

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**

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**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 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))*

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"All the appointed times have passed" and Teshuvah has already been achieved; hearing from Moshe Rabbeinu that in our generation all matters of Divine service have already been completed, including "polishing the buttons," and [we] stand prepared to greet Moshiach; the [obligation] to encourage and strengthen the spirit of the Jewish people through the announcement that G-d says "I surely take account of you," and our righteous Moshiach "stands behind the window" and "Behold he comes" and the [obligation] to properly preped to greet him through an increase in observance of Torah and mtizvos

*(Shabbos Parshas Shmos, 19 Teves)*

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In addition to one's own study of this, one should also influence other Jews around him (men, women and children) in a manner of "raising many disciples,"<sup>7</sup> and many more will see and emulate them.

May it be G-d's Will, that through the resolution itself will come imminently and immediately the reward, the actual fulfillment of the Rambam's words at the conclusion of his work,<sup>8</sup> that after there already exists "a king from the House of Dovid, expert in the Torah and involved in mitzvos like Dovid his father... and he will compel all Israel to walk in [the ways of Torah], strengthen its breeches and fight the wars of G-d" - who is the "presumed Moshiach" [b'chezkas Moshiach] - there will already be immediately the "confirmed Moshiach" [Moshiach vadai], who "does all the above and succeeds, builds the Temple in its place and gathers the dispersed of Israel... He will then improve the whole world so that it serves G-d in unity,..."

*(From the talk of Shabbos Parshas Shmos, 21 Teves 5752)*

7. *Avos*, chapter 1, Mishneh 1.

8. *Laws of Kings*, end of chapter 11.

## 5752

## 57. ....11

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)*

## 58. ....12

"All the appointed times have passed," Teshuvah has already been done and everything is already concluded, including, "polishing the buttons," and all that is needed is for G-d to open the eyes of Israel so they can see that the Redemption already exists, and they are sitting next to the set table for the meal of Levyasan and Shor HaBor, etc.; from "the days of your lives" at this time and place we will enter immediately into the life of the days of Moshiach and eternal life without any interruption at all, G- d forbid; to prepare one's self and others for the situation of the days of Moshiach; learn the laws of the king Moshiach; may it be G-d's Will that since there already exists "a king from the house of David expert in the Torah and involved with mitzvos like David his ancestor . . . and he is compelling all Israel to walk in its way and to strengthen its breaches and he is fighting the wars of G-d," and "he is presumed to be Moshiach," that he will immediately become "certainly Moshiach"

*(Shabbos Parshas Shmos, 21 Teves)*

## 11

With respect to Gideon, we find that: "In his days<sup>1</sup> 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.**"<sup>2</sup>

...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."<sup>3</sup> 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 Teshuvah<sup>3</sup>) [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"<sup>4</sup> a perfectly wicked person

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1. *Tanchuma, Shoftim* 4.

2. *Yalkut Shimoni, Shoftim* 62.

3. *Sanhedrin* 97b.

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

coming imminently and immediately at this instant and in this place (even if the condition is one of night, "coming to Egypt"). Thus the last moment of exile and the very last instant of exile become the first moment and the very first instant of Redemption.

And from "the days of your life" at this time and in this place, without any interruption whatsoever, G-d Forbid, (even if he is already older than seventy years, etc.) every Jew will go immediately - totally and completely, "Reuven and Shimon descended, Reuven and Shimon arose,"<sup>4</sup> - into the continuation of "all the days of your life.," into the days of Moshiach and the eternal life that then will be.

Practically, this means that the Divine service of the Jewish people now must be "to bring about the days of Moshiach." We must reveal that the situation of "coming to Egypt" in exile is in truth a situation of the "Redemption of Israel." [This is achieved] through his preparation of himself and others for the situation of "the days of Moshiach."

The above includes (particularly in conjunction with the day of passing of the Rambam<sup>5</sup>) strengthening and increasing the study of the Rambam's *Mishneh Torah*, especially the Laws of King Moshiach,<sup>6</sup> in the last two chapters of the "Laws of Kings" which conclude the *Mishneh Torah*.

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4. *Vayikra Rabba*, chapter 32:5. See there for cross references.

5. [*The Rambam passed away on 24 Teves. Translator's note.*]

6. This is how it is titled in the Venice edition of 5284 and 5310.

## 58

We have already mentioned many times the words of my sainted father-in-law, the leader of our generation, that aside from the fact that already "all the appointed times have passed,"<sup>1</sup> the Jewish people have already done teshuvah and already everything is completed, even including "polishing the buttons." We only need G-d to open the eyes of the Jewish people so that they should see that the true and complete Redemption already exists, and we are sitting already by the prepared table at the festive meal of Livyosan, Shor HaBor,<sup>2</sup> etc.

Therefore it's understood... in this generation and at this time, after every requirement has been accomplished (as mentioned above), one has the complete assurance in the Torah that there will certainly be "(You will remember the day of your exodus from the land of Egypt) all the days of your life... to bring about the days of Moshiach."<sup>3</sup>

There is no need for any interruption, G-d Forbid, between "all the days of your life" and "the days of Moshiach" (which has been the situation for the Jewish people in all the generations **before** our generation). Rather, "all the days of your life" for every Jew, living physically as a soul in a body, includes in the simple sense (also) "the days of Moshiach." This is without an interruption, since the Redemption is actually

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1. *Sanhedrin* 97b.

2. See *Bava Basra* 74b ff. *Pesachim* 119b and in other places.

3. *Brochos* 12b.

into a perfectly righteous individual, in accordance with the Talmudic ruling<sup>5</sup> that one who would betroth a woman "stipulating that I am a (perfectly<sup>6</sup>) 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 merit<sup>7</sup> 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,"<sup>8</sup> 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,"<sup>9</sup> and after all the decrees of oppression and persecution - may Hashem, indeed,

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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 [current<sup>10</sup>] "siege of the Babylonian king"<sup>11</sup> has acquired an exclusively **positive** connotation, one that is **visibly and manifestly good, even to eyes of flesh**. In the words of our sages:<sup>12</sup> The Holy One Blessed be He says to Israel, "My children have no fear. All that I have done<sup>13</sup> 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,<sup>14</sup> to strengthen and encourage the Jewish people, emphasizing particularly the support and

## 57

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"<sup>1</sup>). 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 meal<sup>2</sup> of the time to come, Livyosan, Shor Habor<sup>3</sup> and Yayin Meshumar.<sup>4</sup>

*(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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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.]

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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.

ourselves to greet him by increasing our observance of Torah and Mitzvos, **in consonance with the ruling of the Rambam**<sup>12</sup> (whose anniversary of passing is the 20th of Teves, the night after this Sabbath), that through "one Mitzvah, one can favorably alter the balance for oneself and for the entire world, causing oneself and them salvation and deliverance."

*(From the talks of Shabbos Parshas Shemos, 19 Teves 5751)*

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12. *Hilchos Teshuvah* 3:4.2)

encouragement acquired through faith in the coming of Moshiach and the implicit trust that "behold he (our righteous Moshiach) is coming."<sup>15</sup> 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."<sup>16</sup> "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."<sup>17</sup>

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

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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.

## 12

All of the signs mentioned by our sages indicate that we are currently situated **at the very end of the period of exile**. We have "passed all the deadlines."<sup>1</sup> We have also performed Teshuvah [repentance, return, a prerequisite for Redemption]. Indeed, my sainted father-in-law, the leader of our generation, declared (several decades ago) that we have already concluded all the service [necessary for Redemption], including the "polishing of the buttons,"<sup>2</sup> and we now stand ready ("All of you stand ready") to greet our righteous Moshiach.<sup>3</sup>

\* \* \*

Despite the difficult and protracted final exile, which has lasted more than 1,900 years (in stark contrast to the duration of the Egyptian bondage which lasted 210 years), the nature of "the Children of **Israel**" has essentially **transcended exile**. Thus, every additional moment we remain in exile is a form "having **now come** into Egypt,"<sup>4</sup> "as if they had that very day entered into Egypt."<sup>5</sup>

The Jewish people, therefore, stand with firm faith and conviction that G-d will immediately fulfill his promise that "I

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1. *Sanhedrin* 97b.

2. Talk of Simchas Torah, 5689.

3. Cf. *Hayom Yom*, among others, 15 Teves.

4. *Shemos* 1:1.

5. *Shemos Rabbah*, beginning of our Parsha (8:14), *Tanchuma*, loc. cit. 3.

have indeed remembered you"<sup>6</sup> by bringing the genuine and complete Redemption, especially when hearing from the Moses of our generation,<sup>7</sup> my sainted father-in-law, the leader of our generation, that we have already concluded all matters of Divine service and are presently standing ready to greet our righteous Redeemer [Moshiach]. This is particularly true now that we have reached the milestone of forty years<sup>8</sup> concerning which the Torah says, "G-d gave you a heart to know and eyes to see and ears to hear."<sup>9</sup> Additionally, we are now situated in the fifty first year [5751], which in Hebrew forms the acrostic (It shall be a year of) wonders which I will show him [נפלאות נאראנו - Niflaos Arenu].

The Jewish people should, therefore, be encouraged and their spirits uplifted by declaring that G-d says daily, and literally, anew, that, "**I have indeed remembered you**," and that your righteous Moshiach "stands behind the wall"<sup>10</sup> and that "this one is coming."<sup>11</sup> Accordingly we should prepare

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6. *Shemos* 3:16.

7. See *Bereishis Rabbah* 56:7: "There is no generation in which there is none like Moses." See also *Zohar* 3:273a. *Tikkunei Zohar* 69 (112, beginning of side a. 114, beginning of side a). *Tanya* chapter 44. *Ibid*. *Iggeres HaKodesh*, elucidation of sec. 27, end.

8. [I.e., forty years since the passing of the Previous Rebbe, a milestone which enables us to fully realize the intention and depth of the teachings that were said forty years earlier. - Translator's note.]

9. *Tavo* 29:3 [Moses said this to the Jewish people who were about to enter into the Promised Land, explaining that they were now capable of realizing that which they were taught by G-d forty years earlier. Translator's note.]

10. *Shir HaShirim* 2:9.

11. *Ibid* 8. See *Shir HaShirim Rabbah* on this verse (ch. 2:8(b)).