

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** שיחיו
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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hundred and seventy") where he lived and worked for the last ten years of his life, which represented the sum total of his entire life's work.

This will occur specifically through completion of the service in the "lower hemisphere," indeed in, the uttermost depths "raise up"⁵ and This in turn will reveal the **entire** building of "the Sanctuary of G-d which Your hands established," including the roof, where "the King Moshiach... stands on the roof of the Beis HaMikdash [Holy Temple] and will proclaim to Israel, 'Humble ones, the time for your Redemption has arrived!'"⁶ All this is "raised up," i.e., achieved by the (uplifting) efforts within the lowliest aspects of existence.

...The most essential matter is to bring about the true and complete Redemption And in order for G-d to achieve this goal He "needs," as it were, the participation of every Jew. This means living Jews, souls within bodies. The Redemption comes through "our deeds and efforts," and it "depends," as it were, on the Jewish person's consent, desire and proclamation that not only has "the time for your Redemption arrived," but that the Redemption is actually here, literally speaking. As mentioned above, Geulah (Redemption) is cognate to the term *Giluy* (Revelation), and is a reference to the revelation of the Master of the world within *Golah* (exile). It is the effort of the Jews in exile that brings this about.

(From the talk of Monday, 28 Sivan 5751)

5. See *Torah Or, Bereishis* 4a. See also *Likkutei Sichos*, vol. 18, p. 33.
 6. *Yalkut Shimoni, Yeshayahu* 499.

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An analogy may be drawn between the general idea of exile and Redemption, (i.e., the relationship between Redemption and exile) and the specific location, where we are presently situated - in the "lower hemisphere."¹

This "miniature Sanctuary"² is where my sainted father-in-law, the leader of our generation established his domicile, and the place from which the wellsprings of Torah were disseminated to the entire world. Thus the Redemption and the building of the third Temple, "the sanctuary of G-d which Your hands established,"³ will begin from and occur specifically within this place.

True, the site of the Temple is in the Holy Land, in Jerusalem, on the Temple Mount. However, since the building of the Temple is facilitated by "our deeds and service in the course of exile,"⁴ particularly, through our efforts to "disseminate the wellsprings of Torah to the remotest reaches" in the end of the age of exile, then this location, and only this location, embodies the full preparation for "the sanctuary of G-d which Your hands established."

Imminently the revelation of "the Sanctuary of G-d which Your hands established" will occur in this place. For, indeed, My sainted father-in-law, the leader of our generation, can demand and effect that the revelation of "the Sanctuary of G-d which Your hands established," occurs first and foremost in the location ("seven

1. [The term "lower hemisphere" refers to the Western Hemisphere. The Rebbe here indicates that just as there is a general relationship between exile and Redemption, so there is a specific relationship between the place of exile in the "lower hemisphere" and the place of Redemption, Jerusalem. Translator's note.]

2. *Yechezkal* 11:16. *Megillah* 29a.

3. *Beshallah* 15:17.

4. *Tanya*, beg. of ch. 37.

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English Rendition by:

Rabbi Yisroel Heschel Greenberg

and

Rabbi Yisroel Ber Kaufman, Ph.D

The Announcement Of The Redemption

27

The dissemination of the wellsprings, the inner dimension of Torah,¹ **outward** to the most remote places, has already occurred. This is exemplified by the innovative extension of these wellsprings in our generation to this "lower hemisphere"² in which the leader of the generation, my sainted father-in-law, the Moses of the generation, established his residence. From here these wellsprings are being disseminated to the farthest reaches of the world for over a **fifty year-Jubilee period**,³ a time referred to as "eternal."⁴

As a consequence of the increased dissemination of the wellsprings of Torah to the outside world, which has exceeded the quota, and the enhancement of "**know** the G-d of your father"⁵ and of the concept of "**according to your understanding**,"⁶ we

1. The "hidden" dimension of Torah, which unifies the "hidden" dimension of a Jewish person with the "hidden" dimension of G-d." See *Zohar* III, 73a. *Likkutei Torah, Vayikra*, 5c. *Nitzovim*, 46a. And in several other places.

2. The revelation of the giving of the Torah did not reach into this hemisphere. See *Igros Kodesh* of the *Rebbe MaHaRayatz*, vol. 2, p. 331. See there for cross references.

3. The fifty year period includes - and with particular emphasis - the timely date of the 28th of Sivan (28=koach-strength) of this week, (which is blessed from this Shabbos) - See, at length, the talk of the 28th of Sivan (Sefer HaSichos, 5751, p. 635ff.) [*The 28th of Sivan is the anniversary of the Rebbe's (and Rebbitzin Chaya Mushkah Nishmoso Eden) arrival in America in the year 5701. Translator's note*]

4. *Kiddushin* 15a. *Mechilta* and *Rashi, Mishpatim* 21:6. Also note *Likkutei Torah* of our Parsha, 42d ff.

5. *Divrei HaYamim* I, 28:9. See *Tanya, Kuntres Acharon*, 156b and in several places.

6. [*A reference to G-d's response to Moses that the sending of the spies to Israel was not G-d's own command, but it was based on Moses' discretion, lit. "according to your understanding." In the full text of the Sicha, the Rebbe*

deserve⁷ to see the **immediate** realization of the Messianic Age of which it is written:

"In that time⁸... the only occupation of the entire world will be to know G-d exclusively. Israel will thus become great sages and will know the hidden matters and will grasp the knowledge of their Creator according to the capacity of man, as it says⁹ "for the earth will be filled with the knowledge of G-d as the waters cover the sea bed"

(From the talk of Shabbos Parshas Shelach, Mevorchim Hachodesh Tammuz, 5751)

interprets this as a reference to the need for us to employ our own understanding of G-d. Translator's note.]

7. In accordance with the promise of the King Moshiach to the Ba'al Shem Tov: in response to the Ba'al Shem Tov's question "When will the master come?" Moshiach's response was "When your wellsprings will be disseminated to the farthest reaches." (The holy epistle of the Ba'al Shem Tov - *Keser Shem Tov*, beginning).

8. Rambam, at the conclusion of his work, *Mishneh Torah*.

9. *Yeshayahu* 11:9.