

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** שיחי
Shagalov

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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“5776 - YEAR OF HAKHEL”

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- 57. 4
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. 5
"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)*

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)

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,"⁴ - 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 Rambam⁵) strengthening and increasing the study of the Rambam's *Mishneh Torah*, especially the Laws of King Moshiach,⁶ in the last two chapters of the "Laws of Kings" which conclude the *Mishneh Torah*.

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,"⁷ 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,⁸ that after there

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English Rendition by:

Rabbi Yisroel Heschel Greenberg

and

Rabbi Yisroel Ber Kaufman, Ph.D

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

5. [*The Rambam passed away on 20 Teves. Translator's note.*]

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

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

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

The Announcement Of The Redemption

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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)

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.

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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,"¹ 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,² 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."³

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 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.

1. *Sanhedrin* 97b.
 2. See *Bava Basra* 74b ff. *Pesachim* 119b and in other places.
 3. *Brochos* 12b.