

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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(Shabbos Parshas Devarim, 9 Av, 10 Av, 11 Av)

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Excerpts from Sifrei HaSichos 5750-5752
Concerning Moshiach and Redemption

English Rendition by:

Rabbi Yisroel Heschel Greenberg

and

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The Announcement Of The Redemption

33

As was discussed recently on several occasions, all the signs of Redemption point to the fact that "Behold (he) Moshiach is coming"¹ imminently. (The fact that Moshiach has not yet arrived is incomprehensible).

* * *

This concept is all the more powerful now that we are in a threefold house: a house of prayer, a house of Torah study and a house for acts of loving-kindness. Moreover, this is the house of my sainted father-in-law, the leader of our generation, the Moses of our generation. This place is thus analogous to and a prelude for the third Holy Temple which also comprises a threefold character: "My house is a house of prayer,"² it is a house of Torah (as it was the location of the Sanhedrin near the Hewn Chamber³), and it is a house for acts of loving-kindness (which were generated through) the offering of sacrifices.⁴

The fact that this is the Shabbos of Tisha B'Av at Mincha time, the birthday of Moshiach, when there is a strengthening of Moshiach's Mazal,⁵ adds even greater significance to the above

1. *Shir HaShirim* 2:8 and *ShirHaShirim Rabbah* on this verse.

2. *Yeshayahu* 56:6.

3. *Jerusalem Talmud*, *Makkos* 2:6. *Mechilta*, end *Parshas Yisro*. *Rashi*, beginning *Parshas Mishpatim*. *Middos* 5:4. *Sanhedrin* 86b (in the *Mishneh*). *Rambam*, *Hilchos Sanhedrin* 14:12.

4. See, at length, the letter of between the 10th of Shevat and the 15th of Shevat 5747. *Lekkutei Sichos* vol. 31, P. 235 ff. *Sefer HaSichos* 5747, talk of Shabbos *Parshas Terumah*. See there for cross references.

5. [The term "mazal" has several meanings: luck, star, fortune, fate, etc. In general, it refers to a person's portion from above. Certain dates, such as a birthday, are more propitious for receiving one's "heavenly share," since such dates are also determinative of the nature of one's "portion from above."]

concept. Additionally, this is the year 5751 whose initials stand for "It will be a year of wonders I shall show him," including the wonders associated with the true and complete Redemption, concerning which it says "as in the days of our departure from Egypt, I will show him wonders."⁶

From all of the above it is clear that the present time and the present location is most appropriate for Moshiach's coming.

This means that a Jew believes with perfect faith that our righteous Moshiach, "a king from the House of David, who meditates on Torah and is preoccupied with the Commandments,"⁷ who subsequently becomes the "certain Moshiach" (by fulfilling [all the requirements to be "presumed Moshiach"], succeeding [as "presumed Moshiach"] and [then] building the Holy Temple on its site and gathering the dispersed of Israel⁸), will literally now enter this synagogue and will arrive, liberate us and lead us proudly to our Land. He will lead each and every Jew to the Holy Land, to Jerusalem, to the Temple Mount - to the third Holy Temple.

* * *

This is the most fitting time for Redemption, since we are now living in the "afternoon" of the sixth millennium, after the year 5,500,⁹ after the passing of the various deadlines, such as the year

Traditionally, Tisha B'Av, the day of the destruction of both Temples, is also the birth date of Moshiach. Translator's note.]

6. *Michah* 7:15.

7. Rambam, *Hilchos Melachim*, 11:4.

8. *Ibid.* [According to Rambam, there are two stages to Moshiach: the "presumed Moshiach," who can be identified as a "a king from the House of David, who meditates on Torah and is preoccupied with the Commandments," etc., and a certain or established Moshiach who has fulfilled all of the requirements of the "presumed Moshiach" and in addition rebuilds the Holy Temple and gathers the dispersed of Israel. Translator's note.]

9. See *Sefer HaSichos*, 5750, vol. 1, p. 254 ff.

5,608¹⁰ and 5,666,¹¹ have passed, and after the declaration of the leader of our generation that "Teshuvah now, Redemption now" (in the years 5,701-3¹²). During these subsequent years there has been an increase of the revelation of the inner dimension of Torah. Over the years this revelation has increased more and more, to the point where the fountains have been disseminated to the farthest reaches of the world, even the most remote location. And not only has the results extended to these remote regions, but the actual fountains of knowledge have been introduced there.

...We have already completed everything; the Holy Temple is complete, standing ready in Heaven. Similarly, in all other respects, "all is prepared for the banquet." Everything is complete and contained, as it were, in a closed box, which has been given - along with its key - to every Jew.¹³

The only thing left to wait for is for a Jew to cry out once more, with one more request, demand and another reminder: "how long?!..."

And when one does so, he will cause our righteous Moshiach to enter this synagogue and take all of the Jews who are here, along with all other Jews, to our Holy Land, to our Holy City Jerusalem, to our Holy Mountain, to the third Holy Temple.

*(From the talk of Shabbos Parshas Devarim, Shabbos Chazon, (postponed)
Tisha B'Av, and from the talk of 10 Av (before evening service)
and the 11th of Av, 5751)*

10. See *Sefer HaSichos-Toras Sholom*, p. 237. *Igros Kodesh, Admor MaHaRayatz*, vol. 1, p. 485.

11. See talk of the Last Day of Passover, 5730 (published in the addendum to the series of 5666. *Likkutei Sichos*, vol. 7, p. 209).

12. "Proclamation" in "*Hakeriah v'hakedushah*" 5701-5703 (*Igros Kodesh, Admor MaHaRayatz*, vol. 5, p. 361 ff. p. 377 ff. p. 408 ff. vol. 6, p. 430 ff.)

13. See *Likkutei Sichos*, vol. 28, p. 289. See there for cross references.

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