

IN LOVING MEMORY OF

Horav Schneur Zalman Halevi ה"ע
ben Horav Yitzchok Elchonon Halevi ז"י
Shagalov

Passed away on 21 Tamuz, 5766

Reb Dovid Asniel ben Reb Eliyahu ה"ע
Ekman

Passed away on 5 Sivan - Erev Shavuot, 5765

Mrs. Devora Rivka bas Reb Yosef Eliezer ה"ע
Marenburg

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

Reb Yitzchok Moshe (Ian)
ben Reb Dovid Asniel ה"ע
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 שתחי
Shagalov

DEDICATED BY

Rabbi & Mrs. Yosef Y. and Gittel Rochel שיחי
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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Also in the final moment of exile Israel is at rest and peace because "the time of your Redemption has arrived"

(Shabbos Parshas Vayeitze, 7 Kislev)

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The times require - Redemption; all requirements have already been completed and all that remains is to greet Moshiach in reality; we are already on the threshold of Redemption; the physical body and the physical world have already been purified and completely refined, and they are vessels prepared for all the light and spiritual matters, including and principally the light of Moshiach; the only think lacking is to open the eyes as they should be and see how everything is already prepared for the Redemption; there is already a "set table" with the Levyasan, Shor HaBor and Yayin Meshumar, and we are sitting already by the "table of our Father" together with our righteous Moshiach; Learn the inner teachings of the Torah as revealed in Toras Chassidus, and fulfill the teachings of our Rebbeim, including the custom of the Jewish people of our time - learning matters of Redemption and Moshiach

(Shabbos Parshas Vayeitze, 9 Kislev)

directives include learning about the concepts of Redemption, in a way that will open the heart, eyes and ears. That is, one must understand, see and hear in the physicality of the world the true and complete Redemption in actual reality. One should learn the Torah of Moshiach (the inner aspects of Torah) in a way of seeing. All of the above is already prepared; one need only open the eyes to see it!

Also the custom of the Jewish people which is continually spreading in our time, to learn the subject of Redemption and Moshiach, in order to prepare himself and others even more for the revelation of the true and complete Redemption, as mentioned above.

(From the talk of Shabbos Parshas Vayeitze, 9 Kislev 5752)

It's therefore understood that now the situation is already one in which the physical body, and even the physicality of the world, is completely purified and refined. It is a "vessel" receptive to all the spiritual lights and concepts, primarily the light³ of our righteous Moshiach, the light of the true and complete Redemption.

And the only thing missing is that a Jew should open his eyes as he should, when he will see that all is ready for the Redemption! There is already the Shulchan Aruch (the Set Table); there is already the Livyosan, the Shor HaBor and the Yayin Meshumar.⁴ The Jewish people already sit by the table, "the table of their Father"⁵ (the Holy One Blessed be He), together with our righteous Moshiach. (As is stated in holy books⁶ that in every generation there is "one descended from Yehuda who is qualified to be Moshiach"). In our generation this is the leader of our generation, my sainted father-in-law. And now forty years after the passing of my sainted father-in-law we also have already "a heart to know and eyes to see and ears to hear."⁷

We must now only open the "heart to know" and open "the eyes to see" and open the "ears to hear." Likewise we must utilize all 248 physical limbs and 365 physical sinews in the learning of the inner aspects of the Torah, as revealed in the teachings of Chassidus and observing the directives of our Rabbeim and leaders.⁸ These

3. *Zohar* section 3 34:b. Cited and explained in *Likkutei Levi Yitzchak* on the *Zohar*, section 3, p. 219 ff.

4. See *Brochos* 34:b. *Bava Basra* 75:a. *Vayikra Rabba* Chapter 13:3. And in other sources.

5. *Brochos* 3, end of side a.

6. Commentary of the BarTenura on *Megillas Rus*. And see also *Sha'alos U'teshuvos Chasam Sofer Choshen Mishpat* (vol. 6) at the end (section 98). And see *S'dei Chemed*, *Peas HaSadeh*, entry Aleph , Klal 70. And elsewhere.

7. *Tavo* 29:3.

8. In addition to learning Torah and observing mitzvos in general (the 248 positive commandments corresponding to the 248 limbs (*macos* 23, end of side

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English Rendition by:

Rabbi Yisroel Heschel Greenberg

and

Rabbi Yisroel Ber Kaufman, Ph.D

Maimonides writes:

"In that era¹ there will be neither famine nor war..."

A foretaste of this peaceful state can be realized even in the last moments of exile. For even as "the nations are provoking one another," and "The king of Persia provokes the Arabian king... and all the nations are in turmoil and terror," the Jewish people are experiencing a state of tranquillity and peace, since "G-d says to them 'My children, do not fear. Whatever I have done, I have done only for your sake... the time for your Redemption has arrived.' Furthermore, "The 'King Moshiach' - the Redeemer of Israel - 'stands on the roof of the Beis HaMikdash... and says, 'Humble ones, the time for your Redemption has arrived.'"²

(From the talk of Shabbos Parshas Vayetzei, 7 Kislev, 5751)

The subject that is most urgent in our generation and our time is - the true and complete Redemption through our righteous Moshiach. As has been mentioned many times of late, now all the requirements have already been concluded, we need only receive our righteous Moshiach in actual reality.

All the more so in our generation and our time, when according to the signs of our Sages of blessed memory (in the tractate *Sanhedrin*, in *Midrashim* and in many places) we are actually on the verge of the Redemption.

As mentioned many times recently, that after our many great achievements and Divine service throughout the generations, and specifically after the Divine service of our Rebbeim and leaders through the Divine service of my sainted father-in-law, the leader of our generation, all necessary spiritual purifications have been accomplished.

This also includes the spiritual purification of "Aisev [Esau] is Edom."¹ Aisev is already completely spiritually purified, as we see how the nations at this time (in the exile of Edom²), which stem from "Aisev is Edom," conduct themselves as benevolent governments. Such conduct has spread to other nations, as we have seen, especially of late.

1. *Vayishlach* 36:1.

2. [The Jewish people have endured four exiles, each named after the dominant country or culture of the time. These were the Egyptian exile, the Babylonian, the Greek and the Roman. Edom is the Biblical ancestor of the Roman people, whose empire still persists both in a spiritual sense and in a physical sense in the domination of European civilization and its derivatives. Translator's note.]

1. Rambam, conclusion of his work *Mishneh Torah*.

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