

IN HONOR OF

The Soldier of "Tzivos Hashem" **Rivkah תחיל Hoffman**  
On the occasion of her 7th birthday,  
Shabbat Parshat Chayei Sarah, 27 Cheshvan, 5781

AND IN HONOR OF HER BROTHERS AND SISTER

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# LIKKUTEI SICHOS

## AN ANTHOLOGY OF TALKS

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

Reprinted for Parshat Chayei Sarah, 5781  
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ת. נ. צ. ב. ה.

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## BESURAS HAGEULO

And even if there is only a doubt that G-d will restrain the Jews in exile even a minute for the great pleasure and satisfaction that the Divine service in exile creates for Him, a Jew cries: "all that the master of the house tells you, do, except to leave."<sup>23</sup> All that the master of the house - this is G-d - says, one must do "except to leave." One must not remain even a minute, G-d forbid, in a situation of "leaving," the table of their father. One begs and demands, as it were, of G-d: "send now the one You will send" - in the beginning of the year "by whom You will send"<sup>24</sup> and bring **already** the true and complete Redemption!

And together with the completion of the work of *shlichus* (at the conclusion of *Likkutei Torah*, Parshas Brocha<sup>25</sup>) one immediately reaches the completion of the wedding - the Song of Songs - of Israel and G-d (specifically through an actualization of the good resolution to learn all of *Torah Or* and *Likkutei Torah*, all their chapters until the end. For learning the Torah contained within them hastens the actual Redemptive process.)

*(From the talk of Shabbos Parshas Chayei Sarah, 25 Mar-Cheshvan,  
Blessing of the month of Kislev, 5752)*

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23. *Pesachim* 86:b.

24. [The Hebrew words numerically add up to (5)752, the year in which the *sicha* was said. Translator's note.]

25. [Torah Or and Likkutei Torah, comprise the Alter Rebbe's Chassidic discourses on the five books of the Torah and the Song of Songs. The concluding words on Deuteronomy deal with *Shlichus* and the commencement of the next section on Song of Songs deals with the wedding of Israel and G-d. Translator's note.]

# LIKKUTEI SICHOS

## AN ANTHOLOGY OF TALKS

RELATING TO THE WEEKLY SECTIONS OF THE TORAH AND  
SPECIAL OCCASIONS IN THE JEWISH CALENDAR

by the  
**Lubavitcher Rebbe**  
**Rabbi Menachem M. Schneerson**

•

Volume I: *Bereishit*

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In English rendition  
with Introduction and Notes  
by  
**Jacob Immanuel Schochet**

## CHAYE SARAH

## חיי שרה

### A

I. Today's *sidrah* begins, 'And Sarah died in Kiryat Arba, which is Hebron, in the Land of Canaan.'<sup>a</sup>

According to the *Zohar*, 'Sarah' is a symbol for the body while 'Abraham' is a symbol for the soul.<sup>1</sup> In this context, the *Zohar* interprets the verse as follows. The phrase, 'And Sarah died' means 'when the body dies'; 'In Kiryat Arba' [lit. the city of the four] refers to the four elements<sup>b</sup> which compose the body; 'which is in Hebron' refers to the fact that throughout the body's life, its four elements were joined together (*mechubar*).<sup>c</sup> Now, when the body dies 'And Abraham came' — i.e., the soul came, 'to lament Sarah and to weep for her' — i.e., the soul weeps, for even after death, even after its departure, the soul still remains related to the body.

This interpretation of Sarah as the body and Abraham as the soul, however, makes it difficult to understand the verse, 'All that Sarah may say unto you, listen to her voice.'<sup>d</sup>

a. [Genesis 23:2]

1. [Midrash Hane'elam, Zohar I:122b; Zohar Chadash, Tikunim, 119b.] See Responsa of R. Solomon ben Adret, no. 418. *Maamar 'Rabbi Banaa'*, (published in *Kuntres Tzemach Tzedek — Baba Batra*).

b. [The term 'elements' here is not used in the narrow scientific sense of simple substances, but in the wider sense of the four basic substances of fire, air, water and earth 'from which the Holy One, blessed be He, created the world' (*Bamidbar Rabba* XIV:12; *Zohar* II:24a, Maimonides, *Hilchot Yessodei Hatorah*, end of ch. 3, and ch. 4).]

c. [*Chevron* (Hebron) is an idiom of *chabar* — to unite, to join together (see *Torah Shelema* on this verse).]

d. [Genesis 21:12]

Moshiach,"<sup>18</sup> but all the days of Moshiach - also the completion of "absolutely Moshiach"<sup>19</sup> etc.)

From the international convention must come and be brought good resolutions such that every *shliach* must prepare himself and prepare all Jews in his place and city, etc. to greet our righteous Moshiach. This should be done through his explanation of the concept of Moshiach, as explained in the Written Torah and the Oral Torah, in a way that **it will be received** by everyone according to his intellect and understanding. This includes in particular learning the subject of Moshiach and Redemption, and specifically in a manner of Wisdom, Understanding and Knowledge.

And since this is the Divine service of the time, it's understood this applies to every Jew without any exception whatsoever.

...Further and fundamental: since the work of *shlichus* has already ended, every *Shliach* needs to approach the true *M'Shalayach*<sup>20</sup> - G-d - and declare: I have done my *shlichus* and now the time has come that You, as it were, should do Your *shlichus* (for G-d is also a *shliach* (He tells His word to Yaakov, etc."<sup>21</sup>) and together with the ten Sefiros (G-d, Himself, it is essence and being, as it were, is our righteous Moshiach<sup>22</sup>), is the essence and being as it were of our righteous Moshiach). "Send now the one You will send" - send us our righteous Moshiach in actual reality.

18. Rambam, *Laws of Kings*, chapter 11, halacha 4.

19. *ibid*.

20. [*M'Shalayach* - literally the one who causes to be sent. As a "shliach" is an emissary, the "m'shalayach" is the one who sends him on his task. Translator's note.]

21. *Tehillim* 147:19. See also *Shmos Rabba* chapter 30, 9.

22. [*In the sicha* the Rebbe refers to the fact that the word "shliach" (numerically 348) plus ten equals "Moshiach" (numerically 358). Translator's note.]

now at the opening and commencement of the "International Convention of *Shluchim*."

We must come out with a resolution and an announcement to all *shluchim* that the work of *shlichus* now and for every Jew is to their capacity to lead to the greeting of our righteous Moshiach.

This means that all the details of the work of *shlichus* in spreading the Torah and Judaism and spreading the Wellsprings of the inner teachings of Torah outward must be permeated with greeting our righteous Moshiach.

As emphasized in the program of the convention - "all the days of your life **to bring** the days of Moshiach."<sup>16</sup> All aspects of Divine service (every day of your life, and in every day itself - in every detail and hour of the day) must be permeated with "to bring the days of Moshiach." It's not sufficient "to increase" (as stated in many places),<sup>17</sup> or that he (the *shliach*) should stand and wait until Moshiach will come, at which point he will take part and have the satisfaction. Rather he is "**to bring**." He does all that depends on him **to bring** "the days of Moshiach." [The word "days" is] in the plural, [meaning] not only the beginning of one day but the days of Moshiach (and not only when Moshiach is "presumed to be

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16. *Brochos* chapter 1, mishneh 5. [The expression "All the days of your life to bring the days of Moshiach" is the Mishneh's interpretation of the Biblical commandment to "Remember the Exodus from Egypt all the days of your life." The Mishneh deduces that the added emphasis of the word "all" is "to bring (i.e., include) the days of Moshiach." This means simply that we will have to remember the exodus even in the Messianic Age. The Previous Rebbe in his *sicha* cited by the Rebbe combines the Biblical phrase and the Mishneh's interpretation to produce a novel idea, namely, that "All the days of your life [you must endeavor] to bring the days of Moshiach." Translator's note.]

17. [See previous note. In most places where a Biblical word implies the inclusion of other points, the Talmudic term employed is "to include" rather than "to bring." This the Rebbe interprets as a lesson for us to be proactive in bringing the days of Moshiach. Translator's note.]

II. There is a well-known comment of the Baal Shem Tov<sup>2</sup> on the verse, 'When you see the donkey of your enemy lying under his burden . . .':<sup>3</sup>

'When you see the *chamor* (donkey)' — i.e., when you consider your *chomer* (matter),<sup>e</sup> you will note that it is 'your enemy.' For in the initial stages of man's *avodah*, at the very beginning of life, body and soul are enemies to one another. 'Lying under his burden'; 'burden' refers to the yoke of Torah and the *mitzvot*. It is 'his burden,' because the *mitzvot* were given expressly to souls vested in bodies, in order to purify and sublimate the body. Even so, the body regards it as an unwanted burden, and thus is 'lying under his burden.'

III. The *mitzvot* are given only to the souls in bodies. Moreover, the *mitzvot* themselves, too, are vested in material objects. This applies not only to *mitzvot ma'asiyot* (*mitzvot* involving a physical act), but also to those *mitzvot* which are essentially duties of the heart — e.g., love and fear of G-d, or duties of the mind — e.g., the belief in the unity of G-d. The latter, too, are meant to be fulfilled by the *physical* heart and brain.

Take, for example, the precept to love G-d. In the realm of the physical we note that 'A good tiding fattens the bones,'<sup>4</sup> as in the incident, related by the *Gemara*,<sup>5</sup> of a good tiding causing a physical change. The same is true regarding the love of G-d. When man perceives that 'the closeness of G-d is good for me,' this must be noticeable in his body as well.

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2. Quoted in *Hayom Yom*, p. 23 [*Keter Shem Tov*, Addenda, par. 16].

3. Exodus 23:5

e. [The word *chamor* is often related to, and interchanged with, *chomer*.]

4. Proverbs 15:30.

5. *Gitin* 56b

Similarly with awe before G-d. A mere contraction in the mind or heart is insufficient. It must be manifest in the physical brain and heart that he is truly afraid.

Our *Nesiim* have shown us everything, including this principle. There is a well-known story of the *Alter Rebbe*: Once, in the midst of prayer (on a *Rosh Hashanah* or *Yom Kippur*), when coming to the words 'And therefore put *pachdecha* (Your dread),' he fell to the ground, rolling to and fro, saying '*pach-, pach-.*' [His concentration on this passage filled him with] a gripping fear which prevented him from completing the word. It was some time before he was able to pronounce the whole word — *pachdecha*.

There is another story, of the *Tzemach Tzedek*. In the early years of his leadership he once sat at a *Farbengen* with Chassidim. Some *kavit* (90-proof vodka) was brought in and the *Rebbe* drank a whole glass, then another, and ordered that a third be poured.<sup>5</sup> Afterwards he moved his hand over his forehead and one could no longer detect any effects of the liquor.

At a later occasion the *Tzemach Tzedek* explained that he had concentrated his thoughts on the greatness of G-d. This contemplation caused a great fear to befall him, and 'Fear counteracts the effects of strong wine.'<sup>6</sup> This

f. [Rava said, Wine and fragrance make a man's mind more receptive' (*Yoma* 76a) — they broaden his mind for the service of G-d and His Torah (*Tanya*, ch. 7). It is in this context that alcoholic beverages would occasionally be used in controlled measure to remove emotive inhibitions and to induce a state of expanded perception and sacred ecstasy.]

This is clearly not a license for all, but only for such who already have developed a mind to be broadened and expanded further. Thus the same story of the *Tzemach Tzedek* also relates that at that particular time he expounded extensively the most profound themes of Chassidut (see C.M. Hielman, *Bet Rabbi*, III: ch. 2, p. 223 note 2); and as the *Gemara* states: He who retains a clear mind under the influence of wine, possesses the characteristics of the seventy elders of the Sanhedrin (*Eruvin* 65a). See also *Likutei Diburim*, vol. IV, p. 1438f., for a discussion of the use of alcoholic beverages at chassidic *farbrengens*.]

6. See *Baba Batra* 10a (though this requires further consideration).

The *shluchim* have already begun long ago to fulfill the work of *shlichus* in spreading the Torah, Judaism and the Wellsprings of the inner teachings of Torah outward, and for a long time have even reached **completion** in the work of *shlichus*, according to the announcement of my sainted father-in-law mentioned above. Nevertheless, the true and complete Redemption has not yet actually come. It must be said, then, that there must be something that remains to be done that will bring the Redemption into reality.

What is needed is the following: It is known that "in every generation an individual descended from Yehuda is born who is qualified to be the Moshiach for Israel,"<sup>13</sup> and that "one who qualifies because of his righteousness to be the Redeemer and when the time arrives G-d will be revealed to him and send him, etc."<sup>14</sup> And according to the announcement of my sainted father-in-law, the leader of our generation, the singular *shliach* of our generation, the singular Moshiach of our generation, that everything has already concluded, it's understood that there has begun to be fulfilled the "send now the one You will send,"<sup>15</sup> the *shlichus* of my sainted father-in-law. And therefore it's obvious that the only thing that now remains in the work of *shlichus* is **to greet our righteous Moshiach in actual reality**, in order that he should be able to fulfill his *shlichus* in actuality and bring all the Jews out of exile!

...This then must be the practical lesson that results as we gather

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*princes is Moshiach. Translator's note.]*

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, ff.

15. *Shmos* 4:13. [In the passage from Exodus referenced in note 9, Moses demurs from the *shlichus*, or mission, of redeeming the Jewish people. His last protest before accepting the *shlichus* are the words quoted. This phrase, "send now the one You will send" is classically seen as a reference to Moshiach. Thus, Moses asked G-d to send Moshiach immediately. This - the immediate sending of Moshiach - was also the *shlichus* of the Previous Rebbe. Translator's note.]

We also see (as mentioned many times) that many of the signs of the Redemption have been fulfilled in the events of the world, beginning with the sign (in *Yalkut Shimoni*<sup>4</sup>) that "the time for your Redemption has arrived" when "the nations incite one another."<sup>5</sup> This has taken place particularly in the Arab countries.

...And we see in reality how it was and it will be that "he will fight the wars of G-d"<sup>6</sup> and be victorious in various situations, and specifically through a war of peace.<sup>7</sup> And "victory" is also an expression of "eternity,"<sup>8</sup> connected with the revelation of "Endurance":<sup>9</sup> Nun - revelation of the 50th gate;<sup>10</sup> Tzaddik - the ninetieth year (as Jewish people have designated the year);<sup>11</sup> and Ches - the revelation of our righteous Moshiach, who is connected with the number eight (eight princes of man<sup>12</sup>).

4. *Yeshayahu*, remez 499.

5. *Midrash Lekach Tov*, *Lech Lecha* 14:1. See also *Bereishis Rabba*, chapter 42, 4.

6. Rambam, *Laws of Kings*, chapter 11, halacha 4.

7. [*"Fighting the wars of G-d" is one of the qualifications an individual must meet before being presumed to be Moshiach. There is no necessity, however, for the war to involve bloodshed or even to be on a physical level (as the fight for spirituality and observance of mitzvos may also properly be described as a "war of G-d.") Hence the expression "a war of peace." Translator's note.*]

8. [*The word for "victory" in Hebrew - nitzachon - is etymologically related to the Hebrew word for "eternity" - nitzchiyus. Translator's note.*]

9. [*"Endurance" - Netzach, in Hebrew - is one of the ten Sefiros, or Divine Attributes through which the universe is created. It is etymologically related to nitzachon and nitzchiyus (victory and eternity, respectively) Its three Hebrew letters - nun, tzadik and gimmel - are here used not just as the letters of a word but as an acronym revealing a deeper meaning of the word.. Translator's note.*]

10. [*A reference to the fiftieth and final gate of Wisdom. Translator's note.*]

11. [*The numerical value of the letter Tzadik is 90. This discourse was delivered in the Rebbe, Melech HaMoshiach's 90th year. Translator's note.*]

12. *Sukkah* 52:b. [*The numerical value of the letter Ches is 8. The passage in the Talmud referenced in note 6 discusses a verse in the prophetic book of Micah that mentions seven shepherds and eight princes. In the Talmudic discussion, each of the shepherds and princes is identified. One of the eight*

fear thus had such an effect on him that one could perceive a real, physical change as any alcoholic influence was removed.

It is likewise with the concept of love. Thus, it is said of R. Menachem Nachum of Tchernobyl that he became obese from reciting *Yehei Shmey Rabba*.<sup>7</sup> That is, he would meditate on the *Shmey Rabba* (His Great Name) and the greatness of the Eternal, how G-d is "blessed forever and ever" — i.e., Divinity is drawn into all worlds,<sup>8</sup> including this physical World of Action (*Asiyah*). This meditation filled him with such a delightful love for G-d that it caused physical obesity.<sup>9</sup>

IV. The Baal Shem Tov's interpretation of the verse ["when you see the donkey . . ."] continues:

'Will you refrain from helping him?' Since the body is 'lying under his burden' one might consider devoting all attention to an *avodah* relating to the soul exclusively, and crushing the body by means of fasts and mortifications. The Torah, therefore, concludes: 'And you shall surely aid him' — i.e., the body, because the body needs to be purified and sublimated.

It is conceivable to intend all the *kavanot* of a *mitzvah*, and yet not fulfill the actual *mitzvah* in fact. For example, one may go through all the devotions relating to *Tefillin*, without actually donning the *Tefillin*. Obviously that would constitute not only a failure in fulfilling the *mitzvah*, but an actual transgression — by negating the *mitzvah* of *Tefillin*.

On the other hand, if one were to don the *Tefillin* but

7. *Maamar 'Vekibel Hayehudim 5678'*.

[*Yehei Shmay Rabba* is the principal congregational response in the *Kadish*-prayer. On the great significance of this response see *Berachot* 3a and 57a; *Shabbat* 119b; *Sotah* 49a; *Kohelet Rabba* IX:21 (IX:15:7).]

g. [The Hebrew word for 'blessed' — *mevorach* — is an idiom of *mavrich* (engrafting, drawing forth); see further on, note 53.]

h. [As noted above, section III, a good or gladdening tidings 'fattens the bones.']

did not intend any of the devotions — for reasons of ignorance, or simply failing to do so — then he is liable to a penalty because he should have had the devotions in mind, but he *has* fulfilled the *mitzvah*.

A story is told about the circumcision of one of the grandchildren of the *Tzemach Tzedek*. There was a choice between two *mohalim* (circumcisors): an older man, familiar with the writings of R. Isaac Luria — at least with those on the subject of circumcision; and a younger man, known as an expert but not as learned. The *Tzemach Tzedek's* advice was to choose the younger man, and he explained that the requirement of the Torah is for a physical circumcision.

Now this is the simple meaning of 'All that Sarah may say to you, listen to her voice,' in the context of the *Zohar's* interpretation of Sarah as a symbol for the body. Our ultimate preoccupation is with the body. Presently this is not apparent, but in the Messianic era this will become obvious to the point that the soul will draw vitality from the body.<sup>8</sup> It is said of the Patriarchs that 'The Holy One, blessed is He, gave them a foretaste of the future world while they were still in this world;<sup>9</sup> and that is why Abraham was told, 'All that Sarah may say to you, listen to her voice.'

(From the Sicha of Shabbat Parshat Chaye Sarah 5711)

The most recent innovation in the work of *shlichus*\* is: **to receive our righteous Moshiach in the true and complete Redemption**. Indeed, the preparation for the coming of our righteous Moshiach is the most all encompassing aspect of Judaism and includes all the other points and details of the work of *shlichus*.

As has already been said many times, according to the declaration of our Sages of blessed memory<sup>1</sup> "all the appointed times have passed." According to my sainted father-in-law, the leader of our generation, that teshuvah has already been done, to the extent that all aspects of Divine service have already been completed (even "polishing the buttons"<sup>2</sup>), and we therefore stand ready to greet our righteous Moshiach. The work of *shlichus* must be to prepare in reality to **actually** greet our righteous Moshiach.

Thus the goal of today's international convention of *shluchim*<sup>3</sup> is: to produce good resolutions of how to accomplish the special *shlichus* of these times: greeting our righteous Moshiach.

...It was already mentioned earlier that my sainted father-in-law, the leader of our generation, had declared that already all aspects of Divine service have already ended and we stand prepared ("stand all of you prepared") to greet our righteous Moshiach.

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\* ["*Shlichus*" comes from the word "to send." Thus a "*Shliach*" is an emissary or messenger and "*shlichus*" is the mission or purpose for which he is sent. The term "*shlichus*" here refers to the goal of Chassidism in general, and Chabad in particular; to spread the wellsprings of Torah, increase observance of mitzvos and be a resource for one's fellow Jew, materially and spiritually. Translator's note.]

1. *Sanhedrin* 97b.

2. See the talk of Simchas Torah 5689.

3. ["*Shluchim*" is the plural of "*Shliach*," hence it means "emissaries." Translator's note.]

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8. *Maamar* 'Lakol Tichleh 5659.'

9. *Baba Batra* 16b ff. Also *Maamar* 'Rabbi Banaa,' *op. cit.*



In our days we have completed all the requisite actions and Divine service, in all the details symbolized by the "hundred years," the "twenty years," and the "seven years" associated with the age of the Matriarch Sarah's passing, years which like Sarah's were all equally good.<sup>1</sup>

This is consistent with the words of my sainted father-in-law, the leader of our generation, that we have already polished the buttons<sup>2</sup> and we therefore stand ready<sup>3</sup> to receive our righteous Moshiach.

More particularly, since then several decades have elapsed, during which time the Jewish people have cried out "*ad mosai* - how long must we remain in exile!" (which must also have a limit)

May it thus be G-d's Will -- that the true and complete Redemption, through our righteous Moshiach, will occur immediately.

*(From the Ma'amar "Vayihyu Chayei Sarah, 5751" -  
Sefer HaMa'amarim melukat, vol. V p. 60)*

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1. *[The age of Sarah is presented in the Torah (Bereishis 23:1): "The life of Sarah was a hundred years, twenty years and seven years." The Rebbe explains in his discourse how these three time periods of Sarah's life relate to different aspects of her soul which were permeated with Divinity and goodness. The same is true of the cumulative service of the Jewish people; it is complete not only in a general and peripheral manner, but it has penetrated into the inner dynamics of the Jewish nation's character, represented by the numbers hundred, twenty and seven. See the original discourse for the elaboration of these concepts. Translator's note.]*

2. Talk of Simchas Torah, 5689.

3. See *Igros Kodesh Admor MaHaRayatz, vol. IV, beg p. 279.*

*[This talk refers to the publication, and the Rebbe's subsequent distribution to men, women and children, of two special treatises by the Rebbe Rashab. The first, "Kuntres Eitz HaChaim," was written shortly after the Rebbe Rashab founded the Yeshivah Tomchei Temimim and appointed his son and successor, the Rebbe Rayatz, director. In "Kuntres Eitz HaChaim" he outlines the objective of the founding of the Yeshivah and what was expected from its students. The second treatise was a previously unpublished Chassidic discourse of the Rebbe Rashab.]*

...One of the reasons for the publication of the special edition of *Kuntres Eitz HaChaim* and its distribution to all the men, women and children at the conclusion of the Rebbe Rashab's birthday on the 20th of MarCheshvan (which led into this erev Shabbos)... is to emphasize that all these words of the *Kuntres Eitz HaChaim* have retained their power and perfection (with even added force) through the leadership of his son and successor, my sainted father-in-law, the leader of our generation, the "director" of the Yeshivah Tomchei Temimim. This is especially true since forty years after his passing "one can fathom the ideas of his teacher."<sup>1</sup>

Consequently, the service of the third generation (from the Rebbe Rashab), the generation of Redemption, has already been completed. Concerning this generation, it is said: "On the third day He will raise them up and we will live before Him."<sup>2</sup>

...May it be G-d's will that: the increased study of the teachings of Chassidus and its dissemination, along with an increase in the

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1. *Avodah Zara 5b3)*

2. *Hoshea 6:2. See Metzudas David there.*

## BESURAS HAGEULO

study of the revealed parts of Torah;<sup>3</sup> the propagation of Torah and Judaism, including - and with special emphasis on - the establishment of new institutions; and the fortification and strengthening of the existing institutions of Torah, prayer (Divine service) and loving kindness - shall hasten and bring immediately the true and complete Redemption through our righteous Moshiach. Then, according to the Midrash, we will say specifically to the Patriarch Yitzchak, "That you are our father,"<sup>4</sup> and thus we will be called "Toldos Yitzchak - the offspring of Isaac."

The reference of the Redemption to Yitzchak gains added importance because of the connection to my sainted father-in-law, the leader of our generation - whose second (and final) name was Yitzchak, since already in his time he declared that all of our service was completed, including the "polishing of the buttons."<sup>5</sup> He therefore directed and empowered us to "stand ready all of you"<sup>6</sup> to greet our righteous Moshiach. How much more so is this true in our own day.

The relationship between the future Redemption and Yitzchak becomes even more significant when we consider the recent developments involving the "offspring of Yishmael" (discussed in the conclusion of this week's Torah portion). Generally speaking, conflicts among nations - any nation - constitute one of the signs of Redemption. As our sages said:<sup>7</sup> "If you see nations provoking one another, anticipate the footsteps of Moshiach." Involvement of the "descendants of Yishmael" in the conflict magnifies the connection

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3. [As indeed several matters of the revealed part of Torah can be found in this additional discourse of the Rebbe Rashab which was recently discovered and distributed. Translator's note.]

4. *Yeshayahu* 63:16. Shabbos 89b.

5. Talk of Simchas Torah 5689.

6. His *Igros Kodesh*, vol. IV, beg. p. 279.

7. *Bereishis Rabba*, 42:4. *Midrash Lekach Tov, Lech Lecha* 14:1.

## THE ANNOUNCEMENT OF THE REDEMPTION

to Moshiach, as specified in the Yalkut Shimoni:<sup>8</sup> "The year in which the King Moshiach will be revealed... the king of Persia will be in conflict with the Arabian king... All the nations of the world will be in turmoil and terror." (Indeed, we have clearly seen how confused and disoriented the nations of the world were, not knowing how to react, groping for solutions, etc.) And G-d says to Israel, "My children do not fear. Whatever I have done, I have done only for your sake... the time for your Redemption has arrived." The Yalkut then continues: "The King Moshiach... will stand on the roof of the Beis HaMikdash<sup>9</sup> and proclaim to Israel: "Humble ones, the time for your Redemption has arrived." As was, and continues, to be proclaimed, especially most recently.

*(From the talk of Shabbos Parshas Chayei Sarah,  
22 Mar-Cheshvan, 5751)*

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8. *Yeshayahu* 499.

9. Note the emphasis of the Midrash that "he will stand on the roof of the Beis HaMikdash" - the roof being a part of the Temple which was not sanctified (Pesachim 85, end b. Rambam, Hilchos Beis HeBechirah 6:7). It may be suggested that this alludes to the fact that the announcement "Humble ones, the time for your Redemption has arrived," comes from the diaspora which has not been sanctified with the holiness of Eretz Yisrael, analogous to the distinction between the roof of the Beis HaMikdash and the Beis HaMikdash itself.