷), from that country is similar to how it was in the Exodus from Egypt the first time, for then "they despoiled Egypt,"⁸ until even what they didn't ask for they gave them,⁹ including treasured items.¹⁰

...And may it be His will that G-d should help every Jew that he should have "eyes to see and (automatically) ears to hear," and "a heart to know,"¹¹ to see "the great trials that **your eyes** saw, the signs and those great wonders,"¹² the revealed miracles that occur every day.

6. *Vaeira* 6:8.

7. See *Torah Or*, *Vaeira* 57:2 and further. *Beshallah* 64:1-2. *Yisro* 71:3 and further. And in many places.

8. *Bo* 12:36.

9. The explanation of *Rashi* there, from the *Mechilta* on the verse.

10. See *Shmos Rabba* chapter 14:3. And other sources.

11. *Tavo* 29:3.

12. *Ibid*, 2.