

IN LOVING MEMORY OF
Horav **Schneur Zalman Halevi** ע"ה
ben Horav **Yitzchok Elchonon Halevi** הי"ד
Shagalov

Passed away on 21 Tamuz, 5766

Reb **Dovid Asniel** ben Reb **Eliyahu** ע"ה
Ekman

Passed away on 5 Sivan - Erev Shavuot, 5765

Mrs. **Devora Rivka** bas Reb **Yosef Eliezer** ע"ה
Marenburg

Passed away on the second day
of Rosh Chodesh Adar, 5766

Reb **Yitzchok Moshe** (Ian)
ben Reb **Dovid Asniel** ע"ה
Ekman (Santiago, Chile)

Passed away on the 24th day of Shevat, 5769

ת. נ. צ. ב. ה.

AND IN HONOR OF

Mrs. **Esther Shaindel** bas **Fraidel Chedva** שתח"ו
Shagalov

DEDICATED BY

Rabbi & Mrs. **Yosef Y. and Gittel Rochel** שיחי
Shagalov

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BESURAS HAGEULO

The Announcement of the Redemption

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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 Vayigash, 5 Teves)

5752

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All the preparations for Redemption have already been concluded and now there is only a need to bring the Redemption into reality, visible to fleshly eyes; the whole world demands that the Redemption should come already; we stand immediately prior the Redemption; Moshiach who will really come imminently will come through the assistance and provisions of the Yosef of our generation

(Shabbos Parshas Vayigash, 7 Teves)

strength from Yosef (of our generation), "you are like Pharaoh,"³ (the pharaoh of holiness), that "through him all the lights are uncovered and revealed."⁴

(From the talk of Shabbos Parshas Vayigash, 7 Teves 5752)

3. Our Parsha 44:18.
4. Zohar, vol. 1, p. 210a. [The word Pharaoh can be translated as "revealed." Translator's note.]

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As mentioned many times recently, according to the announcement of my sainted father-in-law, the leader of our generation, all the preparations for the Redemption have already been completed, and now the Redemption just requires to be drawn into the material and coarseness of the world (a coarseness that is converted into the material), and revealed to the physical eye.

...Now one need only open the eyes, to see that the whole world demands that every Jew stand in the condition and situation of the true and complete Redemption.

It may be said that this is the reason why we see today that Jews can maintain their Judaism with great strength and mastery also over the nations of the world - for it all depends on their will. We are immediately prior to the Redemption, when it will become actually revealed that "And Dovid my servant will be the leader over them forever,"¹ "And the nations will know that I am the L-rd."² This is reflected in the actual situation of our generation, which is a preparation for the true and complete Redemption through our righteous Moshiach.

Further, this is also indicated in "And Yehuda approached him." Together with the assistance from the power of the Divine service of the Yosef of our generation (my sainted father-in-law, the leader of our generation) we also possess the power of "And Yehuda approached him," i.e., Moshiach, who will actually come imminently, when "And Dovid my servant will be the leader over them forever." This comes through the support of and infusion of

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Concerning Moshiach and Redemption**

English Rendition by:

Rabbi Yisroel Heschel Greenberg

and

Rabbi Dovid Yisroel Ber Kaufmann, Ph.D

1. *Yechezkel* 37:25.

2. *Ibid*, 28.

The Announcement Of The Redemption

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"And Jacob lived in the land of Egypt"¹ alludes to the time of exile. Even then, a Jew can be the master of the world, "the lord of the land."² We thus receive governmental assistance in the manner depicted in the Torah: "The best of the land of Egypt is yours."³ Among the explanations why this paradoxical phenomenon is most pronounced in **this generation**, one can offer the following:

Since our generation is the last generation of exile and the first of Redemption, preparing for the transformation of the exile into Redemption is emphasized through a "taste" of what is to come, now in the days of exile. Thus, as we stand at the very **end** of exile, we can experience the state of "And Jacob lived in the land of Egypt." The closer we get to the transformation of the exile - with the advent of the true and complete Redemption - this condition increasingly intensifies.

...This is particularly true in the "Year of Miracles" (5750) and the Year of "I Will Show Him Wonders" (5751). And, indeed, we have vividly beheld miracles and wonders in the most recent period. This includes - and relates specifically - to the change in attitude of a "super power," the former Soviet Union,⁴ inducing it to aid and facilitate the emergence of the Jewish people from distress to freedom, so that even in the Land of Egypt (in the last moments of exile) they should experience the state of "And Jacob lived."

And all this is happening because we are now situated, literally, so close to the true and complete redemption, through our righteous

Redeemer. In the words of David, the Anointed King, "The sweetener of the songs of Israel," in Psalm 89: "I have made a covenant with My chosen one, I have sworn to My servant David,⁵ I have anointed him with My holy oil,"⁶ through the conclusion of the Psalm, "Blessed is G-d forever, Amen v'Amen." [And as commentators explain the reason for King David's gratitude:] "He saw... the coming of Moshiach, he therefore gave thanks to Hashem."⁷

* * *

One of the essential components of the future true and complete Redemption is the building of the Third Beis HaMikdash (the Third Temple which will supersede the *Mishkan* [Tabernacle], as well as the first and second Temples), the "Sanctuary⁸ of G-d, the workings of Your hands." One should thus intensify those "actions and deeds" which are **analogous** to and a **preparation** for the building of the Holy Temple, by building new **homes** (or, by adding on to and strengthening existing) - **homes** for all three modes of Divine service: Torah, Tefillah (prayer) and acts of loving kindness.

(From the talks of Shabbos Parshas VaYigash, 5 Teves, 5751)

1. *VaYechi*, 47:28.

2. *Miketz*, 42:30,33.

3. *VaYigash*, 45:20.

4. [*"That country" in the original. Translator's note.*]

5. Verse 4.

6. Verse 21.

7. *Even Ezra*, loc. cit.

8. *Beshalach*, 15:17.