

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** שתחי'
Shagalov

DEDICATED BY
Rabbi & Mrs. **Yosef Y. and Gittel Rochel** שיחי
Shagalov

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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“5776 - YEAR OF HAKHEL”

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19. 4

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)

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.

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.

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Concerning Moshiach and Redemption**

English Rendition by:

Rabbi Yisroel Heschel Greenberg

and

Rabbi Yisroel Ber Kaufman, Ph.D

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.*]