

# LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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**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**  
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 of Rosh Chodesh Adar, 5766  
 Reb **Yitzchok Moshe** (Ian)  
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 Passed away on the 24th day of Shevat, 5769  
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**AND IN HONOR OF**  
 Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתח'ל  
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# LIKKUTEI SICHOT

## AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND  
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

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Volume VIII: *Vayikra*

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In English rendition  
by  
**Rabbi Eliyahu Touger**

## VAYIKRA

### **THE ETERNAL RELEVANCE OF THE *BEIS HAMIKDASH***

The Book of *Vayikra* concerns itself primarily with the sacrificial offerings<sup>1</sup> which were one of the central services carried out in both the Sanctuary and the *Beis HaMikdash*.<sup>2</sup>

The Torah is eternal.<sup>3</sup> Its laws and even its stories can provide Jewish men and women of every generation with guidance relevant to their everyday life. This also applies to the laws regarding the sacrifices and the other aspects of the *Beis HaMikdash*.

The command<sup>4</sup> “And they shall make Me a Sanctuary,” requiring the Jews to construct the *Beis HaMikdash* has a specific goal, as the verse continues: “I, (G-d), will dwell within.” Moreover, the verse does not use the singular form of the word “within,” which would imply that the indwelling is merely within the physical structure of the Sanctuary and the *Beis HaMikdash*, but rather the plural form, indicating that G-d dwells within each and every Jew.

Therefore even when the physical *Beis HaMikdash* is destroyed because of our sins, every Jew should conduct his home as “a Sanctuary in microcosm.”<sup>5</sup> By infusing holiness into his conduct in this manner, he brings about atonement

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1. See the *Ramban's* preface to the Book of *Vayikra*.
  2. See *Basi LeGani*, 5710, the beginning of sec. 2.
  3. See *Tanya*, ch. 17, *Kuntres Acharon*, Epistle 5.
  4. *Shmos* 25:8.
  5. Cf. *Megillah* 29a.

for all the sins he committed in the past, and makes his home fit for G-d's Presence. This in turn will bring Divine blessings wherever necessary.

**“G-D DESIRES THE HEART”<sup>6</sup>**

As mentioned above, one of the central aspects of the service in the *Beis HaMikdash* were the sacrificial offerings. Every day began and ended with the daily offering, which was brought before all other sacrifices in the morning, and after all the sacrifices before nightfall.<sup>7</sup>

Among the lessons taught by the daily offering is that G-d does not necessarily ask a Jew to give all his resources to Him. For the daily offering consisted of only one sheep and a small amount of oil, wine, and salt. Moreover, this was a communal offering purchased with funds to which every individual contributed a tiny amount once a year. And yet this minimal amount was able to bring G-d's blessings for everything the Jewish people needed.

For G-d does not demand that a Jew give away everything he owns. What G-d *does* demand, however, is that gifts be made *with all one's heart*.<sup>8</sup> What is most important is not the

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6. See *Sanhedrin* 106b.

7. *Pesachim* 58b.

8. See *Zevachim* 13a, which explains that there is no difference whether a sacrifice is brought entirely with the wrong intent or with a combination of wrong and right intent. They are equally undesirable. The *Mishnah* (*Zevachim*, the conclusion of ch. 4) states what is meant by the desired intent — that sacrifices be offered to create “a sweet fragrance for G-d” [*Vayikra* 1:9].

Even according to the opinions of *Tosafos* and the *Mishneh LaMelech* (gloss to *Hilchos Maasei HaKorbonos* 4:11), it is a *mitzvah* to offer a sacrifice with this intent. Moreover, the *Lechem Mishneh* (gloss to *Hilchos Maasei HaKorbonos*) states that according to the *Rambam*, a sacrifice that is not offered with this intent is unacceptable.

amount which one gives<sup>9</sup> — how much energy, money, or other good things — but *how* one gives.

If a gift is made with all one's heart, even if (for whatever reason) the sum is not great — as the daily offering involved only a small portion from each category:<sup>10</sup> from the animal kingdom, a sheep; from the plant kingdom, a small amount of wine and oil; and from inanimate matter, salt — since one gives with all one's heart, with vitality and joy, this fulfills G-d's intent and draws down His positive influence.

### SETTING THE TONE

The daily sacrifice was brought twice a day, once in the early morning and once before nightfall, and yet it was referred to as the *korban tamid*, “the continuous offering.” This implies<sup>11</sup> that the sacrifices brought throughout the day were influenced by the daily offering. Indeed, for that reason, it was offered before all the other sacrifices.

This also teaches a lesson in regard to the conduct of a Jewish home. As the day proceeds, various factors — some concerning the soul and others concerning the body — pervade the home environment. The common trait shared by all these concerns is that G-dly light is not directly obvious in them. For even matters that concern the soul must be carried in a manner that conforms with mortal intellect. This can at times lead a person away from the correct path and bring him to do the opposite of G-d's will.

For this reason, at the very beginning of the day, a person makes a total and all-encompassing commitment to G-d, saying: *Modeh Ani*... “I thankfully acknowledge You, living and

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9. See the *Mishnah*, the conclusion of tractate *Menachos*, and *Vayikra Rabbah* 3:5.

10. See *Taamei HaMitzvos* by the *AriZal*, *Parshas Vayikra*. See also *Tanya*, ch. 34.

11. See the commentary of the *Rishonim* to *Chagigah* 26b, and the difference of opinion between *Rashi* and the *Ramban* in their commentary to *Shmos* 27:20.

eternal King....” As soon as he arises in the morning, he thanks G-d for returning his soul. He refers to G-d as “King,” implying that, as befits a commitment made to even a mortal king, he is willing to devote himself with all his heart, even to the extent of giving up his life.

Making this commitment at the beginning of the day has an effect on the hours that follow which the individual uses for his personal affairs. They become permeated with the thanks and commitment expressed in *Modeh Ani*. Accordingly, the person’s efforts are accompanied by G-d’s blessings.

This lesson is also communicated by the daily offering. When we start the day with a sacrifice, which in the personal sense means giving oneself over to G-d, the act becomes *tamid*, “continuous.” It is not confined to the moment when the commitment is made, but continues throughout the entire day.

Bringing the daily sacrifice involved sprinkling its blood on the altar and offering its fats on the fire burning there. Blood serves as an analogy for vitality, warmth, and energy, while fat serves as an analogy for satisfaction (for indeed satisfaction leads to an increase in the body’s size).<sup>12</sup> The implication is that a Jew’s day must begin with a firm commitment to devote his energy to the altar, i.e., to holy matters, and they will be his source of satisfaction. G-d will then help him carry out this resolution, and this will cause the entire day to be filled with His blessings.

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12. See *Gittin* 56b.

### TURNING IN *TESHUVAH*

The *Midrash* says<sup>13</sup> that the daily sacrifice atones for certain sins which a person committed before the sacrifice is offered. For G-d gives a person who transgresses an opportunity to rectify his conduct. Throughout a person's life, he will face difficulties and challenges, and it is possible that he will not overcome a particular challenge. But when he renews his commitment to G-d, proclaiming with his whole heart: "I thankfully acknowledge You, living and eternal King..." — which as mentioned above parallels the daily sacrifice — this atones for his earlier conduct.

From the Alter Rebbe onward, *Chassidus* provides us with profound explanations regarding *teshuvah*. When a Jew stumbles in his Divine service, heaven forbid, he should not despair or become depressed. On the contrary, he should strengthen his commitment, try to correct his blunder, and compensate for what he failed to accomplish, hoping that G-d will accept his *teshuvah*.<sup>14</sup>

The expression "I thankfully acknowledge You, living and eternal King..." embodies this pledge of *teshuvah*. It involves the engraving in one's mind and heart of one's thanks and commitment to G-d — a firm resolution that one's "blood and fat," one's energy and satisfaction, will be directed to holiness alone.

When this commitment is made, G-d forgives one's previous trespasses and grants the person His blessings, satisfying his — and his family's — needs in material and spiritual matters.

This spiritual parallel to the daily offering will lead to the ultimate and most essential blessing: that *Mashiach* will come

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13. *Bamidbar Rabbah* 21:21; *Tanchuma*, (Buber edition) *Pinchus* sec. 12.

14. See *Tanya*, *Iggeres HaTeshuvah*, ch. 11.

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and rebuild the *Beis HaMikdash*. He will take us out of our inner, personal exile and out of exile in the world at large, leading us to our Holy Land.<sup>15</sup> Then we will actually see the daily sacrifice being offered in the *Beis HaMikdash*. May this take place speedily, in our days.

(Adapted from *Sichos 28 Iyar*, 5722)



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15. For a description of the sequence in which these events will take place see the *Rambam, Mishneh Torah, Hilchos Melachim* 11:4; *Igros Kodesh* of the Rebbe Rashab, Vol. I, p. 309ff.

# BESURAS HAGEULO

## 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.*

## THE ANNOUNCEMENT OF THE REDEMPTION

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

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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.]

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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 Vayechi  
(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 מלך מסך* - "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.

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### 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

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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 Avenu].

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.

## 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"<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.

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.

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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

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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.

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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)*

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It may be suggested that the Temple of the future ("it will be revealed and come from heaven already built and perfected"<sup>1</sup>) will first be revealed in the place "That the Temple traveled and settled there"<sup>2</sup> in the time of exile ("The House of our Rebbe in Bavel"<sup>3</sup>); from there it will be transported to its place in Yerushalayim.

...Perhaps it can be said that this is alluded to in the Rambam's choice of words (in *Hilchos Melech HaMoshiach*<sup>4</sup>) "And build the Temple **in its place**." For apparently [there is a question]: what is the need to inform us here that the building of the Temple will be **in its place**? On the other hand, why isn't the place specified: "And build the Temple in **Yerushalayim**?" [It must be] that "in its place" alludes as well to the place of the king Moshiach in the time of exile (**before** [the status of] "behold he is certainly Moshiach"). Therefore, while he is still **in exile** (for there he sits<sup>5</sup> and waits and anxiously looks forward to redeeming the Jewish people, and the Divine Presence with them in exile) the king Moshiach builds a Temple (in microcosm). This is an illustration and example of the Temple in Yerushalayim (like "the synagogue of He slipped and settled,"<sup>6</sup> "that the Temple traveled and settled there."). [This

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1. Rashi's commentary and Tosfos on Sukkah 41, end of side a and in other sources.

2. *Aruch*, entry Shaf (brought in the *Chiddushei Aggada MaHaRaSHA*, on *Megillah* 29a).

3. *Megillah* 29a. [In Hebrew, "Beis Rabbeinu Sh'B'Bavel". Translator's note.]

4. End of chapter 11.

5. See *Sanhedrin* 98a: "He is dwelling at the gate of Rome." [In the referenced passage, Rabbi Yehoshua ben Levi asks Eliyahu HaNavi where Moshiach can be found. The quotation actually combines the end of the question ("Where is Moshiach dwelling?") and the answer ("At the gate of Rome"). Translator's note.]

6. *Megillah* 29a. [The phrase is a reference to the Divine Presence going into exile with the Jewish people: G-d's Presence slipped away from Jerusalem and

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settling serves] as a preparation for the future Temple, which will be revealed there first, and from there return (with G-d and the Jewish people) to Yerushalayim.

...Perhaps it can be said that the statement in the Midrash,<sup>7</sup> that "at the time when the king Moshiach comes, **he will stand on the roof of the Beis HaMikdash** [Temple] and announce to the Jewish people, saying, Humble ones, the time for your Redemption has arrived," refers to the roof of the Beis HaMikdash which is **the Temple in microcosm** outside the land,<sup>8</sup> which takes the place of the Temple in Yerushalayim ("The Temple traveled and settled there"). [This may be said] because after the future Temple is revealed and descends to the earth below, there is no need **to announce** to the Jewish people that "the time for your Redemption has arrived."

...The above can be applied to "The House of our Rebbe in Bavel" **of our generation**, the house (the synagogue and study hall) of my sainted father-in-law, the leader of our generation:

...In this generation, the last generation of exile and the first generation of Redemption, "our actions and Divine service during the time of exile"<sup>9</sup> to make the lands of the nations into the land of Israel even in **the lowest possible place**, that is, **the lower hemisphere** (where the Torah was not given<sup>10</sup>) has been concluded

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*settled in Bavel. Translator's note.]*

7. *Yalkut Shimoni, Yeshayahu, remez 499.*

8. Accordingly, the expression "He stands on the roof of the Beis HaMikdash" becomes clarified; that "roofs... do not become sanctified" (Rambam, Hilchos Beis HaBechirah, chapter 6, halacha 7). Hence this alludes to the lands outside of Israel in comparison to the holiness of the land of Israel.

9. *Tanya*, beginning of chapter 37.

10. See *Igros Kodesh of the Rebbe RaYaTZ*, vol. 2, p. 492 ff. See there for

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and completed. Through the elevation of the lowest possible place all the other lands of the nations are also elevated.<sup>11</sup> This [objective] is achieved through "**Beis Rabbeinu**" [Our Rebbe's House] in the lower hemisphere, from which light goes out to all the world, to make the whole world (until the furthestmost corner of the world) into the land of Israel. This is the concept that "In the future the land of Israel will extend into all the lands,"<sup>12</sup> and "In the future, Yerushalayim will extend over all the land of Israel."<sup>12</sup> For then there will be established a connection between all the synagogues and study halls throughout the entire world and the Beis HaMikdash. [This will occur] in the true and complete Redemption through our righteous Moshiach, the leader of the generation, who is the Moshiach (the Redeemer of Israel) of the generation. Further, and this is also essential, he is the leader of the Torah of Chassidus,<sup>13</sup> since through the spreading outward ("when your wellsprings spread forth," until there is nothing beyond, to all corners of the world) is achieved the coming of the king Moshiach.<sup>14</sup>

Therefore the greatness of "Beis Rabbeinu" can be understood. It is the essential "Temple in microcosm" of the final exile, "that the Temple traveled and settled there." Therefore, it is the actual place of the Temple of the future; not only that, but the future Temple will be revealed there, and from there return to Yerushalayim (as

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cross-references.

11. "As in raising the walls of a house, it is necessary to raise the lower beam and then the upper beams will be raised automatically; this is not the case if one begins in the middle of the wall, one does not raise the lower beams" (*Torah Or Bereishis* 4, beginning of side a).

12. See *Sifrei Devarim* at the beginning, *Pesikta Rabbasi*, *Parshas Shabbos v'Rosh Chodesh*. *Yalkus Shimoni*, *Yeshayahu*, remez 503.

13. One should note that the Torah of Chassidus is the aspect of the Yechida in Torah (See the pamphlet concerning "On the essence of Chassidus), which is connected with the aspect of Yechida in Israel - the soul of our righteous Moshiach (*RaMaZ on Zohar* vol. 2, 40b and other sources).

14. *Igros Kodesh* of the *Baal Shem Tov - Kesser Shem Tov* at the beginning.

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mentioned above).

It may be added, that this concept is also alluded to in the name<sup>15</sup> of "Beis Rabbeinu" in our generation:

**"Rabbeinu"** [our Rebbe] - His two names alluded to the Redemption: His first name - Yosef - "And it shall come to pass that on that day, the L-rd shall **continue to apply [yoseef]** His hand a second time to acquire the rest of His people that will remain from Assyria and Egypt, etc. and from the islands of the sea, etc, and He shall **gather [Asaf]** the lost of Israel and the scattered ones of Judah He shall gather from the four corners of the earth."<sup>16</sup> His second name - Yitzchak - refers to the laughter and rejoicing that will be complete in the future Redemption, and which will be completed through our righteous Moshiach. Thus it is written,<sup>17</sup> "Then our mouths will be filled with laughter [**S'chok**]. It specifies "then," in the future,<sup>18</sup> when they will say to Yitzchak (specifically), "Because you are our father."<sup>19</sup>

And **Beis** (Rabbeinu) [**The House** of our Rebbe] - its number is seven hundred seventy.<sup>20</sup> The name by which "Beis Rabbeinu" is called by all Jews has been universally accepted to be this number,

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15. As is well-known, the name indicates the content and nature of the thing called with that name (*Tanya*, "*Shaar HaYichud v'HaEmunah*," end of chapter 1. See at length *Teshuvos u'Be'urim* (Kehos, 5734), section 1 and the cross references there).

16. *Yeshayahu* 11:11-12.

17. *Tehillim* 126:2.

18. Which is not the case during the time of exile, when "it is forbidden for an individual to be completely joyful [literally, fill his mouth with laughter] in this world, since it is written that "Then our mouths will be filled with laughter [we will be completely joyful]" (*Brochos* 31a).

19. *Yeshayahu* 63:16. Shabbos 89b.

20. One should note the customs of the leaders of the Jewish people, who learned allusions and lessons in Divine service from secular matters as well (for example, the number of wagons in the train, which is incidental, and all the more

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"770."<sup>21</sup> This number in Gematria is "**Paratzta**," derived from "You shall spread out [U'Faratzta] west and east and north and south."<sup>22</sup> This indicates that from this house light will go forth to all four corners of the world, in a manner of **breaking through barriers**, so that all four corners of the world will be elevated to the status of the land of Israel. (In the future the land of Israel will extend to all the lands.) This means in particular that all the synagogues and study halls throughout the world will be established in the land of Israel and connected to the Beis HaMikdash in the true and complete Redemption through our righteous Moshiach. For about him it says,<sup>23</sup> "**You have broken barriers for yourself**," which our Sages of blessed memory explain<sup>24</sup> as follows: "This is Moshiach, about whom it is said,<sup>25</sup> "**The breaker** is come up before them."<sup>26</sup>

...In the completeness of the number seven (seven hundred and seventy) can also be found an allusion to the completeness of the Divine service of our Rebbe during his complete lifetime of **seven** decades, **seventy** years (5640-5710). His Divine service was concluded and completed in the lower hemisphere in the **seventh** decade (from the house whose number is seven hundred seventy). [This completeness] includes as well the extension of his Divine service in the years afterwards, through the **seventh** generation -

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so in regard to an established dwelling). This is particularly true in our case, when the number becomes **the name of** the house, as discussed below.

21. Whether in Hebrew, Yiddish or English - "Seven Seventy."

22. *VaYeitze* 28:14.

23. *VaYeshev* 38:29.

24. *Aggados Bereishis*, end of chapter 63. See *Bereishis Rabba*, end of chapter 85 and Rashi's commentary on it.

25. *Micha* 2:13.

26. One should note that "Beis Moshiach" in gematria is "Paratzta" (770). Consider this carefully. [*Gematria is the numerical analysis of words. Translator's note.*]

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"all sevenths are beloved."<sup>27</sup> Through this [extension] is accomplished the completion of our actions and Divine service during the time of exile in all seven continents of the world. Immediately and imminently "the L-rd shall **continue to apply [yoseef]** His hand a second time, etc., and He shall **gather [Asaf]** the lost of Israel, etc." In this way, "**You have broken** (in Gematria, seven hundred and seventy<sup>28</sup>) barriers for yourself," "The breaker is come up before them."

All this receives added emphasis in this last period:

The Divine service of spreading Torah and Judaism and the wellsprings outward from "Beis Rabbeinu" ("770") has continued and expanded with greater vigor and greater strength, even after (the last ten years of) his life in this world, for more than forty years (5710-5750). It has done so in a way that "G-d has given you a heart to know and eyes to see and ears to hear."<sup>29</sup> Thus we find that "Beis Rabbeinu" ("770") is a "fortress," "the mount that all mouths turn to,"<sup>30</sup> for more than a Yovel of years (5700-5750) - "Forever."<sup>31</sup>

[That Beis Rabbeinu is a "fortress"] receives further emphasis when we see with our own eyes the many Jewish people, and the increasing numbers of them, that come to "Beis Rabbeinu," with greater vigor and greater strength, - "in the multitude of people is the splendor of the king"<sup>32</sup> (which includes also "Who are the

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27. *Vayikra Rabba*, ch. 29:11. See the discourse *Basi L'Gani* of the year 5750 at the beginning. Also at length, the same-named discourse of 5751.

28. [*The letters of the word "Paratzta" have the numerical value of 770: Peh=80; Reish=200; Tzadik=90; Tuv=400. Translator's note.*]

29. *Tavo* 29:3.

30. *Brochos* 30a.

31. *Shmuel I* 1:22 and Rashi's commentary. *Yerushalmi Brochos*, chapter 4, halacha 1. See *Kiddushin* 15a. *Mechilta* and Rashi's commentary on *Mishpatim* 21:6.

32. *Mishlei* 14:28.

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kings? the rabbis,"<sup>33</sup> and specifically the leader (king) of the generation). [The increase] has made it necessary to enlarge and expand "Beis Rabbeinu" further. The enlargement and expansion must be in a way that breaks through barriers, "Paratzta" (770 in Gematria), as if constructing **a new building**.<sup>34</sup>

According to what was said previously concerning the pre-eminence of "Beis Rabbeinu Sh'b'Bavel" - that "the Temple traveled and settled there," and "this is the place of the actual Temple in the future," so that there the future Temple will be revealed and from there return to Yerushalayim - the great merit each and every Jew has in becoming a partner, physically and monetarily<sup>35</sup> (and all who increase are praiseworthy) in building "Beis Rabbeinu Sh'b'Bavel" is obvious. And this is like a preparation for the actual descent and revelation of the future Temple, imminently and immediately.

*(Pamphlet concerning "Mikdash M'at Zeh Beis Rabbeinu Sh'B'Bavel" - Sefer HaSichos 5752, p. 465)*

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33. See *Gittin* 62, end of first side. *Zohar*, vol. 3, 253b in *Raya Mehemna*.

34. Including the laying of the corner stone. [*On the eve of 18 Elul 5748 was arranged the laying of the cornerstone for (increasing and expanding) the synagogue and study hall of Lubavitch in Lubavitch. The Rebbe placed the cornerstone with his holy hands. Publisher's note.*]

35. Following the example of the Beis HaMikdash, that "everyone is obligated to build and support it themselves and with their money, etc." (*Rambam, Hilchos Beis HaBechirah*, chapter 1, halacha 12).

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