

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

•
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 aspects of the Divine service have already been completed and we stand ready to greet Moshiach; the righteous Jewish women [should] begin immediately in these last moments of exile with singing over the coming of the Redemption; together with the prayer, request and demand that G-d should bring the Redemption imminently they should be penetrated (in principle) with a feeling of great joy because of the great assurance that "behold the king Moshiach is coming" and he has already come

(Shabbos Parshas Bo, 6 Shvat, and Shabbos Parshas Beshalach, 13 Shvat)

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"All the appointed times have passed" already and all matters of Divine service have been completed; all the elevations through our actions and Divine service during the 42 years which are a model of the 42 stages [traveled] in the wilderness of the nations during this generation; imminently we will make the entry into the land of Israel in the complete and true Redemption; the way of singing that has to be in the prayer service now after all the elevations have been completed, [must be] as a preparation and beginning for the "new song" of the future; [in order to] increase the feeling of desire and longing for the Redemption, there must now be as well and principally the feeling of joy, for through this the Redemption will come in actual reality at this very moment

(Thursday, 11 Shvat, and Shabbos Parshas Beshalach, 13 Shvat)

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immediately we will actually enter the good and expansive land in the true and final Redemption.

...There is an additional and also essential lesson of the Song⁵ in regard to the Divine service of prayer (also described as hymn⁶, done in a manner of singing). As is known, the Alter Rebbe used to pray out loud and with singing. Although song is connected with elevating from below to above, **now** there has to be (after all the elevations are completed) the song from a position of attachment and inclusion in the Supernal. This serves as a preparation and introduction to the "**new song**" of the time to come.

This applies particularly to the prayer for the true and complete Redemption, specifically after the declaration of my sainted father-in-law, the leader of our generation, that "all the appointed times have passed"⁷ already," and all aspects of Divine service have been completed. In addition to the desire, longing and yearning for the Redemption (until now), there must **now** also be an essential feeling of **joy**, borne out of the realization that the Redemption is actually coming at this actual moment.

(From the talk of Thursday, Parshas Beshallah, 11 Shvat, and Shabbos Parshas Beshallah, 13 Shvat, Shabbos Shirah, 5752)

5. [This is a reference to the Song of Sea, recorded in the Torah reading of Beshallah and included in the daily prayer service. Translator's note.]

6. *Sifrei*, beginning of section *Va'eschanan* and other sources.

7. *Sanhedrin* 97:b.

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The writings of the Ari"zal¹ explain that the generation of the future Redemption is the reincarnation of the generation that went out of Egypt. Accordingly, the righteous women of our generation, in whose merit we will be redeemed, are the same righteous women in whose merit we left Egypt.

Our generation is the last generation of exile and the first generation of Redemption, for, in the words of my sainted father-in-law, all aspects of the Divine service have been completed and we stand ready to greet our righteous Moshiach. Since this is the case, my sainted father-in-law, the leader of our generation, endeavored to affect and influence the women, in order to hasten the Redemption in the merit of the righteous women of our generation.

...There is a unique and essential lesson in regards to the concept of the song, as exemplified by the song of Miryam and the song of Devorah:

Just as in the exodus from Egypt "**the righteous women of the generation were confident** that G-d would perform miracles for them, and they brought tambourines from Egypt,"² so too in this final Redemption from exile, the righteous women of Israel must be confident, and **certainly they are confident**, that immediately and imminently the true and complete

1. Introduction of *Shaar HaGilgulim*, *Hakdamah* 20. *Likkutei Torah* and *Sefer HaLikkutim Shmos* 3:4.

2. Rashi's commentary on *Shmos* 15:20.

Redemption is actually coming. [So strong is their conviction that] **"they begin immediately** (in the last moments of exile) **to sing with tambourines and with dances, for the coming of the true and complete Redemption!**

More specifically: there is the prayer, entreaty and supplication that G-d will actually bring the Redemption, imminently and immediately that is said with the feeling of **pain and bitterness** ("Miryam because of the bitterness"³) over the length of the exile. [This pain and bitterness] are expressed in the cry from the depths of the heart, **"until when, until when, until when!"**... [Together with the cry of pain, the righteous women are (also and essentially) imbued with the feeling of joy; a **joy** so great that it is expressed **in song**, because of the greatness of the trust that "Behold he (the king Moshiach) is coming",⁴ and he has already come!

(From the talk of Shabbos Parshas Bo, 6 Shvat, and Shabbos Parshas Beshalach, Shabbos Shirah, 13 Shvat, 5752)

3. *Shmos Rabba*, beginning of chapter 26. *Shir HaShirim Rabbah* 2:11. [Miryam and merirus (bitterness) share the same root letters in Hebrew. Translator's note.]

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

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The tenth day of the eleventh month in our generation is the day of passing of my sainted father-in-law, the leader of our generation. At that point he achieved **an elevation**, for "all his deeds and Torah and Divine service that he accomplished during his life"¹ rose to a higher level, an incomparable elevation. The essential perfection of this was completed on the eleventh day of the eleventh month of **this year** - the forty-second year (5710-5752). The forty-second year is connected with the Divine Name "Mem-Bes,"² through which all aspects of elevation occur. All the elevations of the forty-two anniversaries of the day of passing **have been completed**, as well as all the elevations through our actions and Divine service of the past forty-two years (including the completion of "It was in the fortieth year"³). These parallel the forty-two stages in the wilderness of our generation⁴ (the last generation of exile and the first generation of Redemption). And imminently and

1. *Tanya, Iggeres HaKodesh*, section 27 and its explanation.

2. [There are several Divine Names, each indicating a different aspect or manifestation of G-dliness. Many of these names also have alphanumeric representations. Thus, the name "Mem-Bes" is numerically equivalent to 42, according to the numeric values of the Hebrew alphabet. Translator's note.]

3. *Devarim* 1:3.

4. [This is a reference to the forty-two stages of the journey of the Jewish people from Egypt to Israel, as recorded in the Torah. Since our generation - the generation of Redemption - is a reincarnation of the generation of the Exodus (see no. 62), the events of our time parallel those of the Exodus, including the stages of the journey. Translator's note.]