

# ***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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- All the Divine service has already been completed and concluded, and [we] stand ready to greet Moshiach; The Divine service of the "soldiers of the House of David," in which they fight the wars of the House of David and are victorious over "those who revile the footsteps of Your Moshiach," has been finished and perfected; all hindrances and opposition have been nullified; there is already the revelation of Moshiach, and now there is only a need to greet him in actual reality; all matters and activities must be penetrated with the subject of Redemption and Moshiach

*(Shabbos Parshas Vayeira, 18 Mar-Cheshvan)*

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

English Rendition by:

**Rabbi Yisroel Heschel Greenberg**

and

**Rabbi Dovid Yisroel Ber Kaufmann, Ph.D**

## BESURAS HAGEULO

### The Announcement Of The Redemption

#### 47

The accomplishment of the Rebbe Rashab<sup>1</sup> in founding the Yeshiva Tomchei Temimim is explained in the well-known discourse<sup>2</sup> "All Who Go Out to the Wars of House of David." The students of the Yeshiva Tomchei Temimim are the "soldiers of the House of David" who fight the wars of the House of David against those "who revile the footsteps of your anointed."<sup>3</sup> In the words of the Rambam in his *Laws of Kings and their Wars and the King Moshiach*:<sup>4</sup> "He [Moshiach] will fight the wars of G-d" until he is "victorious."<sup>5</sup> [That Moshiach will be victorious] is also indicated by what follows after "who revile the footsteps of your anointed," in the words "Blessed is the L-rd forever **Amen and Amen**."<sup>6</sup> For "Amen" (and all the more so when Amen is repeated) testifies to victory in war,<sup>7</sup> through which the coming and revelation of Dovid, Melech HaMoshiach will be accomplished in actual reality.

Our generation, the third generation from the Rebbe Rashab and his students, the soldiers of the House of David, will be witnesses to the **conclusion and completion** of their Divine service to bring the

1. *[The founder of the Yeshiva Tomchei Temimim was the Rebbe Rashab, father of the Previous Rebbe and the fifth Lubavitcher Rebbe. Translator's note.]*

2. The discourse of Simchas Torah 5661 - *Likkutei Dibburim* vol. 4, 787b and following. *Sefer HaSichos* 5702 end of p. 141 and following.

3. *Tehillim* 89:52. *[The word for "anointed" in Hebrew is "Moshiach." Thus this verse is seen as a reference to the king Moshiach, descendent of King David, who will bring Redemption. Translator's note.]*

4. End of chapter 11.

5. *[Clearly Moshiach will not fight the wars all by himself. Rather, as the king, he will direct his soldiers, the students of the Yeshiva Tomchei Temimim, in battle. This is the connection between the passage from the Rambam and the directive given at the founding of the yeshiva. Translator's note.]*

6. *Ibid*, 53.

7. See *Nazir* at the end. See there for cross references.

Redemption in actual reality through Dovid, Melech HaMoshiach. In the words of my sainted father-in-law, the leader of our generation, while he was alive in this world, all the Divine service **has already been concluded and completed**, and we stand prepared to greet Dovid, Melech HaMoshiach. This is all the more so the case, since the Divine service has continued in a manner of "the L-rd has give you a heart to understand and eyes to see and ears to hear."<sup>8</sup>

We now find ourselves in the 90th year<sup>9</sup> - which follows the conclusion of the 89th year, which is connected with the 89th Psalm that concludes "who revile the footsteps of your anointed" and "Blessed is the L-rd forever amen and amen." This refers to a complete victory in the wars of the House of Dovid. [This puts us] at the beginning of the period connected with the 90th Psalm, which concludes and ends with "May the pleasantness of the L-rd our G-d be upon us... and the work of our hands **establish it**." This refers to the future Beis HaMikdash<sup>10</sup> , "The sanctuary, O L-rd, which Your hands have established."<sup>11</sup>

\* \* \*

Furthermore, and this is the main point:

It was explained above, that Moshiach exists in the spark of Moshiach (the aspect of Yechida<sup>12</sup>) within each and every Jew. In addition Moshiach also exists in the literal sense (the general Yechida). For it is known that "in every generation an individual from the descendants of Yehudah is born who is qualified to be the

8. Tavo 29:3.

9. [The letter equivalent for the number 90 is "Tzadik." The word "Tzadik" has two meanings: the name of a letter and a righteous person. This discourse was delivered in the Rebbe's 90th year. Translator's note.]

10. Midrash Tehillim on the verse.

11. Beshallah 15:17.

12. [Yechida literally means singular or singularity. It is the part of the soul that is directly connected with and thus an actual part of G-d above. Translator's note.]

Moshiach for Israel,"<sup>13</sup> and that "one who is worthy because of his righteousness to be the Redeemer, and when the time arrives, G-d will reveal it to him and will send him, etc."<sup>14</sup> And if it were not for the undesirable things that got mixed in, which delayed and obstructed, he would have been revealed and come in actual reality.

And according to the pronouncement of my sainted father-in-law, the leader of our generation, the Moshiach<sup>15</sup> of our generation, all matters of Divine service have already been concluded and completed, and we stand ready to greet our righteous Moshiach. We are therefore at a time when all obstacles and hindrances have been nullified. Since this is so, there is now not just **the existence** of Moshiach, but also **the revelation** of Moshiach. Now we need only **greet** our righteous Moshiach in actual reality!

...With this in mind, every activity must be penetrated with the subject of Moshiach and Redemption, including one's eating and drinking. For the longing for the meal of Livyason, Shor HaBor and Yayin Meshumar<sup>16</sup> is so great that even **after** the meal one remains hungry for it. Consequently, he will complain to G-d that he cannot fulfill the commandment of "And you shall eat **and you shall be satisfied** and you shall bless"<sup>17</sup> **in earnest** until G-d seats us at His table for the feast of the world to come.

*(From the talk of Shabbos Parshas Vayeira, 18 Mar-Chesvhan 5752)*

13. The commentary of the Bartenura on Megillas Rus.

14. See *Sha'alos v'Teshuvos Chasam Sofer Choshen Mishpat* (vol. 6) at the end (section 98). And see *S'dei Chemed*, Peas HaSadeh, entry Aleph, klal 70. And in other places.

15. The general Yechida, which shines through and is revealed in the soul of the leader of the generation and therefore includes all the souls of the Jewish people in that generation (See the discourse title "Padeh V'Shalom" in Shaarei Teshuva of the Mitteler Rebbe, chapter 12).

16. [*Levyaton is the great fish, Shor HaBor the great ox and Yayin Meshumar the aged wine that will feed the righteous in the era of Moshiach. Translator's note.*]

17. *Eikev* 8:10.

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(מנוסח המצבה)

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