

IN LOVING MEMORY OF
Horav **Schneur Zalman Halevi** עי"ה
ben Horav **Yitzchok Elchonon Halevi** הי"ד
Shagalov

Passed away on 21 Tamuz, 5766

Reb **Dovid Asniel** ben Reb **Eliyahu** עי"ה
Ekman

Passed away on 5 Sivan - Erev Shavuot, 5765

Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** עי"ה
Marenburg

Passed away on the second day
of Rosh Chodesh Adar, 5766

ת. נ. צ. ב. ה.

AND IN HONOR OF

Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתחי'
Shagalov

DEDICATED BY THEIR CHILDREN

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

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BESURAS HAGEULO

The Announcement of the Redemption

•
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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"All the appointed times have passed," the Divine service of Teshuvah has also been completed, and all matters of Divine service have already been concluded, including "polishing the buttons"; it is absolutely certain without the slightest trace of doubt that the time of Redemption has already arrived; this year, "It should be a year of I will show them wonders," is "the year the King Moshiach will be revealed," to the extent that "the hour when the king Moshiach comes . . . he will announce to Israel, humble ones, the time of your Redemption has arrived"; we stand already on the threshold of the beginning of Redemption, and imminently it will continue and be completed; we stand already at the commencement of the days of Moshiach; the future Sanctuary is already built and perfected now in Heaven, and imminently "it will be revealed and come from Heaven"; learn the laws of the Beis HaMikdash [Holy Temple] with an awareness and recognition that it is absolutely certain this learning will have practical legal applications in the next moment; learn Torah concerning Redemption and Moshiach; "To live with the times," the days of Moshiach, "to live" in matters of Moshiach and Redemption; the Divine service that is particularly appropriate for this time

*(Shabbos Parshas Balak,
17 (which is the numeric value of good) Tammuz)*

one's emotions are still **outside** the parameters of Redemption - G-d forbid - (because he has not yet emerged from his internal exile), he can nevertheless learn the Torah's teachings concerning Redemption, and thereby be one elevated to the state of Redemption. One then begins to thrive on matters of Redemption, borne of the knowledge, awareness and feeling that "Behold he is coming."

*(From the talk of Shabbos Parshas Balak, 17
(numerically equivalent to "tov-good") Tammuz, 5751)*

we are now standing at the very entrance of the Messianic Era, that "Behold he is coming," since all the deadlines have since passed, teshuvah has been done and all of the different aspects of our Divine service have been completed in accordance with the details mentioned above. The resolution of this apparent contradiction is that the term for distraction, "Hesech HaDa'as" (literally "removing one's knowledge") actually means "**transcending** one's knowledge."⁹ This implies that after one has allowed this matter of Moshiach to permeate one's intellect (by applying one's thought and constant reflection, etc.) one then reaches the level where this then transcends one's knowledge.

Translating the above into practical terms.

Despite the "uproar" associated with this matter in recent times within this year, the year of "I shall show him wonders," and after witnessing the wonders which testify that this is "The year that the King Moshiach will be revealed," we see how difficult it is to inculcate the awareness and the feeling that we are literally standing on the threshold of the Messianic Era, to the point that one begins to "thrive" on matters of Moshiach and Redemption...

The solution to this dilemma is **Torah study** concerning Moshiach and Redemption. For Torah - which is G-d's wisdom, and thus transcends the natural order of the universe - has the capacity **to alter** the nature of man.¹⁰ Even when

9. *Tanya, Igeres HaKodesh* (105b).

10. See the comments of our sages on the verse "*Lo'keil gomer oh'lye*" (*Talmud Yerushlami, Kesubos*, 1:2. See there for cross references.

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All the signs mentioned by our sages concerning the generation of "the heels of Moshiach" indicate that our generation is the last generation of exile and consequently the first generation of Redemption. This realization has been greatly increased through the enhancement of efforts to disseminate the Torah, Judaism and the wellsprings of Torah to the most remote reaches of the world, extending even to this "lower hemisphere," i.e. the Western Hemisphere, (as a result of the liberation of the 12th and 13th of Tammuz) over the course of the last 50 years

Consider this: If **at the beginning** of this epoch, my sainted father-in-law, the leader of our generation, issued a proclamation that "Teshuvah now, Redemption now!" and testified that we have already completed all of our Divine service, and all that remains for us to do is to "polish the buttons" and "All of you, stand ready to greet our righteous Moshiach." How much more so, **at the end** of this epoch, there is absolutely no shred of doubt that the time of Redemption has arrived. To borrow a Talmudic expression: "All of the deadlines have passed."¹ Even Teshuvah (which the Talmud there states is a prerequisite for Redemption ("Redemption depends solely on Teshuvah")) has already been fully realized.

...Within our generation itself, there is an added innovation this year:

1. *Sanhedrin* 97b.

Besides that we find ourselves in literal proximity to the true and complete Redemption, in this year of "It shall be a year of miracles I shall show him," when the prediction of "As in the days you have departed from Egypt, I shall show him wonders,"² will be realized. And we have, in fact, witnessed "wonders" that testify that this is "**the year that the King Moshiach shall be revealed,**" and the "**time when the King Moshiach will come...** and announce to Israel, 'Humble ones, the time for your Redemption has arrived.'"³ Further, these wonders and the announcement that "Behold, he (the King Moshiach) is coming,"⁴ allowing for the translation that "**he has already come,**" mean that we already stand on the threshold of the beginning of the Messianic Era as well as on the threshold of the beginning of the Redemption, the continuation and culmination of which shall occur imminently.

Since we are standing on the threshold of Redemption which will arrive imminently, it follows that the study of the Laws of building the Temple this year must be **of an entirely different order**. First and foremost, this study must be permeated with the certain awareness and full recognition that this study is not merely an "academic exercise," but it is **relevant for practical use for the very next moment**. For indeed, the "Future Sanctuary that we are anticipating has already been built and is fully developed (above and will thus imminently) be revealed and arrive from Heaven"⁵ **instantaneously!**

2. *Michah* 7:15.

3. *Yalkut Shimoni, Yeshayahu* 499.

4. *Shir HaShirim* 2:8 and *Shir HaShirim Rabbah* on this verse.

5. *Rashi* and *Tosphos* commentaries to *Sukkah*, 41, end side a and in other sources.

The attitude towards the study of these laws should be analogous to what was discussed in the recent past,⁶ that the special increase in the study of the teachings of Torah concerning Redemption and Moshiach should not simply serve as a catalyst to hasten the coming of Moshiach and the Redemption. Rather this study should enable us to live with and thrive on matters of Moshiach and Redemption. We should "live with the time" of the Messianic Era. This can be attained when one's intellect is filled with the comprehension of the Torah concepts of Moshiach and Redemption. This intellectual awareness then extends to and permeates one's emotions, and then translates into thought, speech and action consistent with this very auspicious period of time when we stand on the threshold of Redemption and we are able to point with our finger "Behold he (he King Moshiach) has come."

One might suggest an additional rationale for the need and the virtue of studying the Torah's teachings concerning Moshiach, Redemption and the building of the third Temple; as an entrance into the Messianic Era:

Although our Sages⁷ have declared that Moshiach will come "when we are distracted from his coming," this does not contradict, G-d forbid, **the need for thought and reflection of the most powerful order**⁸ on matters of Moshiach and Redemption. This means primarily thought and reflection that

6. Above, p. 49 and in other places.

7. *Sanhedrin* 97a.

8. *Da'as*, the type of knowledge where "one binds his mind with an extremely powerful and strong bond; firmly attaching one's thought." - *Tanya*, end of ch. 3.