

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

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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 achieved; the rabbinic ruling that our righteous Moshiach must come imminently, and he will certainly come; particularly after the [evil] decrees and destructions; "the time of your Redemption has arrived"

(Shabbos Parshas Veyechi (10th of Teves, may it be transformed to rejoicing))

5752

57.7

All of our actions and Divine service have already been completed; "all the appointed times have passed" and Teshuvah has already been done, all the preparations have been concluded, in a way of "great preparations," and all is prepared for the festive meal of the future

(Monday night and Tuesday, Parshas Veyechi, 10th of Teves, and Shabbos Parshas Vayechi, 14 Teves)



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Our generation is the last generation of exile and the first generation of Redemption, as proclaimed and announced by my sainted father-in-law, the leader of our generation, the Yosef of our generation (named after the first Yosef who proclaimed and announced that "G-d will surely remember you and bring you up from this land to the land that was sworn to Avraham, to Yitzchak and the Yaakov"¹). For all our deeds and Divine service have already been completed, all appointed times have already passed, teshuvah has already been done, and all the preparations have already been finished In a manner of "great preparation," all is ready for the festive meal² of the time to come, Livyosan, Shor Habor³ and Yayin Meshumar.⁴

(From the talk of the 10th of Teves (may it be transformed into rejoicing), and Shabbos Parshas Vayechi, 14 Teves 5752)

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1. Our Parsha 50:24.
 2. Based on the expression of our Sages, of blessed memory - Avos, chapter 3, Mishneh 16. Sanhedrin 38a and Rashi's commentary.
 3. See *Bava Basra* 75a. And *Vayikra Rabba* chapter 13:3.
 4. *Brochos* 34:b. See there for cross references.

encouragement acquired through faith in the coming of Moshiach and the implicit trust that "behold he (our righteous Moshiach) is coming."¹⁵ This should be accompanied with enhanced preparation for his arrival by way of teshuvah [repentance, return] and observance of Torah and mitzvos. In the words of the pronouncement of my sainted father-in-law - the leader of our generation: "immediate Teshuvah, immediate Redemption."¹⁶ "Return, O, Israel, unto G-d your G-d; prepare yourselves and your family to greet our righteous Moshiach, who shall arrive soon, in the most literal sense."¹⁷

(From the talks of Shabbos Parshas Vayechi (and Asara b'Teves, may it be transformed into joy) 5751)

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With respect to Gideon, we find that: "In his days¹ the Jewish people were in distress. The Holy One, Blessed be He, sought a person who would find merit in them. When He found Gideon to be meritorious, because he found merit in them, an angel immediately appeared to him, as it says: "And the angel of G-d appeared to him and said to him, 'Go with this power, with **the power of the merit you have found in my children.**'" "Said the Holy One, Blessed be He, it is within your capacity to find a defense for Israel. **In your merit they shall be redeemed.**"²

...The merit which will hasten the Redemption is the following:

Even in the Talmudic era it has been said that "all the deadlines have passed."³ Certainly now that we have endured a lengthy and arduous exile, the duration of which has exceeded 1,900 years, **and he has still not arrived...** And in regard to Teshuvah ("It depends only on Teshuvah³) [repentance, return, a prerequisite for Redemption], they have already done Teshuvah. Indeed, there is no Jewish person who has not entertained a thought of Teshuvah, (not just once, but) several times in the course of his lifetime. This [thought of Teshuvah] can transform "instantaneously"⁴ a perfectly wicked person

15. *Shir HaShirim* 2:8. See *Shir HaShirim Rabbah* on this verse (2:8(b)).

16. In his *Igros Kodesh*, vol. 5, end of p. 361 ff., 377 ff., 408 ff. and in other places.

17. *Hayom Yom* - 15 Teves.

1. *Tanchuma, Shoftim* 4.

2. *Yalkut Shimoni, Shoftim* 62.

3. *Sanhedrin* 97b.

4. *Zohar* I, 129, end side a.

into a perfectly righteous individual, in accordance with the Talmudic ruling⁵ that one who would betroth a woman "stipulating that I am a (perfectly⁶) righteous individual, even if he were previously a perfectly wicked person, she is betrothed, for perhaps he had a thought of teshuvah."

Considering the above, it is with utmost certainty that our righteous Moshiach must arrive **here and now, immediately, [mamosh] in the most literal sense.**

Now, this exercise of finding merit⁷ in and of itself should suffice to bring about the Redemption. Moreover, in addition to the finding of merit, the imminence of Moshiach's arrival constitutes a **definitive ruling issued by many rabbis and halachic authorities.** Further, since Torah "is not in heaven,"⁸ this ruling issued by the earthly courts "obligates," so to speak, and affords a unique privilege to, the heavenly courts. **And so it will be confirmed!**

* * *

In our day and age, after G-d has vented His rage with the destruction of the Holy Temple, and after all of "our deeds and actions throughout the duration of exile,"⁹ and after all the decrees of oppression and persecution - may Hashem, indeed,

5. Kiddushin 49b. Rambam, *Hilchos Ishus*, 8:5. *Tur, Shulchan Aruch, Even HoEzer*, 38:31.

6. Based on the version cited on *Or Zarua* 112.

7. [i.e., that we have already passed all the deadlines as well as satisfying the condition of Teshuvah. Translator's note.]

8. *Netzavim*, 30:12. See *Bava Metzia* 59b.

9. *Tanya*, beginning of chapter 37.

shield us and protect us from them - the Jewish people have endured throughout the protracted and arduous final exile, particularly the Holocaust of the very last generation, the process of refinement and purification has, without any doubt, been achieved in full, "enough and even too much." Consequently, the [current¹⁰] "siege of the Babylonian king"¹¹ has acquired an exclusively **positive** connotation, one that is **visibly and manifestly good, even to eyes of flesh.** In the words of our sages:¹² The Holy One Blessed be He says to Israel, "My children have no fear. All that I have done¹³ I have done exclusively for you... the time of your Redemption has arrived."

The emphasis of this generation - particularly this year, the year designated as "It shall be a year of wonders I will show him" - should be placed on the concept of G-d's support of those who have fallen,¹⁴ to strengthen and encourage the Jewish people, emphasizing particularly the support and

10. [The Hebrew term *Samach*, which means "besieged," can also be rendered "supported." This talk was delivered on the fast day *Asara b'Teves* (the Tenth of the month of Teves), the anniversary of the siege of Jerusalem by the Babylonian king. The Rebbe here is alluding to the threats of the modern day Babylonian dictator, which are actually the events which serve as preludes to the Redemption. Translator's note.]

11. *Yechezkal* 24:2.

12. *Yalkut Shimoni, Yeshayahu* 499.

13. This includes the efforts of the Babylonian King, who is merely an ax in the hands of the one who chops with it. [i.e. He is G-d's instrument.]

14. [The phrase *סומך נופלים* - "supports the falling" - is similar to the expression mentioned before - *סמך מלך בבל* - the Babylonian King besieged," which the Rebbe interpreted in a positive vein to mean that "he supported." Translator's note.]