

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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“5776 - YEAR OF HAKHEL”

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[We] stand on the threshold of the Redemption, "Behold he (Moshiach) is coming," and imminently - he will already have come; "all is prepared for the festive meal," the festive meal of Livyason, Shor Habor and Yayin HaMeshubar; at this time, immediately preceding the Redemption, our Divine service and conduct in all matters of our daily lives must be similar to and an example of how it will be in the days of Moshiach - a Divine service that is penetrated with matters of the Redemption and Moshiach; learn matters relevant to Redemption and Moshiach; children in the House of Study are called "My anointed ones," a point particularly emphasized in our generation - [through] the children of Tzivos HaShem

(Evening of Simchas Torah)

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English Rendition by:

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and

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BESURAS HAGEULO

The Announcement Of The Redemption

42

Our many discussion of late all indicate that we are now standing on the threshold of Redemption, when "Behold he (Moshiach) is coming"¹ and immediately thereafter, it can be read as he **has already** come.²

One can accordingly appreciate that the nature of the Jewish people's service during Simchas Torah and its extension throughout the year, particularly this year, is one that is permeated with the ideal of Redemption and Moshiach. This means, that the manner in which a Jew conducts his daily activities, even as we stand in exile immediately before the Redemption, is a sampling of and analogous to the way of life and conduct that will occur in the actual Messianic Age.

[This is also the reason for the recent emphasis on learning the "laws of Moshiach," i.e., the laws that relate to the life of a Jew in the Era of Redemption.]

One of the essential features of the future era (as stated in Tanya, cited earlier), is that we will experience fully the state expressed in the verse: "You have shown us to know that G-d is the L-rd, there is none else besides Him."³ The entire world will manifest that there is no other existence save G-d, "There is none besides Him."

The life of a Jew must also reflect a similar sense and feeling that "There is none besides Him." This means that not only should the **intent** and **objective** of all worldly matters be G-dliness, so that

1. *Shir Hashirim* 2:8 and *Shir Hashirim Rabah* on this verse.

2. [The Hebrew word "Ba" can be translated both in the present tense as well as in the past tense. Translator's note.]

3. *Va'eschanan* 4:35.

one's service will be in a manner that "All of your deeds are for the sake of Heaven,"⁴ and "Know Him in all of your ways,"⁵ but also the worldly matters themselves are G-dliness. Although the "secular" still exists, and they remain "your deeds" and "your ways," they become infused with a holy objective. One does not even begin to "detect" any other existence, because, "there is nothing else but G-d..."

This might provide us with a rationalization for the bizarre delay of the Redemption. The reason is that Jewish people have lacked the integrity in the level of Divine service that is: "I was not created **except** for serving my maker."⁶ Only with this understanding can one attain the Redemption that will be characterized by the type of Divine service in which "there is nothing else besides Him." However, this impediment has now also been removed and "everything is (therefore) ready for the feast," a reference to the feast of the Leviathan and the Wild Ox and the preserved wine⁷ that will occur during the true and complete Redemption, imminently and in actuality.

...According to our sages,⁸ the verse, "Do not touch My **anointed ones** (Meshichoi),⁹ refers to the children who study Torah."

4. *Avos* Chapter 2, Mishneh 12. Rambam *Hilchos De'os* end of chapter 3. *Tur* and *Shulchan Aruch, Orach Chayim*, sec. 231.

5. *Mishlei* 3:6. See Rambam and *Tur* and *Shulchan Aruch* there. *Shulchan Aruch, Admor Hazoken*, sec. 156, par. 2.

6. *Mishneh* and *Beraisa*, end of *Kiddushin*. This is the version in the manuscripts of the Talmud (Collection of manuscripts of the Babylonian Talmud, Jerusalem, 5724) of the foregoing *Mishneh* and *Beraisa*. *Melech Shlomo* there, too, cites this version in his commentary on that *Mishneh*. See also *Yalkut Shimoni, Yirmiyahu, remez* 276.

7. See *Berachos* 34b. *Bava Basra* 75a. *Vayikra Rabbah Parsha* 13:e and in other sources.

8. *Shabbos* 119b.

9. *Divrei Hayamim* I, 16:22.

One of the explanations of this statement (in addition to those provided by the commentators) is that the education of school children has to be in a manner that the children are completely permeated and absorbed with the ideal of Moshiach. Just by looking at a Jewish child, what should one see? - Moshiach!

His entire being is "Moshiach" - i.e., the realization of "You have been shown... there is none beside Him."

...The idea is even more pronounced with respect to the school children of our generation who are called (and endorsed by Jewish leaders as) "Tzivos Hashem-the Army of G-d:"

The name Tzivos Hashem signifies that the children are totally devoted and subordinated to G-d, as (and even more than) the devotion of "soldiers" to their "general." It follows that Jewish children of our generation - boys and girls - possess in an even more revealed measure the status of Moshichoi, i.e., G-d's own anointed ones. This provides for the preparation and introduction that leads to the impending revelation of the general Moshiach of all Jews, with the true and complete Redemption.

And "As in the days that you left Egypt I shall you wonders:"¹⁰ all the "Tzivos Hashem departed from the Land of Egypt,"¹¹ so, too, the "Tzivos Hashem" of our generation will depart from the present exile to the true and complete Redemption.

(From the talks of the night of Simchas Torah before Hakofos, 5752)

10. *Michah* 7:15.

11. *Bo*, 12:41.

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