

...After the 22nd of Shvat (the day of passing of his daughter), the last stage in preparing the world (as a dwelling place for G-d here below) for the Redemption has been accomplished. The completion of this matter comes through and in the merit of the wives and daughters of Israel.

Therefore, the lesson for the wives and daughters of Israel in general, and in particular for the *shluchos* [emissaries], may they live and be well, of my sainted father-in-law, the leader of our generation, who have gathered from all corners of the world for the "International Convention of Shluchos" At this time, the last moments before Redemption one must raise one's own awareness and that of all the wives and daughters of Israel concerning the great merit of the wives and daughters of Israel to actually bring the true and complete Redemption, imminently and immediately. This comes "in the merit of the righteous women of the generation,"⁶ as mentioned above.

(From the talk of Shabbos Parshas Yisro, 20 Shvat, and Sunday night and Monday, 22 Shvat, 5752)

6. *Yalkut Shimoni Rus, remez 606 at the end (from Midrash Zuta Rus).*

<http://www.torah4blind.org>

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 Yisro, 5768
(Vol. 46)



Published and Copyrighted by
Vaad L'hafotzas Sichos

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

5768 ◆ 2008

Table of Contents

5751

15.3
Even before the Redemption Israel dwells in security, because G-d says to Israel "My children, do not fear, etc., the time of your Redemption has arrived"

(Shabbos Parshas Yisro, 18 Shvat)

5752

64.4
Everything is already concluded and now there only needs to be the Redemption in actuality; we stand imminently close to the Redemption; Moshiach - his name is Menachem

(Shabbos Parshas Yisro, 20 Shvat)

65.6
The innovation and wondrous advantage of our generation, the last generation of exile and the first generation of Redemption; everything is already concluded, we already stand after the conclusion of the Divine service of purification, including polishing the buttons, and now all that is needed is to greet Moshiach in reality; after the 22nd of Shvat, 5748, there has occurred the last stage in preparing the world for Redemption; our times - the last moments before the Redemption; the great merit of the wives and daughters of Israel to bring the Redemption

(Shabbos Parshas Yisro, 20 Shvat, and Sunday night and Monday, Parshas Mishpatim, 22 Shvat)

three stages:) the tenth day of the eleventh month (10th of Shvat, 5710), the conclusion of the period of my sainted father-in-law's Divine service during his life in this world; 2) the day after - the eleventh day of the eleventh month (the first complete day after his passing), particularly commencing with the eleventh year (5711)⁴, when the progression and innovation of a new period began, and "the lights were hung" of the seventh generation from the Alter Rebbe (or the ninth generation from the Baal Shem Tov); 3) the period after the passing of the daughter of my sainted father-in-law on the twenty-second of the eleventh month (22 Shvat 5748).

...The tenth day of the eleventh month is connected with and completes the Divine service of purifying the last "remnants" of exile, "polishing the buttons."

...The day afterwards, the eleventh day of the eleventh month, signifies that in addition to and after the Divine service of the tenth day of the eleventh month, one has achieved and been elevated (according to the principle, "elevate in holiness"⁵) to the revelation of the eleventh (day) as well.

...One comes afterward to yet a higher level. After the Divine service of all the purifications has already been completed, and we have already also "polished the buttons," etc., we need only stand ready to receive our righteous Moshiach. This is the perfection of eleven (completely incomparable to ten)... as alluded to in 22 Shvat - eleven doubled.

4. See *Sefer HaSichos*, 5750, vol. 1, p. 255, note 99.

5. *Brochos* 28a. See cross references there.

65

Our generation is the last generation of exile and the first generation of the Redemption. As my sainted father-in-law, the one whose yahrtzeit we commemorate, announced and publicized many times, all requirements have already been completed and all that is necessary is to actually greet our righteous Moshiach. Obviously then, if in the meantime there was a physical removal, as was the case on the twenty-second of Shvat four years ago (5748)¹, this is surely only to bring the only elevation that still remains - the elevation of the true and immediate Redemption.

...The amazing innovation and advantage of this generation - the last generation of exile and the first generation of Redemption - has been mentioned frequently, that it completes and concludes "our work and our Divine service"² of the Jews of all previous generations. It completes the last purification of exile, as expressed by my sainted father-in-law,³ "polishing the buttons." Our Divine service consists of bringing the Redemption into reality, for this generation and for all generations preceding it! This means, that this generation concludes the work and Divine service of all preceding generations of Jews.

...The generation of the leader of our generation itself comprises several stages and periods. In general, there are

-
1. *[Passing of the Rebbetzin Chaya Mushka. Translator's note.]*
 2. *Tanya*, beginning of chapter 37.
 3. Talk of Simchas Torah, 5689.

15

"A great congregation will return here,"¹ to our holy land, "a land that the L-rd your G-d constantly observes; the eyes of the L-rd your G-d are on it from the beginning of the year until the end of the year."²

Therefore,³ also before the Redemption the children of Israel dwell in it **in security**, without fear from "the nations of the world [who] are in terror and turmoil" because "the kings of the nations of the world struggle with each other" since the Holy One, Blessed be He "says to them (to Israel), my children, do not be afraid, all that I have done I have done only for your sake... (and the subject is repeated in the Midrash) do not fear, the time of your Redemption has arrived,"⁴ "the King Moshiach stands on the roof of the Beis HaMikdash [Holy Temple] and he proclaims to Israel, 'Humble ones, the time for your Redemption has arrived.'"

(From the talk of Shabbos Parshas Yisro, 18 Shvat, 5751)

-
1. *Yirmiyahu* [Jeremiah] 31:7.
 2. *Ekev* 11:12.
 3. *[Because the land of Israel enjoys special Divine supervision. Translator's note.]*
 4. *Yalkut Shimoni Yeshayahu*, remez 499.

64

At this time, as we stand immediately preceding the true and complete Redemption... as mentioned frequently of late, that already all conditions have been met and now there only has to be the actual Redemption.

* * *

It has been mentioned many times that a possible acronym of "MiYaD"¹ is **Moshe**, **Yisroel** (the Baal Shem Tov) and **Dovid**, the king Moshiach. This means that the first generation, that of the giving of the Torah (the generation of Moshe) is bound up with the last generation (that of the Redemption through Dovid, the king Moshiach) by means of the revelation of Chassidus from the Baal Shem Tov and our Rebbeim and leaders who succeeded him. Thus when your wellsprings overflow, "the master will come," the king Moshiach.²

One might say that, according to the meaning of the word "MiYaD" (immediately), the three letters are not connected with three different times (Moshe in his generation, Yisroel the Baal Shem Tov in his generation and Dovid the king Moshiach in his generation). Rather they all come together, actually simultaneous ("MiYaD" - immediately) in every generation and at all times. That the word "MiYaD" is also the

1. [The Hebrew word "miyad" means immediately. It consists of three letters: Mem, Yud and Daled. Translator's note.]

2. The well known holy letter of the Baal Shem Tov - *Keser Shem Tov* at the beginning and several places.

acronym for "**Moshe**, **Yehoshua**, **Doram** [their generation]" all three in the same generation, alludes to this as well.

One can also apply this to our generation. For in this same generation one has the revelation of all three: Mem (the first letter of Moshiach³), Yud (the first letter of both names of my sainted father-in-law) and Daled (Doram). Combining [Mem] the Moshe of our generation (my sainted father-in-law, the leader of our generation) with the concept of [Yud] ten (tenth of Shvat), which also includes his revelation of the Torah of Chassidus (the wellsprings of the Baal Shem Tov), one has as well the revelation of the aspect of eleven, "the first Redeemer,"⁴ Dovid King Moshiach.

(From the talk of Shabbos Parshas Yisro, 20 Shvat, 5752)

3. It should be noted that "**Menachem** is his name" (Sanhedrin 98b).
4. See *Shmos Rabba* Chapter 2:4, 2:6. *Zohar*, vol. 1 253a. *Sha'ar HaPesukim*, the verses, *Parshas Vayechi. Torah Or Mishpatim* 75b.

IN LOVING MEMORY OF
 Horav **Schneur Zalman Halevi** ע"ה
 ben Horav **Yitzchok Elchonon Halevi** הי"ד **Shagalov**
 Passed away on 21 Tamuz, 5766
 Reb **Dovid Asniel** ben Reb **Eliyahu** ע"ה **Ekman**
 Passed away on 5 Sivan - Erev Shavuot, 5765
 Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע"ה **Marenburg**
 Passed away on the second day
 of Rosh Chodesh Adar, 5766
 ת. נ. צ. ב. ה.
 AND IN HONOR OF
 Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתח"י **Shagalov**
 DEDICATED BY THEIR CHILDREN
 Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיח"י **Shagalov**