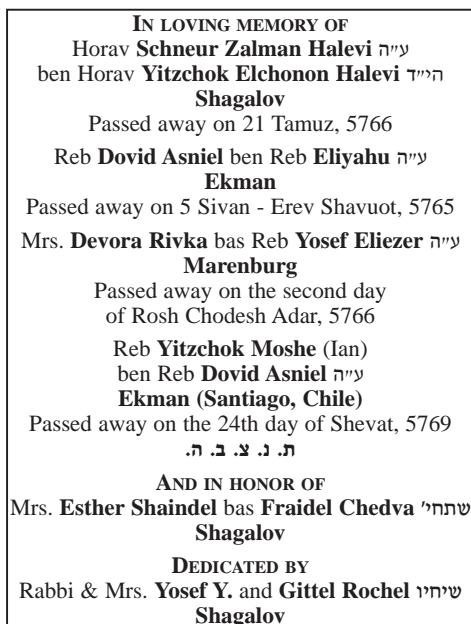


commonly offered assistance.⁴ This assistance itself has increased in recent years, specifically last year (the year of "I will show them wonders") and beginning with this year (a year with miracles within it) in relation to the permission to emigrate and the aid from that country to our fellow-Jews to go to the land of Israel.

*(From the talk of Shabbos Parshas Bereishis,
Blessing of the month of Mar-Cheshvan 5752)*

4. There are many well-known stories in which non-Jews gave honor to our Rebbeim and leaders (see for example in relation to the Rebbe MaHaRash, *Sefer HaMaamarim Meluket*, vol. 4, p. 26.)



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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]

**Reprinted for Parshat Bereishis, 5776
(Vol. 30)**



Published and Copyrighted by
Vaad L'hafotzas Sichos

788 Eastern Parkway, Brooklyn, NY 11213
Tel. (718) 774-7200 - Fax. (718) 774-7494

5776 ◆ 2015

"5776 - YEAR OF HAKHEL"

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The miracles of our time are similar to and a preparation for the miracles of the future Redemption that is coming imminently; "the time of your Redemption has arrived;" the connection of this with the current situation of "the nations are in turmoil" and the claim that "you are robbers"

(Shabbos Bereishis (Isru Chag Shemini Atzeres and Simchas Torah))

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The revelation and announcement in the world and to the nations, that the prominence of Israel will be strengthened particularly in recent times as we draw ever closer to Redemption

(Shabbos Parshas Bereishis, Blessing of the Month of Mar-Cheshvan)

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We have already openly seen the miracles at the beginning of this year, in continuation of the miracles of last year, in connection with the fact that that country (Russia) freed and assisted thousands and thousands of Jews to go the land of Israel (and other places). In those places they can live their individual lives in full freedom. This reveals the greatness of Israel, that even the nations of the world recognize this and assist them.

The revelation in the world and recognition by the nations of the greatness of the Jewish people has increased from generation to generation. As we approach ever nearer to the final and true Redemption, the declaration that "And nations will go by your light,"¹ "And kings will be your midwives and their princes your nursemaids,"² comes closer to its fulfillment.

Over the course of generations - even in the time of exile - we find that the nations of the world have recognized that the Jewish people are the Chosen People. We see this in many places in the Midrashim of our Sages of blessed memory. (For example, in Zevachim,³ saying to the Rabbi] "I will fulfill the Biblical prediction of: kings will be your midwives," **and in other sources.**)

It is also known that non-Jews call the Jewish people (even when speaking among themselves) - the "Chosen People."

In the United States and other benevolent countries, Jews are permitted to perform their Divine service with a calm mind and amidst physical comfort. Jews in the Diaspora and in Israel are

the cause of righteousness and justice in the world, as seen by their reaction to the events of the Persian Gulf; there, they based their behavior on righteousness and justice, (that is, to prevent a state of theft of one individual from another, of country from country, etc.). However, in this matter, they too have conducted themselves improperly towards the **Children of Israel**.)

One might suggest the following explanation for this paradoxical phenomenon (that such an undesirable situation occurred in this era of open miracles):

As mentioned earlier [in the full text of the *Sicha*], in the Divinely ordained system for this world, concealment and darkness precede the revelation of light. Thus, we should not be dismayed by the "Nations raising an uproar and the peoples muttering," since it is - as the verse concludes - "In vain." As the Midrash comments: "All of their uproar is... in vain,"¹¹ because "the One who dwells in Heaven will laugh, G-d will mock them."¹² Therefore, the Jewish people stand firm in all matters relating to the integrity of the Land of Israel (particularly Jerusalem), knowing that "All of the earth is G-d's, He created it... and gave it to us."

Moreover, the phenomenon of "the nation raising an uproar and the peoples muttering" is, in and of itself, one of the **signs of Redemption**, as Rashi observes that: "Our sages interpreted the entire verse of the "nations raising an uproar..." as a reference to the **King Moshiach**."

(From the talk of Shabbos Bereishis (Isru Chag of Shmini Atzeres and Simchas Torah) 5751)

11. *Midrash Tehillim* and *Yalkut Shimoni* loc cit.

12. *Ibid* 4.

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Concerning Moshiach and Redemption

English Rendition by:

Rabbi Yisroel Heschel Greenberg

and

Rabbi Yisroel Ber Kaufman, Ph.D

In our times, miracles and wonders are happening throughout the world. These include "great wonders,"¹ beyond those miracles discernable to G-d "Who **alone** performs great wonders," but where "the beneficiary does not recognize the miracle."² Rather, the miracles we experience now include wonders obvious and revealed to all; they are thus representative of, analogous to and a prelude for the miracles and wonders of the future Redemption, which shall arrive imminently. About this imminent Redemption, it is said:³ "As in the days of your departure from Egypt, **I will show him wonders.**"

To illustrate:

a) Several major and powerful regimes are undergoing progressive, positive developments and changing for the better - in the spheres of goodness, righteousness and justice.⁴ These transformations are representative of, analogous to and a prelude for the **correction and perfection of the world in the days of Moshiach.**⁵ Further, by affecting the Jewish people, granting them freedom in all matters associated with Judaism, Torah and Mitzvot, even permitting the exodus of hundreds of thousands of Jews to freedom [from the former Soviet Union, etc.], these changes are also representative of, analogous to and a prelude for the **ingathering of the exiles**⁶ which will transpire in the days of

Moshiach.

b) The events which occurred in the Persian Gulf - *are among the signs of the Redemption*, based on the saying of our sages that when "nations provoke one another..."⁷ it portends the coming of *Moshiach*. More specifically, our sages in the *Midrash* present the following scenario as an indication of the arrival of the Era of Redemption: "The king of Persia (obviously referring to the entire geographic area comprising Iraq) will provoke the Arabian king... and all the nations of the world will be in turmoil and terror... and (G-d) says to them (Israel)... "Do not fear, the time for your Redemption has arrived."⁸ The *Midrash* continues and concludes: "When the King *Moshiach* comes, he will stand on the roof of the *Beis HaMikdash* [Holy Temple] and proclaim to Israel: "Humble ones, the time for your Redemption has arrived."

Ironically, in recent days the (seventy) nations of the world gathered, in a way reminiscent of "The nations are in an uproar and the peoples mutter,"⁹ in order to accuse Israel: "You are thieves for having conquered the land of Israel," They refer not just to Gaza or Samaria, but also (and primarily) to Judea which includes **Jerusalem**, the capital of the Land of Israel, "The city where David encamped."¹⁰ This accusation comes at a time when everyone knows the refutation, as clearly enunciated by Rashi at the very beginning of his commentary to the Torah: "All of the earth is G-d's, He is the one who created it and gave it to whomever was just in His eyes... He gave it to us."

(And, incredibly, this cacophony of nations accusing Israel includes even those who have traditionally endeavored to further

1. *Tehillim*, 136:4.

2. *Niddah*, 31a.

3. *Micha*, 7:15.

4. See also *Sefer HaSichos* 5750, vol. I, p. 152 ff.

5. See Rambam, *Hilchos Melachim*, end of ch. 11: "And he will perfect the world."

6. In the spirit of "those who savor it will merit eternal life." See *Likkutei*

Sichos, vol. XX, p. 173. See there for cross references.

7. *Bereishit Rabbah*, 42:4. *Midrash Lekach Tov, Lech Lecha*, 14:1.

8. *Yalkut Shimoni, Yeshayahu, remez* 499.

9. *Tehillim*, 2:1.

10. *Yeshayahu*, 29:1.