

# ***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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# Table of Contents

5751

3. .... 5  
 Eliyahu HaNavi actually comes to Tiverya every day and announces the coming of Moshiach.

*(Wednesday, 7 Tishrei, Parshas Brocho)*

11. .... 7  
 "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))*

12. .... 10  
 "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 prepared to greet him through an increase in observance of Torah and mitzvos

*(Shabbos Parshas Shmos, 19 Teves)*

## 5752

## 57. .... 12

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. .... 13

"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)*

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**Excerpts from Sifrei HaSichos 5750-5752**  
**Concerning Moshiach and Redemption**

English Rendition by:

**Rabbi Yisroel Heschel Greenberg**

and

**Rabbi Dovid Yisroel Ber Kaufmann, Ph.D**

## The Announcement Of The Redemption

### 3

May it be G-d's Will - and this is the essential point - that each and every one of us should become a "shaliach" (a messenger) to inform oneself, one's family, and all the Jews around him or her that: **"Here he [Moshiach] comes."**<sup>1</sup> and "Behold, this is our G-d... this is the L-rd for whom we hoped."<sup>2</sup>

(Note that the word "this" [indicating a clear recognition] is mentioned twice.)<sup>3</sup> and "Behold, David the Anointed King" [is here] - and therefore *Eliyahu HaNavi* [the prophet] already appeared a day earlier in T'verya [Tiberius]<sup>4</sup> to announce the arrival of our righteous Moshiach.

It may be suggested that, since Moshiach can come any day - "I await his coming **every day**"<sup>5</sup> - and since *Eliyahu HaNavi* must announce Moshiach's arrival the day before, that therefore *Eliyahu HaNavi* **actually comes every day** to T'verya and announces the coming of Moshiach. The announcement is directed particularly to those who put themselves in a position of "I await his coming every day," even though (as is the custom of *Chabad*)<sup>6</sup> they do not actually articulate this verbally, but only think about it. [The announcement is made specifically to us] when we recite [this year],<sup>7</sup> from the well-known Psalm, the verse: "I have found My

1. Expression used in *Shir HaShirim* [Song of Songs], 2:8.

2. *Yeshayahu [Isaiah]*, 25:9. See end of [tractate] *Ta'anis*.

3. *Shemos Rabbah*, end of chapter 23.

4. See *Eiruvim* 43b: Eliyahu has arrived yesterday... to the Great Court." In turn, the Great Court will first be restored in T'verya [Tiberius]" Rambam, *Hilchos Sanhedrin*, end of chapter 14.

5. Twelfth of the "Thirteen Principles of Faith."

6. See *Likkutei Sichos*, vol. IX, p. 282 ff.

7. [It is a Chassidic custom to recite Psalms corresponding to one's age as

servant David, I have anointed him with My holy oil."<sup>8</sup>

...Added emphasis should be placed on all of the above this year, for two reasons. First, this year it is customary to recite the Psalm, which makes reference to the coming of *Moshiach*, when it states: "I have found my servant David, I have anointed him with my holy oil." In addition, this year we have reached the milestone of forty years since the passing of the Previous Rebbe, at which time "G-d has given you a heart to know and eyes to see and ears to hear."<sup>9</sup> These [being a "*shaliach*" to announce "Behold he comes" and hearing Eliyahu's pronouncement because "I await him every day"] become even more significant since seven days have already passed since we entered into the year [57]51 - תשנ"א which Jews have designated and disseminated as the year in which **אראנו נפלאות** - **Arenu Niflaos** - I will show him wonders, following the initials of the year.

*(From the talk of Wednesday, Parshas Beracha, 7 Tishrei 5751)*

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*well the Psalm corresponding to the Rebbe's age. This sicha was said during the Rebbe's 89th year. Translator's note.]*

8. 89:21.

9. *Tavo* 29:3.

## The Announcement Of The Redemption

### 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 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

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1. *Tanchuma, Shoftim* 4.

2. *Yalkut Shimoni, Shoftim* 62.

3. *Sanhedrin* 97b.

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

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.

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, 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

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.

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.]



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 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 Vayeichi  
(and Asara b'Teves, may it be transformed into joy) 5751)*

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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 - בבל סמך מלך - "the Babylonian King besieged," which the Rebbe interpreted in a positive vein to mean that "he supported." Translator's note.]

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 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

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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.

6. *Shemos* 3:16.

7. See *Bereishis Rabbah* 56:7: "There is no generation in which there is none

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 אראנו - 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 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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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)).

12. Hilchos Teshuvah 3:4.

## 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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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.

## 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 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.

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1. *Sanhedrin* 97b.

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

3. *Brochos* 12b.

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*.

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

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.

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)*

IN LOVING MEMORY OF  
Horav **Schneur Zalman Halevi** ע"ה  
ben Horav **Yitzchok Elchonon Halevi** הי"ד  
**Shagalov**

Passed away on 21 Tamuz, 5766

Reb **Dovid Asniel** ben Reb **Eliyahu** ע"ה  
**Ekman**

Passed away on 5 Sivan - Erev Shavuot, 5765

Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע"ה  
**Marenburg**

Passed away on the second day  
of Rosh Chodesh Adar, 5766

Reb **Yitzchok Moshe** (Ian)  
ben Reb **Dovid Asniel** ע"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"ו  
**Shagalov**

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