



EXILE + GODLINESS = REDEMPTION Farbrengen, 19 Kislev, 5745-1984

19 Kislev is the day the Alter Rebbe was redeemed from prison.

The Rebbe teaches a lesson in Redemption.

The Spelling of the word Geula – גאולה, Redemption, is the same as Gola – גולה, Exile, plus the letter Alef – א.

“Redemption” in the Holy Tongue means ‘to liberate.’ Something is displaced, waiting to be redeemed.

The act of redemption restores it to its proper place, to the way it should be, the opposite of exile.

Every detail in the Holy Tongue is precise, and certainly a Hebrew name: The opposite of redemption in the Holy Tongue is ‘Gola – exile.’ Exile means something has wandered, is removed from its proper place and is misplaced.

The name also implies that redemption can be achieved by taking the situation of exile – Gola, and inserting the letter Alef, we turn the exile – Gola, into Geula – redemption.

The Talmud explains: What is an Alef? An Alef indicates G-d, Ruler of the world.

Alef means one and first.

Similarly, Alef begins the Alef-Beis, it is the first letter.

Likewise, Who preceded all existence, and Who is the beginning of everything? G-d.

Just like the Alef is the first of all letters, which form all words.

And when we bring G-d into the exile – Gola, then even before we’ve reached the redemption, when G-d will be at the beginning of everything – but while still in exile, we bring the Alef, G-diness right into the middle of the Gola, exile.

And the Alef, G-dliness becomes a letter among all other letters of the word.

The Alef is not merely an addition, rather, the one letter transforms the meaning of all the letters that were there beforehand.

Similarly, when we are still in exile, and we draw G-dliness right into the middle of it, then, even before the final redemption, while still in a state of exile, through our daily deeds, we draw G-dliness into each of our mundane activities – in our words, thoughts and deeds, then we redeem ourselves, and our every deed, speech and thought.



We redeem, as well, those whom we influence that they, too, should follow the example and achieve personal redemption, as well.

Once we achieve many "personal redemptions," then according to Halacha, we must follow the majority.

Especially according to Maimonides' ruling, that regardless of the situation, time or place, it is incumbent upon every Jew to see himself and the entire world in balance, and he can tip the scales 47a through one single deed, speech, or thought.

Not as the Evil Inclination would wish to persuade him, that it's not important whether one individual – every person knows his true standing – is careful with his words, his deeds, and certainly, what effect can one thought have? Maimonides rules however, that it can tilt the scale for himself and the entire world, bringing salvation and deliverance.

What does all this depend upon? It depends on drawing the Alef, G-d, into one's every doing!

