

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 matters have already been completed and [we] need only to greet Moshiach in actual reality; "all the days of your life to bring the days of Moshiach" - the subject of a person's Divine service; the main innovation of the coming of Moshiach is the revelation of his existence (existence coming before kingship) as the king Moshiach, and after the revelation of his existence begins the revelation to everyone through his activities; the content of the announcement "May my master King David live forever" is the revelation of the existence of the king Moshiach," and through this and after it comes his revelation to everyone through his activities, etc.

(Thursday night, Parshas Toldos, 1st day of Rosh Chodesh Kislev, and Shabbos Parshas Toldos, 2 Kislev)

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Excerpts from Sifrei HaSichos 5750-5752
Concerning Moshiach and Redemption

English Rendition by:

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BESURAS HAGEULO

The Announcement Of The Redemption

49

The essential point in the life of every Jew and that of the Jewish people as a whole throughout all the generations has been: "**All the days of your life to bring about the days of Moshiach.**"¹ This requires extra emphasis in this generation and in our times, as mentioned frequently of late, that all aspects have been completed and we need only **greet** our righteous Moshiach in actuality.

..."All the days of your life" means every moment of a person's life, day or night, awake or asleep, for he is still alive then through his breathing ("All that breathes praises G-d," and "with each and every breath a person breathes..."²), which is necessary every moment (unlike eating and drinking). And "all the days of your life to bring about the days of Moshiach" means that his life (every instant of it) is bringing the days of Moshiach. That is, a Jew does not limit himself only to those times when he thinks or speaks or does something to bring Moshiach. Rather the essence of his life ("your life") is to bring the days of Moshiach.

...In more detail:

The concept of "All the days of your life to bring about the days of Moshiach" expresses that immediately when the essence of the soul awakens (thus revealing the essence, and only the essence, of its existence), it feels in the very air it **breathes** the concept of Moshiach, **the air of Moshiach**, or in the words of our Sages of blessed memory, "**the spirit** of King Moshiach."³

1. *Brochos* 12, end of second side - in the Mishneh.

2. *Tehillim* at the end. *Bereishis Rabba* chapter 14:9. *Devarim Rabba* chapter 2:37.

3. *Bereishis Rabba* chapter 2:4. Chapter 8:1.

It can be suggested that the "air (spirit) of Moshiach" is even higher than "the light⁴ of Moshiach," because **the light** of Moshiach indicates **the revelation** of Moshiach through **his actions** (such as "he will fight the wars of G-d" until "he is victorious,"⁵ etc.). However **the air** of Moshiach indicates the essence (the very life) of Moshiach. That is, [this refers to] the revelation of **his existence** (from his earlier status as a leader⁶) as the King Moshiach. And after the revelation of **his existence** (air that is incomparable to the light of Moshiach) begins the revelation that all can see through **his activity** (light of Moshiach).

Accordingly, it can be understood that the main innovation in the coming of Moshiach is the revelation of **his existence** ("I found Dovid my servant"⁷), because all the details that follow (his public revelation through his activities to redeem Israel, and everything concerned with the days of Moshiach) come **as a consequence** of the revelation of his existence, **and are included in it**.

...In terms of the practical relevance - "Action is the main thing"⁸ - is that every Jew needs to increase with additional strength and vigor the concept that "all the days of your life to bring about the days of Moshiach." His entire existence, immediately upon awakening from his sleep, is penetrated with the life of Moshiach (for this is the essence of the existence of every Jew, the Moshiach within him).

4. *Zohar* section 3 34:b. Explained in *Likkutei Levi Yitzchak* on the *Zohar*, section 3, p. 219 ff.

5. *Rambam, Hilchos Melachim*, end of chapter 11.

6. "From those that come from the descendants of Dovid and still have rulership in exile... for example Rabbeinu HaKodesh" (*Chiddushei Aggados of the Maharsha to Sanhedrin 98:b*).

7. *Tehillim* 89:21. [*The Hebrew word for existence - metziyus - and that for found - matzah - have the same three letter root (Mem, Tzadik, Aleph) and are thus etymologically related. Translator's note.*]

8. *Avos*, chapter 1, *Mishneh* 17.

...And may it be G-d's Will and this is main thing - that at the beginning of the month of Kislev, the month of Redemption, there should come in reality and visibly the true and complete Redemption, the beginning of Redemption and its completion, through our righteous Moshiach. "A king from the house of Dovid will arise..." until "He will perfect the world to serve G-d in unity, as it says⁹ 'then I will turn to the nations, etc., to serve Him together.'"¹⁰

This is also alluded to in the conclusion of the Haftarah of the past week... the Haftarah of the past week concluded with the pronouncement, "**Let my lord King Dovid live forever.**"¹¹ This refers to the eternality of the kingship of Dovid that was continued through the kingship of Shlomo and which will be completed by the king Moshiach who is "from the House of Dovid and the seed of Shlomo."¹² - The content of that declaration is the revelation of **the existence** of the king Moshiach.

And through this and after this comes his revelation to the eyes of everyone through his activities, etc.

(From the talk of Wednesday night, Parshas Toldos, First Day of Rosh Chodesh Kislev, and Shabbos Parshas Toldos, 2 Kislev 5752)

9. Zephaniah 3:9.

10. Rambam, Hilchos Melachim, end of chapter 11.

11. Melachim Aleph (I Kings) 1:31.

12. *Sefer HaMitzvos* of the Rambam, negative commandment 362. Rambam's *Commentary on the Mishneh Sanhedrin*, beginning of Perek Chelek, principle 12. Iggeres Teiman.

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