

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** שתחי'
Shagalov

DEDICATED BY

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

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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51. 6

All matters of Divine service have been concluded, even "polishing the buttons" and all is ready for the coming of Moshiach; the Divine service of purification has already been completed; Moshiach is delayed for a reason that is unknown and incomprehensible; Tzarfaz is in gematria 770, which hints that the purification of the country of Tzarfaz completes and perfects the purification of the world, in every last detail; there is only the need to open the eyes and to see existence as it really is - that we are sitting together with G-d at a "set table," the wedding feast, the festive meal of Levyasan, Shor HaBor and Yayin Meshumar

(Shabbos Parshas Vayishlach, 16 Kislev)

52. 10

The liberation from all things that hinder or obstruct the coming of Moshiach has already been completed; we find ourselves in the 90th year, connected with the third Redemption and the third Beis HaMikdash; all appointed times have passed and all matters and preparations have been concluded, even the buttons, etc.; these days are - the days of Moshiach; there is only the need to open the eyes and then we will see that the Redemption is already here in the literal sense, and all the Jewish people are prepared in every last detail "to approach and be seated at the table"

(From the talk of the end of 19 - beginning of 20 Kislev 5752 - in a group private audience)

as the waters cover the ocean bed."⁷

(From the talk of the end of 19 - beginning of 20 Kislev 5752 - in a group private audience)

7. *Yeshayahu* 11:9.

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In all that has been said this year, what requires the most emphasis is what the times require: the true and complete Redemption through our righteous Moshiach. As has been said frequently of late, all the requirements have already been completed and we only need to greet our righteous Moshiach in actual reality. This will be hastened even more through learning Torah in general, and in particular through learning all of the Talmud as divided on Yud Tes Kislev, when the inner teachings of Torah were given. For through "engaging in Torah study, etc."¹ one realizes "Redeem my soul in peace"² - "A Redemption for me and my children from the nations of the world,"³ through the true and complete emancipation and Redemption.

(Pamphlet on the occasion of the completion of the division of the Talmud for study, 19 Kislev - Sefer HaSichos 5752, p. 491)

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- 1. *Brochos* 8a.
 - 2. *Tehillim* 55:19.
 - 3. *Brochos* 8a.

52

The unique advantage of the 19th of Kislev of this year is that it occurs after the completion of the **eighty-ninth** year, in Gematria "**Redeem.**"¹ The Redemption from every thing that obstructed and hindered the coming of Dovid the King Moshiach, "who reviled the footsteps of your Moshiach," (as Psalm Redeem-89 [PaDaH--Pey-Tes] concludes) has been completed. We find ourselves already in the **ninetieth** [Tzaddik] year, connected with the third Redemption and the third Temple.

...In these times - **the days of Moshiach** - in which we now find ourselves,² we only need "to open the eyes." Then we will see that the true and complete Redemption already exists, in the simple sense. All the Jewish people, "with our youth and our aged, etc., with our sons and our daughters,"³ are prepared, in every single, last detail, "to approach and sit at the table," the table prepared with every delicacy and delight, beginning with those of the Redemption, Livyosan, Shor HaBor⁴ and Yayin Meshumar.⁵ Also, [the Jewish people are ready for] the most important thing, "to know G-d,"⁶ "the world will be filled with knowledge of the L-rd

1. [This address was given in the Rebbe's 90th year. The Hebrew letters for "89" are "Pey, Tes." The Hebrew word for "Redeem" is spelled "Pey, Daled, Hey." The letter "Tes" has the numerical equivalent of 9; the letter "Daled" has the value of 5 and the letter "Hey" the value of 4. Thus, the word "PaDaH" (Redeem) is numerically equivalent to and therefore connected with the number Pey-Tes (89). Translator's note.]

2. As mentioned many times by the leader of our generation, my sainted father-in-law, that already much earlier all the appointed times have passed, and all aspects and preparations have been completed, including the buttons, etc.

3. *Bo* 10:9.

4. See *Bava Basra* 75:a. *Vayikra Rabba* chapter 13:3, and in other places.

5. *Brochos* 34:2. And in other places.

6. *Rambam* at the conclusion of his work the *Mishneh Torah*.

71. 11

The Redemption - what the times require; all matters have already been concluded and there is only the need to greet Moshiach in actual reality; this matter will be further expedited through learning the Torah, etc.

*(Pamphlet on dividing the Talmud [for yearly study]
on the 19th of Kislev)*

breaker [HaPoretz] has gone up before them."⁹

...In these days we really only need to open the eyes and to see the existence in actual reality¹⁰ - that we are sitting together with the Holy One, Blessed be He ("Israel and the Holy One Blessed be He are altogether one"¹¹) at the "Prepared Table" for the wedding feast, the feast of Livyosan, Shor HaBor and Yayin Meshumar.

(From the talk of Shabbos Parshas Vayishlach, 16 Kislev 5752)

9. *Aggados Bereishis*, end of chapter 63. And see *Bereishis Rabba* end of chapter 85 and in the commentary of Rashi.

10. That is to say, not only is the Divine service completed and the revelation needs to be brought into the world (as mentioned above), but more than this, that it already is actually revealed. All that is needed is to open the eyes, because **already (in the past) "He gave to you... eyes to see."**

11. See *Zohar* Vol. 3 73a.

It may be said that herein is an allusion that in the refinement of France (Tzarfaz) lies the overall completion and perfection of the world, which was created in the seven days of building, with all its myriad details.

It should be noted that the refinement of "Tzarfaz" which has the numerical value of "770" was accomplished through ("the flame" that is ignited from) "the house of Yosef." This refers to the house of Yosef in its simplest sense, the house which my sainted father-in-law, the leader of our generation, chose and bought and lived in for the last ten years of his life in this world. From there he continued and extended (in an "ever increasing measure") the Divine service of "the house of Yosef - whose number is (the house number in the obvious sense) is "770."

On a deeper level, the letters of "Tzarfaz" are the same as "U'faratzta." This implies that the revelation and spreading of the wellsprings are "Tarfaz" (breaks through all barriers⁶). The wellsprings not only penetrate to even the lowest possible level (because the barriers of the wellsprings were breached) but this [occurs] from **the perspective of the nether regions**, exemplified by the correspondence of the letters of "**Tzarfaz**" with those of "**U'faratzta**." Through this is accomplished, "You have broken through⁷ for yourself," and "This is Moshiach, as it says,⁸ "The

6. [The root letters for "Tzarfaz" (south, France), "U'faratzta" (spread forth) and Pritzas (breaking through) are the same: Pey, Reish, Tzadik. Thus, the etymological connection indicates a deeper significance. Translator's note.]

7. Vayeishev 38:29. [The Hebrew emphasizes the concept by repeating the word as both verb and noun: "Paratzta alecha paretz," literally, "you have breeched for yourself a barrier." (Note that the f-sound and the p-sound are physiologically related, i.e., made by a closure of the lips. In Hebrew, the same letter is used for both; they are differentiated by an indicator of stress, called a dagesh. Translator's note.)]

8. Micha 2:13.

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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

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The "deeds and Divine service" of all the Jewish people throughout the generations brought about the culmination and perfection of all aspects of refinement to the world, **within the parameters of the world**, as my sainted father-in-law was able to publicize that all aspects of the Divine service have been completed. This includes "polishing the buttons," and everything is ready for the coming of Moshiach.

In particular, this process was effected by the revelation of the teachings of Chassidus on the 19th of Kislev, which was the principal beginning of "your wellsprings will spread farther outward.")¹ From that time onward, the dissemination has progressively increased through our Rabbeim and leaders from generation to generation until the leadership of my sainted father-in-law, through whom the wellsprings spread to the farthest corner of the world.

It follows then that now, as long as our righteous Moshiach delays his coming (for utterly incomprehensible reasons), our Divine service is no longer one of "refinement" (since we have already concluded and perfected the service of refinement), but one unique to bringing the revelation into reality in the world.

The uniqueness of our generation is alluded to in the Haftarah of Parshas Vayishlach - "And² the house of Yaakov will be a fire and the house of Yosef a flame and the house of Eisav straw... and the inhabitants of the South will inherit the mountain of Eisav... and the exiled... until **Tzarfaz**... will inherit the cities of the South. And the

1. See *Sefer HaSichos Toras Shalom* end of p. 112 ff.

2. *Ovadyah* 1:18 ff.

saviors will ascend Har Tzion [Mount Zion] to judge Har Eisav [the mountain of Eisav]."

The "House of Yosef of our generation (my sainted father-in-law, the leader of our generation whose first name was yosef) distinguishes itself in comparison to former generations, even that of the Alter Rebbe ("The House of Jacob.")³ The innovation of our Yosef is that through him the wellsprings spread to the farthest ends of the world, beyond which there is nothing further, as the country of **Tzarfaz** (France). The times of the Alter Rebbe (and also in the times of our Rabbeim and leaders that followed) the revelation of the wellsprings of the Torah of Chassidus was not so well established in France due to its lowly state (to such an extent that the Alter Rebbe feared it might be victorious...⁴). Precisely in our generation, through "the House of Yosef," the wellsprings were revealed and spread even into France, through the establishment there of the Yeshiva "Tomchei Temimim," as in the city of Lubavitch. Therefore, we have actually reached the time of "they will inherit the cities of the South" and "the saviors will ascend to Har Tzion to judge Har Eisav."

This can be expanded and elucidated through an allusion:

"Tzarfaz" in Gematria is seven hundred and seventy (770).⁵ This is the perfection of the number seven, since it includes ten sevens (70) and a hundred sevens (700) and both of them together (770).

3. The particular connection between the Alter Rebbe and Yaakov (see at length *Ma'ayanei HaYeshua* (Kehot 5748 p. 101 ff.) should be noted.

4. See *Sefer HaToldos Admur HaZakein* (Kehos 5736) p. 259 ff. And elsewhere. [*During the Napoleonic Wars, the Alter Rebbe was a vehement antagonist to Napoleon and the so-called "Enlightenment" he brought with him. Translator's note.*]

5. [*The number 10 represents completeness, and thus 100 perfection. Here, we have the completeness and perfection of the number 7, which represents the physical world (seven days of Creation, etc. Translator's note.)*]