

Tefillah Focus Of The Week:

YIGDAL

Fostering Real Faith In Moshiach

MEANING: The simple translation of the prayer

...By the end of days He [Hashem] will send our **Messiah**, to redeem those longing for His final salvation. G-d will revive the dead in His abundant kindness—Blessed forever is His praised Name.

ישלח לקץ הימין...
משיחנו. לפדות מחכי
קץ ישועתו מתים יחיה
קל ברב חסדו, ברוך עדי
עד שם תהלתו:

WORD TO THE WISE: Meaning within the meaning



Yigdal concludes with the words, “*Yishlach l'keitz hayamin mishicheinu* - Hashem will send our Moshiach at the end of days.” The commentaries ask why “days” is stated as “**yamin**,” as would be proper in Aramaic, rather than “**yomim**” in conformance with the Hebrew. The Dover Shalom answers that there are two ways that the Moshiach can come: with much tribulation (represented by Hashem’s left hand) at the pre-determined end of days, or miraculously before the designated time (represented by His right hand.) With the word “*yamin*,” which is Hebrew for right hand we remind ourselves of the impact we can have, through our merits and good deeds, to activate Hashem’s kindness.

THEME:

An essential concept of the prayer

Faith in Moshiach's Arrival

As noted last week, ‘גדל’ comprises the basic principles of Jewish faith as formulated by the Rambam. This includes “I believe with complete faith in the coming of Moshiach. Though he tarry, nonetheless I await him every day that he will come.”

INSIGHT:

Deeper meanings of the theme

G-d's Promise; Our Mitzvah

The Gemara states when a person arrives at his Day of Judgment, he is asked, “**Tzipisa Pyeshuah**” – Did you await salvation (i.e., the coming of Moshiach)? *Smak* reasons that we would not be asked whether we awaited salvation if we were never commanded to do so. He finds the source of this commandment woven inextricably into the first of the Ten Commandments, in the verse “**Anochi Hashem Elokecha**” – I am Hashem, your God who has taken you out of the land of Egypt, out of the house of bondage.”

Hashem pledged that He would take us out of Egypt, and He also pledged to redeem us from our current exile. The mitzvah of “*Anochi Hashem Elokecha*,” often identified as the mitzvah of *emunah* – faith -- requires us to believe that Hashem redeemed us from the Egyptian exile. Our bedrock belief in that redemption, which comprises the living, pulsing heart of our faith, pumps constant life into our belief that He will eventually redeem us from our current exile. As certain as we are

of the past redemption is how certain we can be of the coming redemption. In our eyes, the *Geulah* is not just a hope, but a clear presence shining radiantly on the horizon, beckoning us to hurry and draw near. **We do not just believe it is there; we yearn to reach it.**

It is the word “*Anochi*” that creates the connection between the past and future redemptions: The Midrash states: “*Anochi* signifies the first redemption from Egypt and the last redemption through Moshiach.” *Anochi* is the word by which G-d identifies Himself in both of those promises. “*Anochi*” is used when G-d answers Yaakov Avinu’s objections to descending into Egypt and thereby risking the dissolution of his family and its unique Divine mission. G-d promised, “I (“*Anochi*”) shall descend with you to Egypt, and I shall also surely bring you up...” *Anochi* also signifies the final redemption as the Prophet Malachi states, “Behold, I (“*Anochi*”) send you Eliyahu the prophet before the coming of the great awesome day of Hashem.”

VISUALIZE:

Images that bring the prayer to life

Waiting Expectantly

A person might believe that the bus will arrive at the corner bus stop at noon. He can harbor that belief while sitting in his office, sitting at his shtender (lectern) or sitting at the kitchen table eating lunch. One who awaits the bus, however, is out at the bus stop. His ears are piqued for the sound of the engine; his eyes are focused on the approaching traffic. He is checking for his fare and checking his watch. At 12:05, he is already wondering, “What’s taking so long?”

“To await” means an active and eager anticipation of the imminent arrival of the



redemption. The Rambam’s words, “*I await him every day...*” make it incumbent upon every Jew to await the coming of Moshiach every single day.

When you know something big is coming, you prepare for it. For instance, if you know you’ll be visited by important guests, you make sure your house is clean and pleasant. You prepare food and drink. You make sure everyone in your household is dressed in a neat, respectful

manner. You don’t think, “If I hear the knock on the door, I’ll quickly get everything ready.”

Expecting Moshiach works the same way. If you’re not preparing, you’re not living with a firm belief that the time is imminent, and that it will be “something big” that demands more than a last-minute fix. Since the essence of redemption is that G-d’s presence will be revealed and known, our task in preparing for that time is to start now, using every possible opportunity to bring honor and recognition to G-d’s name through our words, actions and interactions in daily life.

Try This!

► Imagine this scene: Ruth is a Holocaust survivor who, after 50 years, discovered that she had a brother living in Israel. The brother, Chaim, has flown to New York to reunite with his sister. Ruth is in the arrivals lounge, desperately trying to catch the first glimpse of someone she is not even sure she will recognize. Feel her longing, her heart-stopping anticipation, and this week, connect to that feeling when saying “ישלח לקץ הימין משיחנו” “By the end of days He [Hashem] will send our Messiah, to redeem those longing for His final salvation.”

Did You Know

► *Longing for Redemption*

“**Tzipisa L’Yeshuah**”, longing for the final redemption, is not only a belief in the future—that G-d will redeem us speedily in our time. It also defines our service of Hashem each and every day (*Sefer Sifsei Chaim Pirkei Emunah U’Bechira*, Volume 2, Page 218. s.v. *k’phi*). “*Tzipisa l’Yeshuah*” is **the refining of our words and actions through the filter of Kiddush Hashem**, striving to eliminate anything that prolongs the suffering of the Shechinah in golus, exile (*Sefer Sifsei Chaim, Moadim*, Volume 3, page 353, s.v. *lamadnu*). The ultimate purpose of *Tzipisa L’Yeshuah* is to enable G-d’s name to be sanctified and honored throughout the world (*Sichos Mussar, Sha’arei Chaim, Ma’amar 27*, page 113).