

"your wellsprings will spread outward,"⁸ "until the Tarmudites leave the market."⁹

*(From the talk of Shabbos Parshas Mikeitz, Shabbos (6th of)
Chanukah, Evening Rosh Chodesh Teves 5752)*

8. *Mishlei* 5:16.

9. *Shabbos*, *ibid.* [This is a reference to the passage in the Talmud that discusses the latest time for kindling the Chanukah lights; the rabbis declare this to be when the Tarmudite merchants would leave the market and no one else would remain outside. Chassidus explains that the word "Tarmud" (the name of a nation) rearranged spells "Moreds," rebel. Metaphorically this means that we will bring light to the outside to the extent of removing all resistance to the Divine. Translator's note.]

IN LOVING MEMORY OF

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ben Horav **Yitzchok Elchonon Halevi** ח"י
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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All the appointed times have passed and Teshuvah has already been done and everything is completed; therefore [we are] immersed in "I anxiously await him every day that he should come"

(Shabbos Parshas Mikeitz, Shabbos Chanukah)

5752

55.6

All matters have already been completed and the only requirement is to open the eyes and see that "Behold the king Moshiach comes"; to increase daily in things that actually bring the Redemption, among them: strengthening the belief, desire and anticipation for the coming of Moshiach; increase in learned and disseminating the inner teachings of the Torah

(Shabbos Parshas Mikeitz, Shabbos Chanukah, 1st day of Rosh Chodesh Teves)

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Chanukah,⁴ that "from here on continuously increase"⁵) in matters that bring the Redemption into reality and into the open.

Among them:

One must strengthen one's belief in, longing for and anticipation of the coming of Moshiach, to such an extent that as long as our righteous Moshiach has not yet come in reality and openly, one feels his life is lacking. As Yaakov said, even one hundred and thirty seven years were "few"⁶ because the Redemption had not yet actually come.

Further and fundamental:

One must increase in learning and spreading the inner teachings of the Torah (and Torah in general is Yaakov's function), oil (secrets of the secrets) of the Torah, in a way that they light "from the opening of the house on the outside,"⁷

4. And in a continuing manner also after Chanukah, since "increase in holiness and (certainly) don't decrease" (*Shabbos* 21b).

5. *Shabbos* 21b. *Shulchan Aruch Orach Chayim* Section 671, section 2. [This is a reference to the increase in light during the days of Chanukah, lighting one candle the first night, two candles the second, etc. Translator's note.]

6. *Vayigash* 47:9.

7. *Shabbos*, *ibid.*

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The revelation of the teachings of Chabad Chassidus began with the Alter Rebbe on the 19th of Kislev and continued and increased with greater strength and greater vigor through all seven generations of its leaders. This includes in particular the founding of the Yeshiva Tomchei Temimim, the soldiers of the House of Dovid who go out to the wars of the House of Dovid to be victorious over those "who revile the footsteps of your Moshiach"¹ and to bring into reality the revelation of Dovid King Moshiach.² The revelation comes to its fulfillment in our generation, which has already completed all the requirements, and the only thing necessary is "to open the eyes" and to see that "Behold he (the King Moshiach) comes."³

* * *

From this we can derive a practical lesson:

In addition to this generation being the last generation of exile, the end of the exile, it is also the first generation of Redemption, the beginning of Redemption. We therefore find ourselves at an auspicious time connected to the Redemption. There should be a daily increase (connected to the lesson of

1. *Tehillim* 89:52.

2. See *Sichos Simchas Torah* 5661 - *Likkutei Dibburim* vol. 4, 787b and ff. *Sefer HaSichos* 5702, end of p. 141 ff.

3. *Shir HaShirim* 2:8 and *Shir HaShirim Rabba* on the verse.

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When one is totally immersed in a certain subject, it's human nature when encountering another topic to immediately search for and find the connection with that subject in which he is immersed, even though this other topic has its own issues and critical features.

As Jews -- particularly in the end of the period of exile (after the passing of all the deadlines¹ and after my sainted father-in-law testified that we have already done *Teshuvah* and that all the necessary efforts have been completed) -- "we are totally immersed" in "awaiting for him every day that he will come."² Throughout each and every day we wait and yearn for the true and complete Redemption.

And, inasmuch as Jews are passionately involved with the coming of Moshiach, it is reasonable that in all matters we should search primarily for their association with our awaiting every day that he will come.

Applying this to a timely theme:

As we stand in the days of Chanukah -- though a multifaceted Holiday -- we ought to emphasize primarily its connection with Redemption.

1. *Sanhedrin* 97b.

2. The text of "Ani Ma'amin - I believe" (Printed in several editions of the prayer book) based on the language of *Chabakuk* 2:3. *Commentary on the Mishneh* by Rambam, *Sanhedrin*, Introduction to chapter "Chelek," 12th Principle.

This festival was instituted because of the miracle with the cruse of oil involved with the kindling of the menorah in the *Beis HaMikdosh* [Temple]. Afterwards, the Hasmoneans dedicated the Temple ("They cleared Your Sanctuary and purified Your Holy Temple"). Mention of the Temple is an immediate reminder of the Redemption, and serves to enhance our anticipation for his coming every day, the building and dedication of the third *Beis Hamikdosh* and the lighting of the Menorah by Aaron the High Priest, which will occur with the true and complete Redemption by our righteous Moshiach.

...Similarly with respect to the Torah reading of the Shabbos of Chanukah. During the Torah reading, as soon as a Jew hears and comprehends the word "*Mikeitz* - the End," he exclaims, "Aha! This is an allusion to the end of exile, referred to as the "end of days - *Kaitz Hayamim*" [spelled with a final mem which connotes the end of exile], as well as "the end of days - *Kaitz Hayamin*" [spelled as it is in the end of the book of Daniel, with a final nun³ which connotes] the deadline for the Redemption!

And afterwards, when one reads or hears the Haftorah (the selection of the prophets read weekly after the Torah reading) which states, "I beheld the Menorah, entirely of gold,"⁴ one senses immediately a reference to the future Redemption!⁵

3. See *Or HaTorah*, beginning of our Parsha. See also above p. 20 for further references.

4. *Zecharya* 4:2.

5. *Midrash* cited in *Likkutei Torah, Be'ha'aloscha* 34, end side b.

Likewise, upon reading about the *Nesi'im* [princes] and the *Nasi* [prince] of the tribe of Reuvein [Jacob's first born son] in particular, a Jew is reminded forthwith of the true and complete Redemption, at which time all the *Nesi'im* will be present, and the status of the Jewish People as the "first born child" of the whole world will be manifest.

Moreover, the fourth light of Chanukah, is an immediate reminder of the "fourth [and final] Redemption," when the most complete G-dly manifestations will extend to all four directions of the world.

*(From the talk of Shabbos Parshas Mikeitz,
Shabbos Chanukah, 5751)*