

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

Reb **Yitzchok Moshe** (Ian)  
ben Reb **Dovid Asniel** עי"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"י  
**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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1. .... 4  
 All the signs of our Sages regarding the end of exile and the time of Redemption have been fulfilled; this includes the sign in *Yalkut Shimoni* (Yeshayu remez 499) that already "the time of your Redemption has arrived."

*(Shabbos Parshas Re'eh, Blessing of the Month of Elul)*

## 5751

36. .... 5  
 All matters of Divine service have already been completed; it is absolutely certain that imminently in fact eyes of flesh will see that "behold he (the king Moshiach) comes"; to be penetrated with the spirit of Redemption, learn Torah on the subjects of Redemption and the Beis HaMikdash; to announce and publicize everywhere that G-d says to each and every individual Jew "See I set before you this day a blessing" until the day when the blessing of Redemption is seen in reality; the announcement and publicity must also be to those who claim that the subject hasn't sufficiently settled in their thoughts yet.

*(Shabbas Parshas Re'eh, First Day of Rosh Chodesh Elul)*

the Holy Temple. All of this should be permeated with the eager anticipation and the certain conviction that imminently we will see with eyes of flesh that "Behold he (the King Moshiach) is coming."<sup>4</sup>

In simple terms:

**It should be announced and publicized in all places - with heartfelt words - that G-d says through His servants, the prophets, to each and every Jew: "Behold I am placing before you today a blessing," so much so, that literally today we will see with eyes of flesh the blessing of the true and complete Redemption.**

[This announcement must be made even by those who argue that they have not completely absorbed its full meaning. Since their faith is intact, they are able to (and consequently, required to) publicize these matters to others, first and foremost their own family members. (Certainly they don't need to "suffer" from his lack of comprehension of this matter.) They should also spread the word to all those within their environment and ultimately to each and every Jew. Undoubtedly, the appropriate effort will be well received and it will have its intended effect on others, as well as inspiring the one making the announcement and doing the publicity, that he too should internalize the message.]

*(From the talk of Shabbos Parshas R'eh, first day of Rosh Chodesh Elul, 5751)*

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

few days the convention of Chabad emissaries from many countries convened in that country, and its effects are continuing through these days. The convention took place in the country where the city of Lubavitch is situated, as well as other cities where the Chabad Rebbes were active for many generations, such as Liadi, Liozna, Rostov and Petersburg. The emissaries of the leader of Chabad of our generation, my sainted father-in-law, gathered in the capital, Moscow, with the intention of increasing - with more vigor - the dissemination of Torah and the wellsprings of Torah (Chabad Chassidic teaching) to the farthest reaches. It is this process that will bring the King Moshiach.<sup>3</sup>

It is already Rosh Chodesh Elul, the month of reckoning for the entire year. The sum total of this accounting is: "**How much longer!?!...**"

How can it be that at the conclusion of eleven months of the year "I will show him wonders," our righteous Moshiach has still not come?!...

\* \* \*

Translating the above in practical terms:

In every place, one should publicize and draw people's attention to the specific efforts which are associated with the month of Elul and are alluded to in the initials of five verses which form the word Elul. These verses are references to: Torah, prayer, acts of loving kindness, Teshuvah (repentance or return) and Redemption. Special emphasis should be placed on the fifth acronym, the theme of Redemption, as it permeates all other areas of Divine service, so that everything is done in the spirit of Redemption. This includes particularly Torah studies in matters concerning Redemption and

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3. The well know epistle of the Ba'al Shem Tov - Published in *Keser Shem Tov* (Kehot edition), in the beginning, and in several other sources.

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

English Rendition by:

**Rabbi Yisroel Heschel Greenberg**

and

**Rabbi Yisroel Ber Kaufman, Ph.D**

## The Announcement Of The Redemption

### 1

Already the signs by which our Sages identified the end of exile and the time of Redemption have been fulfilled, including the (recently publicized) sign in *Yalkut Shimoni*:<sup>1</sup>

"Rabbi Yitzchak said:

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 will provoke the Arabian king; the Arabian king will go to Aram for advice. All the nations of the world will be in turmoil and terror; they will fall on their faces, seized by pains like the pangs of childbirth. Israel will also be in turmoil and terror, saying, "Where shall we come and where shall we go, where shall we come and where shall we go?" [G-d] will say to them, "My children, do not be afraid, all that I have done, I have done only for you sake. Why are you afraid? Do not fear, the time for your Redemption has arrived. It will not be like the earlier Redemptions, this final Redemption, because suffering and subjection to other nations followed the earlier Redemptions. But the final Redemption will not be followed by any suffering and subjection to other nations."

The *Yalkut* continues:

Our Sages taught that when the King Moshiach comes he will stand on the roof of the Beis HaMikdash [Holy Temple] and will proclaim to Israel, "Humble ones, the time for your Redemption has arrived!"

So will it be for us. From the outset there is nothing to fear,

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1. *Yeshayahu, remez 499*

since we already have the promise, "Do not fear, the time of your Redemption has arrived." [The words "Do not fear" are an assurance that there is no reason to fear.]

And so it will be for us, that our righteous Moshiach should have actually already come and already stand on the roof of the Beis HaMikdash, announcing and proclaiming that Moshiach has already arrived!

Amen, may this be His will.

*(From the talk of Shabbos Parshas Re'eh, Mevorchim HaChodesh Elul, 5750)*

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The relationship of our time to Redemption is based not only on the fact that "I await his coming every day"<sup>1</sup> and especially after "all the deadlines have passed"<sup>2</sup> and all the efforts have been completed (as was discussed several times), but also on the fact that we are now in a special year whose initials represent: "It will be a year of wonders I shall show him," for "as in the days of your departure from Egypt, I will show him wonders."

Indeed, we have actually **seen** many "wonders." The most notable among them has been the liberation of our brethren from that regime [the former Soviet Union], where many of them have emerged from distress to freedom, in both the literal sense of the word as well as (and primarily) with respect to the freedom granted them to live a Jewish life based on Torah and Mitzvos. In the last

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1. Text of "Ani Ma'amin" (published in several prayer books) - Based on the expression used in *Chabakuk 2:3. Commentary on the Mishneh of the Rambam*, Introduction to Chapter Chelek, 12th principle.

2. Talmudic expression - *Sanhedrin 97b*.