

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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A detailed explanation of the concept that "As in the days of your exodus from the land of Egypt I will show you wonders" exists at this time; we already stand beyond the "forty years" of exile in the wilderness of the nations, and we stand already in "they will come to My rest" in the Holy Land and Jerusalem in the true and final Redemption
(Tuesday evening, Parshas Shimini, 26 Nissan)
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It is the most extraordinary wonder how it is possible that our righteous Moshiach still has not come in actual reality, something that cannot be understood at all; if they cried "Until when" in truth, Moshiach would certainly have come already; I have done my part - do all in your power - actions that are in a way of lights of Tohu but in vessels of Tikun - to bring in reality our righteous Moshiach immediately
(Friday evening, erev Shabbos Kadosh, Parshas Shmini, 28 Nissan)

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Excerpts from Sifrei HaSichos 5750-5752
Concerning Moshiach and Redemption

English Rendition by:

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and

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BESURAS HAGEULO

The Announcement Of The Redemption

19

"As in the days of your going forth from Egypt I will show him miracles."¹

Everyone can clearly see how the miracles of the Exodus from Egypt are reflected now in the victory of these days - both in the substance of the victory and in the time when it came, specifically - in the auspicious days of the month of Nissan.

...Still before the holiday of Pesach - was the "striking of Egypt through their firstborn."² That is, the "first born" of the nations of the world³ (including the country of Egypt and her neighboring Arab countries) - according to the resolution of their representatives in the "United Nations" - waged war and struck "Mitzrayim" [Egypt], an enemy of the Jews. The name "Mitzrayim" comes from the word for⁴ an "oppressor" of Israel, G-d forbid.

And on the day of Purim this year - "a year when I will show him wonders" - was the victory (as the nations of the world announced) and his downfall, in a manner of "to strike," etc., (not "to kill") and specifically through non-Jews ("their first born") who reprimanded and humiliated him, forcing him to regret his actions until then.

He was forced to acknowledge and accept and fulfill all the

1. *Michah* 7:15

2. *Tehillim* (Psalms) 136:10. And see *Midrash Tehillim* there. *Rashi and Metzudos Dovid* there.

3. And all the kingdoms are designated by the name *Mitzrayim* (*Bereishis Rabba* chapter 16:4).

4. *Bereishis Rabba* there.

commands, instructions and requirements that were given to him by "their first born": to free some of the prisoners of war and also to comply with the other things they demanded of him.

And afterwards, the continuation was - in the month of Nissan, and within it - in the days of Pesach, "the time of our freedom" - that their "first born" in the United Nations prolonged his censure and disgrace.

During the days of Purim and immediately afterwards it still wasn't known what the continuation would be, how far he would be shamed and penalized, how strong he would remain, how much he would have to acknowledge and repay, and if he would accept all this or if it would be done through others. Afterwards, in the days of the month of Nissan, in the days of Pesach - their "first born" came out with a strong reprimand, a conclusive resolution and strong demands (in addition to the previous instructions) how Saddam should conduct himself, and also, to show and assure he would fulfill them: he should free the captives, return what he took, and pay for the losses and damages that he had caused until now (and also for what he did earlier).

And in the course of the month, through the last days of the month, the miracle increased even further - that he agreed to everything without any resistance or war, until he revealed money and property which he had hidden (and until now it wasn't known he had).

...Another example of the events of these final times in which we see wonders and miracles - is the exodus of many Jews from that country,⁵ which is like the Exodus from Egypt:

After many years of a completely opposite manner of conduct,

5. *[That is, Russia. Translator's note.]*

in which Jews were not allowed to leave - specifically in this year and in the previous year did the country open its gates to let out the Jews [so that] they should go to the Holy Land (and even if, for whatever reason there may be, some of them are detained in another country for a short while (in the United States or Australia, etc.) soon they will move (with a complete desire and with joy and a glad heart) to the Holy Land, together with their families).

And the miracle has increased until the country itself assists them to leave, as was the case in the Exodus from Egypt, whose goal was to go to the Holy Land (And I shall bring you to the land, etc.⁶). This miracle also includes assistance from the treasures of "Egypt" (as mentioned above); these treasures have been used to such an extent that a portion of them - and also money from other nations - comes to the Jewish people, our brothers the children of Israel who just went out (and are going out now), in the "exodus from Mitzrayim." Their departure from "Mitzrayim" (a name derived from the word for distress and confinement⁷), from that country is similar to how it was in the Exodus from Egypt the first time, for then "they despoiled Egypt,"⁸ until even what they didn't ask for they gave them,⁹ including treasured items.¹⁰

...And may it be His will that G-d should help every Jew that he should have "eyes to see and (automatically) ears to hear," and "a heart to know,"¹¹ to see "the great trials that **your eyes** saw, the signs and those great wonders,"¹² the revealed miracles that occur every day.

6. *Vaeira* 6:8.

7. See *Torah Or*, *Vaeira* 57:2 and further. *Beshallah* 64:1-2. *Yisro* 71:3 and further. And in many places.

8. *Bo* 12:36.

9. The explanation of *Rashi* there, from the *Mechilta* on the verse.

10. See *Shmos Rabba* chapter 14:3. And other sources.

11. *Tavo* 29:3.

12. *Ibid*, 2.

Particularly since we have already been more than "forty years,"¹³ in the desert of the nations (of exile), in a situation of "(forty years) I quarreled with the generation,"¹⁴ and we are ready to come to "they shall enter my resting place,"¹⁵ in the Holy Land and Jerusalem,¹⁶ to the extent of Shalem, a complete rest - with the true and complete Redemption.

It is understood that the Jewish people are already prepared and already have "a heart to know and eyes to see and ears to hear" (just as it was in the fortieth year after the exodus from Egypt, and that as in the days of your going forth from the land of Egypt I will show him miracles).

(From the talk of Tuesday evening, Parshas Shimini, 26 Nissan 5751)

13. It should be noted that forty years have passed since the departure of His Honored Holiness, My sainted father-in-law, the Rebbe, in the year 5710, as mentioned many times.

14. *Tehillim* (Psalms) 95:10.

15. *Ibid*, 11.

16. The explanation of *Rashi* there.

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From what has been said previously about emphasizing the subject of Redemption (especially) at this time - emerges the absolutely incredible: **how is it possible that notwithstanding all these things - we have not yet accomplished the coming of our righteous Moshiach in actual reality?!... something completely beyond comprehension!**

Equally incredible - that when ten (and many times ten) Jews gather together, and in a worthy time with regard to Redemption, and nevertheless, they don't create an uproar to cause the coming of Moshiach immediately and instantly, and it's not inconceivable to them, G-d forbid, that Moshiach won't come this night, and also tomorrow our righteous Moshiach won't come and also the day after tomorrow our righteous Moshiach won't come, G-d forbid!

Also, when they cry, "Ad Mosai" [Until when will we remain in exile] - it's because they were told to. If they meant it and desired it and cried **sincerely**, with absolute certainty Moshiach would have already come!

What more can I do so that all the children of Israel should create an uproar and cry sincerely and cause Moshiach to come in reality, since all that was done until now, **has had no effect**, and the proof is, that we find ourselves still in exile, and most essentially - an inner exile in Divine service.

The only thing I am able to do - is to turn the matter [over] to you: **do everything in your ability** - things that are in the nature of lights of Tohu, but, in vessels of Tikun¹ - **to actually bring our righteous Moshiach immediately, instantly, in reality.**

1. *[Tohu is the primordial world of chaos; Tikun is the world of order that follows it. Translator's note.]*

And may it be His will that ultimately ten Jews will be found who are "obstinate" enough to obligate themselves to move G-d, and certainly G-d will be moved - as it is written,² "Because it is a stiff-necked people (to their benefit,³ and therefore) You will pardon our iniquity and our sin and take us for Your inheritance" - to actually bring the true and complete Redemption immediately, instantly, in reality.

In order to hasten and speed the Redemption even more through my actions - I will increase and give to each and every one of you *shlichus-mitzvah*⁴ to give to *tzedekah* [charity], for "great is *tzedekah* since it draws near the Redemption."⁵

I have done my part; from now on, you do all that you can.

And may it be G-d's Will that there will be found among you one, two, three that will devise a plan what to do and how to do it, and most essentially - that it will produce the true and complete Redemption in actual reality, with joy and a glad heart.

(From the talk of Friday evening and the eve of the holy Shabbos Parshas Shmini, 28 Nissan, 5751)

2. *Tissa* 34:9.

3. See *Shmos Rabba*, end of chapter 42.

4. [*Shlichus-mitzvah* literally means the mission or assignment which performs a *mitzvah*. It is customary to give someone who is leaving on a journey *tzedekah* for an institution (of his choice) at his destination. He thus becomes a "shliach" or emissary with the assignment of delivering *tzedekah* elsewhere. The Talmud states that an individual who travels to perform a *mitzvah* (as opposed to reasons of business or pleasure) is protected by the merit of that *mitzvah*.
Translator's note]

5. *Bava Basra* 10:1. And see *Tanya* chapter 37.

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Horav **Avrohom Aharon** ben Reb **Yitzchok** ע"ה
Plotkin

Passed away on Shabbat Parshat Nasso, 14 Sivan, 5780

ת. נ. צ. ב. ה.

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