

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"ו
Shagalov

DEDICATED BY

Rabbi & Mrs. **Yosef Y. and Gittel Rochel** שיחיו
Shagalov

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BESURAS HAGEULO

The Announcement of the Redemption

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by the
Lubavitcher Rebbe
Rabbi Menachem M. Schneerson

◆

Excerpts from Sifrei HaSichos 5750-5752
Concerning Moshiach and Redemption

[Free Translation into English]

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5751

25. 4

All matter of Divine service have already been completed, also "polishing the buttons" has been been complted, and we stand ready to greet Moshiach; this year the words of the Yalkut Shimoni, "the year that the king Moshiach will be revealed all the nations of the world will provoke each other, etc., the time of your Redemption has arrived," have been fulfilled, therefore we are already standing at the "hour when Moshiach comes ("Behold he comes")... and announces to Israel, humble ones the time of your Redemption has arrived"; a renewal and increase in learning Torah with enthusiasm and delight, particularly learning and spreading the wellsprings of the inner teachings of Torah that are revealed in Toras Chassidus, as an example and preparation to fulfillment of the promise "A new Torah will come forth from me"

(Shabbos Parshat Naso, 12 Sivan)

"taste" of the Torah of Moshiach ("those who taste it shall merit life"¹⁹). Through this we will quicken, hasten and achieve the coming of Dovid, the King Moshiach.²⁰

(From the talk of Shabbos Parshas Naso, 12 Sivan 5751)

19. See *Likkutei Sichos*, volume 20, page 173. And see there for cross references.

20. *Igeres HaKodesh of the Baal Shem Tov* - section 309 at the beginning.

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.

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

the month of Redemption) we are already standing at the time "When the King Moshiach comes ("behold he comes")... and will proclaim to Israel, 'Humble ones, the time for your Redemption has arrived!'"

...But action is the main thing:¹⁵

Since this is the Shabbos after the giving of the Torah, Parshas Naso, in the year of I will show him wonders, it is a time particularly ready and appropriate for the revelation of "a new Torah will proceed from me."¹⁶ This means that the practical lesson is that this is the set time **to prepare** (a sample and example of) the new dimensions of Torah to be revealed that will ultimately lead to the actual fulfillment of the promise "a new Torah will proceed from me."

Simply put, there should be a renewal and increase in learning Torah with vigor and delight, until one originates new insights, whether for one's self or to have an effect on others, "Raise up many disciples."¹⁷ For it is known that "Every one of Israel is able to reveal secrets of wisdom and to discover a new insight in Torah, whether in homiletics or in the revealed or in the esoteric parts of Torah, according to the level of his soul's root. **Indeed, one is obligated to do so.**"¹⁸ This includes particularly a renewal and intensification in learning and spreading the inner teachings of the Torah that are revealed in Toras Chassidus, a sample, example and

15. Avos, Chapter 1, Mishneh 17 (in gematria, "good") - that is learned on this Shabbos. [The number 17 in Hebrew can be formed from the letters of the word "good." See also note 6a. Translator's note.]

16. See Yeshayahu 51:4: "For Torah will proceed from me." And in Vayikra Rabba 13:3: "A new Torah will proceed from me, a renewal of Torah from me will proceed." This is explained at length in the talk of the second day of Shavuot (Sefer HaSichos 5751, p. 566 and following).

17. Avos Chapter 1, Mishneh 1.

18. *Tanya, Igeres HaKodesh*, section 26 (p. 145a).

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**Excerpts from Sifrei HaSichos 5750-5752
Concerning Moshiach and Redemption**

English Rendition by:

Rabbi Yisroel Heschel Greenberg

and

Rabbi Dovid Yisroel Ber Kaufmann, Ph.D

The Announcement Of The Redemption

25

We have already mentioned many times that according to all the signs of our Sages regarding the end of days (in addition to the general statement in the times of the Gemara that "all the appointed times have passed"¹), this generation is the last of exile and the first generation of Redemption. My sainted father-in-law, the Rebbe, the leader of our generation, testified accordingly - in connection with his well-known announcement "immediate Teshuvah, immediate Redemption"² - that in his days, (decades ago) all the aspects of service were completed, the only requirement being to "polish the buttons"³ and to stand ready to greet our righteous Moshiach.⁴ How much more must this be the case after the increased efforts to spread Torah and Judaism and the wellsprings of Chassidus outward from then until now; especially since after forty years (from his elevation⁵) "a person reaches the level of understanding of his teacher,"⁶ "A heart to know and eyes to see and ears to hear."⁷ Thus it is absolutely certain that the service of "polishing the buttons" has also been concluded, and we are standing ready to

1. Sanhedrin 97:2

2. "Kol Koray" in the *HaKriah VeHaKedusha* [Reading and Holiness] of the years 5701-03 [1940-1943] (his *Igros Kodesh* volume 5, page 361 and following, 377 and following, 408 and following, Volume 6, page 430 and following). And elsewhere. [The phrase literally means, "Immediately to Return (or Repentance), immediately to Redemption. Translator's note.]

3. See the talks of Simchas Torah 5689 [1929].

4. See *HaYom Yom* 15 Teves, And in several places.

5. [The Rebbe is writing in the fortieth year after the passing of the Previous Rebbe. Traditionally, the departure of a tzadik from this world is referred to as an "elevation," meaning that he has reached a higher level of spirituality and inferring that his physical life in this world was also essentially spiritual. Translator's note.]

6. *Avodah Zarah* 5, beginning of side b.

7. *Tavo* 29:3.

greet our righteous Moshiach.

This matter receives the utmost emphasis in this year - 5751, whose mnemonic⁸ is hinted at in the verse⁹ "his kingship **will be exalted**" (referring to Dovid and Shlomo,¹⁰ since King Moshiach will be from their offspring¹¹) over the entire world. The importance of this year is also alluded to in the year's acronym, "It will be a year in which **I will show him wonders**,"¹² as in the verse "as in the days of your going forth from the land of Egypt I will show him wonders."¹³ The year began with the "wonders" which were actually seen (in addition to those which will be seen in the future, "I will show you") and revealed to the eyes of the whole world. These wonders **fulfilled** the words of the *Yalkut Shimoni*:¹⁴ "In the year the King Moshiach will be revealed, the kings of all the nations of the world will struggle with each other... the king of Persia etc., the Arabian king, etc.; And (G-d) will say to them (Israel), "My children, do not be afraid, all that I have done I have done only for your sake... The time for your Redemption has arrived!" From that time on (particularly in the month of Nissan,

8. [As every Hebrew letter has a numerical equivalent, the alphabetic designation of a year may yield abbreviations or words that have special significance. The process of discovering these numerical meanings and correspondences between words is called "gematria." Here, for instance, the Hebrew letters א, ש, נ, ת numerically equal 5751 (א = 1, ש = 300, נ = 50, ת = 400; 5000, sometimes designated with a preceding ה, is often omitted, it being understood we are in the sixth millennia (5000-5999) of Creation). The word תנשא, formed from the letters means "will be exalted." Translator's note.]

9. *Balak* 24:7.

10. The explanation of Rashi on the verse.

11. *Sefer HaMitzvos* of the Rambam, negative commandment 362. *Perush HaMishnayos*, beginning of chapter Chelek, principle 12. *Igeres Teiman*.

12. [See 6a. תנשא שנת אראנו נפלאות is the translated phrase in Hebrew. Translator's note.]

13. *Micah* 7:15.

14. *Yeshayahu*, remez 499.