

# ***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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"The time of your Redemption has arrived"; the period of the Divine service of "soldiers of the House of David" to bring about the revelation and coming of Moshiach has already concluded, and now [we] stand in a period of payment of the reward for all our actions and Divine service "a dwelling of the Divine Presence on the work of our hands"; a practical lesson: to publicize everywhere that we stand at the conclusion and culmination of our actions and Divine service and at the beginning of the period of payment of the reward, "giving reward to the tzaddikim"; appropriate to this there is a need for the Divine service to also be in matters connected with the days of Moshiach; learning Torah in matters related to Moshiach, Redemption and the Beis HaMikdash, in rest, tranquility, joy and gladness of heart; arrange gatherings of joy, a sample of and preparation for fulfillment of the promise "they our mouths will be filled with laughter"; in our generation the concept "our mouths will be filled with laughter" is made in the present tense

*(Shabbos Parshas Teitzei, 14 Elul)*

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

English Rendition by:

**Rabbi Yisroel Heschel Greenberg**

and

**Rabbi Yisroel Ber Kaufman, Ph.D**

## The Announcement Of The Redemption

## 38

All of the above<sup>1</sup> receives particular emphasis in the month of Elul of the year Hey-Tuf-Nun-Sin-Aleph,<sup>2</sup> the first letter of which also forms the word "**Tinasay**," which has the dual meaning of "you shall be exalted" and "you shall be married" in command form. This<sup>3</sup> is relevant both to the revelation and coming of Moshiach, who "shall be **exalted**... very high"<sup>4</sup> and to the **marriage**<sup>5</sup> of the Jewish people and G-d that will take place in the days of Moshiach. In the language of the *Yalkut Shimoni*: "The year in which Melech HaMoshiach will be revealed... he will stand on the roof of the Temple and say, Humble ones, the time of your Redemption has arrived."<sup>6</sup>

\* \* \*

The students of the Yeshiva are called "**Temimim**"<sup>7</sup> because they learn "the Torah of G-d, the revealed Torah and the Torah of

1. [This passage occurs in a discussion about the month of Elul as the last month of the year, and therefore the time for an honest accounting (soul-searching) and completion of the "marriage" between G-d and the Jewish people. The latter concept is raised because the name of the month - Elul - is a Hebrew acronym for "I am for my beloved and my beloved is mine." These two ideas are related to the times and the impossibility of a delay in the fulfillment of the promise that Moshiach's coming is imminent. Translator's note.]

2. [The letters used to designate the year in which this is said also form the word "Tinasay," which means to raise up or elevate. Translator's note.]

3. ["This" refers to the two concepts mentioned in note a. Translator's note.]

4. Yeshayahu (52:13).

5. [The word for marriage in Hebrew, "ni-su-in" is etymologically related to "tinasay," meaning to elevate. Translator's note.]

6. Yeshayahu, remez 499.

7. [The word "temimah" has the meanings of whole, perfect, innocent, upright, etc. By learning both the revealed aspects of Torah as well as its inner dimension, Torah study is itself whole, perfect, etc. Translator's note.]

Chassidus **temimah**."<sup>8</sup> The learning of the inner aspect of the Torah, with intellectual comprehension, moreover, resembles and is a preparation for the situation of the days of Moshiach, when "Israel will be extremely wise and know the hidden things and comprehend the knowledge of their creator, etc."<sup>9</sup>

These students are therefore called "**the soldiers of the house of David**" who overcome the position of those who "revile the footsteps of your anointed." Their work reveals and brings Moshiach ben David in a way that "Blessed is G-d forever Amen and Amen."<sup>10</sup>

This period (described at the conclusion of this Psalm) has already reached a conclusion after the accomplishments and work during the forty years since the *histalkus*<sup>11</sup> of my sainted father-in-law, the Previous Rebbe, the leader of our generation. We have spread the wellsprings outward in such a way that "G-d gives to you a heart to understand and eyes to see and ears to hear,"<sup>12</sup> and we stand now in a period connected to Psalm 90,<sup>13</sup> that concludes with the verse "May the pleasantness of the L-rd our G-d be upon us... and the work of our hands establish it." This means "the Divine Presence dwells in the work of their hands,"<sup>14</sup> which represents the

8. The Talk of Simchas Torah 5659 - "*HaTamim*" section 1, page 25.

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

10. This follows the words of the Rebbe Rashab in the well-known Talk of Simchas Torah 5661 (printed in *Likkutei Diburim* vol. 4, 787:2 ff.) [*Psalm 89, which refers in the conclusion to those who "revile the footsteps of your anointed."* Translator's note.]

11. [*The word "histalkus" literally means elevation and is used to refer to the day of departure of a tzadik from this world.* Translator's note.]

12. *Tavo* 29:3.

13. [*The year 5751 was the year the Rebbe entered his 90th year. According to Chassidic tradition, it is customary to recite the Psalm that corresponds to that year.* Translator's note.]

14. The explanation of Rashi on this verse.

payment for all our accomplishments and work.

\* \* \*

We know that "Action is the main thing"<sup>15</sup> and therefore we publicize everywhere that we stand at the conclusion of our accomplishments and work ("when you go out to war against your enemies"). We are now at the beginning of the period of the payment of the reward, "payment of the reward of the righteous" ("when you come to the land... and you inherit it and you will dwell upon it"). Accordingly, one's work also has to be connected to the days of Moshiach, beginning with learning the Torah concerning Moshiach, Redemption and the Temple. This should be done with tranquillity, joy and a gladdened heart, especially through arranging gatherings of joy. [Such an approach has] particular relevance to the celebration of a wedding and the seven days of feasting (including also strengthening "the custom of Israel" to arrange a meal for the poor). This is all a preparation for the promise that "then (in the time to come) our mouths will be filled with laughter."<sup>16</sup> For the leader of this generation, my sainted father-in-law, whose second name "Yitzchak," which means laughter and rejoicing, is the eighth ("Az" (then) in gematria is eight) leader from the Baal Shem Tov. Therefore, in this generation, we will make it so that "our mouths will be filled with laughter" (not in the future tense, "then," but) in the language of the **present**.

*(From the talk of Shabbos Parshas Teitzei, 14 Elul 5751)*

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15. *Avos* 1:17 - which we learn on this Shabbos.

16. *Psalms* 126:2. See *Brochos* 31a.

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