

For this is a spark of the soul of Moshiach,⁶ the general yechida.⁷

*(From the talk of Shabbos Parshas Matos-Masai,
2 Menachem Av, 5751)*

6. *Remaz* to the *Zohar*, vol. 2 40b. And to the *Zohar*, vol. 3 260b. And elsewhere.

7. It is known that the verse "A star shall go forth from Yaakov" refers to king Moshiach. It also refers to each and every Jew who is compared to a star, since in each and every Jew is a spark of the soul of Moshiach. (See *Likkutei Sichos* vol. 2, p. 599. See there for further references.)

IN LOVING MEMORY OF
 Horav **Schneur Zalman Halevi** ע"ה
 ben Horav **Yitzchok Elchonon Halevi** ח"י
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
 ה. נ. צ. ב. ה.
 AND IN HONOR OF
 Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתח"ל
Shagalov
 DEDICATED BY
 Rabbi & Mrs. **Yosef Y.** and **Gittel Rochel** שיחי
Shagalov

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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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Table of Contents

5751

32.3

We stand now after the completion of our actions and Divine service during the time of exile, after completion of all forty-two journeys in the "wilderness of nations," and find ourselves already "on the banks of the Jordan by Jericho," on the threshold of Redemption; the reason for exile has already been corrected; Ahavas Yisroel as an appetizer until the beginning of the true and complete Redemption

(Shabbos Parshas Mattos-Masei, 2 Menachem-Av)



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32

The connection between Ahavas Yisroel and the future Redemption can be emphasized yet again, not only because the negation of exile comes through the negation of the cause of exile (which comes through the opposite of Ahavas Yisroel¹). For in our situation, after the completion of our actions and Divine service throughout the time of exile, and after the completion of all forty two journey in the "wilderness of the nations," [when] we find ourselves already "by the Jordan near Jericho"³ (the stage of Moshiach who "smells and judges"⁴), on the threshold of Redemption, certainly the reason for exile has already been corrected. Therefore, the emphasis on Ahavas Yisroel anticipates the beginning of the true and complete Redemption, which is connected with the point of unity above any division. This emphasis on the unity of the Jewish people is a result of the aspect of *yechida* (the fifth level [of the soul])⁵ that is in all Jews equally.

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1. See *Yoma* 9b.
 2. See *Likkutei Torah* of our Parsha 88:c and further.
 3. Our Parsha 33:48.
 4. *Sanhedrin* 93b. See *Likkutei Torah* of our Parsha 89b.
 5. [Literally, "like a taste." Translator's note.]
 [There are five levels to the soul. The fifth and highest level, "yechida," which means unity or singularity, is the "actual part of G-d Above" within every Jew. Translator's note.]