

# LIKKUTEI SICHOS

AN ANTHOLOGY OF TALKS

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

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 ben Horav **Yitzchok Elchonon Halevi** הי"ד  
**Shagalov**  
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**Ekman**  
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# 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**

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Volume IX: *Bamidbar*

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In English rendition  
by  
**Rabbi Eliyahu Touger**

## YUD-BAIS-YUD-GIMMEL TAMMUZ

### **THE POWER OF RESOLUTION**

Among the stories which my revered father-in-law, the Rebbe, the master of happiness and redemption, related concerning his imprisonment and liberation are several which concern the actual imprisonment.<sup>1</sup>

He told how, upon being brought to prison, he resolved not to lose his self-control, not to be unnerved by the GPO. He decided that, not only with regard to those matters which concern the fear of heaven, but with regard to all things, he would not consider them as having no importance whatsoever. In his eyes, they were — to quote — “utter nothingness and void.”

He did not alter this approach even after being placed in solitary confinement for refusing to answer questions. Where was he confined? In a cell full of mud with nothing to lean on, which was infested with rats and other vermin. Even after spending an entire day in such conditions, he maintained his resolve to view both his interrogators and their questions as “utter nothingness and void.”

(In this cell, it was impossible to differentiate between day and night, for there was only a small window near the ceiling, and that was blocked by a wall. It was only by noting the changing of the guards, when hot water was brought and the

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1. See *Sichos Gimmel Tammuz*, 5701.

like that the Rebbe was able to determine when it was day and when it was night.<sup>2</sup>)

At 11 o'clock Thursday morning, *Rosh Chodesh Tammuz*, guards entered the Rebbe's cell and ordered him to stand. (When telling this story, the Rebbe emphasized that in prison, he would spend more time in prayer than usual.)

The guards spoke Russian, but the Rebbe — as was his practice throughout his imprisonment — answered in Yiddish, saying that he would not stand.

What was the crux of his refusal? The rules were that whenever information was to be conveyed to a prisoner, he was required to stand. This was to impress upon him that he was under the prison's authority. And the Rebbe recognized no such authority.

It appears that one of the guards was Jewish, for he understood the Rebbe's answer and replied in Russian: "If you do not obey, we will beat you." To which the Rebbe replied, "Nu."

The guards carried out their threat, and then left the cell.

Shortly afterwards, a second group entered. With them was Lulav, a Jew who had been among those who had arrested the Rebbe. Lulav came from Chassidic stock. He addressed the Rebbe with his title. "Rebbe," he told him, "Why are you opposing them? Why make this a struggle? They are coming to inform you that your sentence will be lightened. When they tell you to stand, you must stand."

The Rebbe did not answer.

"Do you *want* them to beat you?" Lulav asked.

When the Rebbe again refused to answer, the guards beat him again. One of them gave him such a blow below the chin

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2. See *Likkutei Dibburim*, Vol. IV, p. 1317.

that the Rebbe felt pain for a long time afterwards. Then they also left.

In time, a third group of guards entered the room. Among them was a Jew named Kavalov. They also told the Rebbe to stand, and again the Rebbe answered that he would not. Kavalov attacked the Rebbe with murderous anger, muttering (in Russian): “We’ll teach you a lesson.” To which the Rebbe responded (in Yiddish): “The question is, who will teach who?”

A short while afterwards, yet another group of guards came and told the Rebbe (who remained seated) to go to the prison office. There he was informed that he was to be released from prison and sent into exile for three years in the city of Kostrama.

When the Rebbe approached the table, he saw all the papers from his file. He noticed that one line was crossed out. (This line stated that the Rebbe had been condemned to death. When the Rebbe told the story himself, he did not include this detail, for he did not even want to mention such a possibility. He said merely that a line had been written and then crossed out.)

Further down on the document a line stated that the Rebbe had been sentenced to ten years of hard labor at Solovki (an island near the North Pole). Next to that was written *Nyet* (no).

At the bottom of the page appeared the terse order: “Three years in Kostrama.”

The officials told the Rebbe that he was sentenced to exile, and asked him what class of train ticket he desired. He responded: “First class” (in which only the wealthy or high government officials traveled). When they asked whether he had the money to pay for it, the Rebbe replied that if the money they had confiscated from him upon his arrest was not sufficient, his household would make up the difference.

The officials agreed to this, and told him they would free him from prison at 2 p.m. that afternoon. He would then have six hours to spend with the members of his household before having to leave the city for Kostrama.

As mentioned above, this all took place on a Thursday. With *Shabbos* in mind, the Rebbe asked when he would arrive in Kostrama. When they answered that he would arrive on *Shabbos*, the Rebbe declared that under no circumstances would he travel on *Shabbos*.

When telling this story, the Rebbe would conclude: “Thank G-d, I did not have to travel on *Shabbos*! I remained in prison until Sunday.”

The reason he was not freed immediately was that the Communists would not allow him to remain at home any longer than they had stipulated. Therefore they held him in prison until Sunday afternoon, at which time they let him go home. On Sunday night, he departed for Kostrama.

When telling the story, the Rebbe would always add that he had already dispatched Reb Michael Dvorkin to Kostrama. There this trusted elder chassid gathered Jewish children and began a *cheder*. He also checked the local *mikveh*, and gave instructions for it to be made *halachically* faultless.

In other words, precisely the same activities for which the Rebbe had been sentenced to death — and only through diplomatic intervention was that sentence miraculously commuted to three years of exile — were being carried out under his direction. For even before he himself arrived in Kostrama, he sent an emissary to establish a *cheder*<sup>3</sup> and make a *mikveh* fit for communal use.

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3. This can be compared to Yaakov sending Yehudah before him to Goshen (*Bereishis* 46:28) to establish a house of study (*Rashi*).

## FOLLOWING THE REBBE'S PATH

The events which happen to a *Nassi*, and in particular those which he publicly relates, serve as lessons for us in our Divine service. One of the lessons to be learned from this story is that we can all tread the path which the Rebbe opened.<sup>4</sup> For when a Jew makes a firm decision to disregard any concealment his G-dly soul confronts and to overcome all the hurdles and obstacles that lie in the way of spreading *Yiddishkeit*, G-d will sustain his resolution. Although he may be beaten three times — and according to Jewish law, the recurrence of an event three times is sufficient for us to view it as factor to be considered<sup>5</sup> — these blows will not affect his decision. On the contrary, his resolution will stir another Jew who is under the influence of the forces of evil to recognize the existence of *Yiddishkeit*, *Chassidus*, and a Rebbe. And indeed, this other Jew will call out with the latter title.

Ultimately, such resolution will lead to success — indeed, miraculous success — not only in matters of essential importance, but also in those matters which in comparison can be considered secondary. To refer to an expression of the Rebbe Rashab:<sup>6</sup> “One remains sound, not only in essence, but in the entire scope of one’s affairs.” And with all one’s concerns, one proceeds to freedom “with an upraised arm,”<sup>7</sup> and with “heads held high.”<sup>8</sup>

Certainly, when a Jew enjoys circumstances which allow him to spread *Yiddishkeit* freely, — indeed, he is assisted, receiving reward not only in the World to Come, but in this world — he should make a firm resolution to carry out G-d’s

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4. Once the path is opened by a man of great spiritual stature, it becomes possible for even a person of ordinary attainments (see the *Maamar* entitled *Ki Ka’asher HaShomayim*, 5678).

5. [See *Bava Metzia* 106b.]

6. *Toras Shalom*, p. 246, 248.

7. *Shmos* 14:8.

8. The translation of the *Targum* of the previous phrase. See the *sichah* to *Yud Shvat* in this series, where the significance of this phrase is discussed.

mission and extend the scope of the Torah. When he makes such a decision, and remains unphased by all the challenges he faces, he will *surely* be successful.

These efforts to spread the teachings of the Torah — *Nigleh* (the revealed dimensions of Torah law), *Chassidus*, and the observance of *mitzvos behiddur*, in a beautiful and conscientious manner — will lead to the era when “the world will be filled with the knowledge of G-d as the waters cover the ocean bed.”<sup>9</sup> May it take place in the immediate future.

### THE MERIT OF THE PATRIARCHS

On the verse in this week’s Torah<sup>10</sup> reading:<sup>11</sup> “From the top of boulders, I see him. I gaze upon him from the hills,” the *Midrash* comments:<sup>12</sup>

“From the top of boulders, I see him,” these are the Patriarchs.... To explain with an analogy: A king endeavored to construct a city.... He sought to lay the foundation... but waters rose from the depths and prevented him from doing so... until he came to one place and saw a great boulder. “On this boulder, I will build my city,” he declared.

So too, the world was originally filled with water, and G-d wanted to establish the world.... When the Patriarchs came and [showed that] they were worthy, G-d said: “I will establish the world on them.”

The ultimate intent of creation will be manifest at the time of the coming of *Mashiach*.<sup>13</sup> Just as creation began in the merit of the Patriarchs (as the *Midrash* indicates), so too the

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9. *Yeshayahu* 11:9.

10. See the *Sheloh*, *Cheilek Torah Shebichsav*, *Parshas Vayeishev*, which states: “The festivals throughout the year... all share a connection to the Torah readings [of the weeks] in which they are celebrated.”

11. *Bamidbar* 23:9.

12. *Shmos Rabbah* 15:7.

13. See *Tanya*, ch. 36.

consummation of creation, the era of *Mashiach*, will come in the merit of the Patriarchs.

Thus the verse:<sup>14</sup> “All that is called by My Name and by My honor....” is rendered by the *Targum* as: “All this is for the sake of your righteous forefathers who are called by My name, and whom I created for My honor. I prepared an exile for them, but I also performed miracles on their behalf.”

This verse follows the conceptual flow of the previous verses, which speak of the Future Redemption, as it is written:<sup>15</sup> “From the east I will bring your descendants, and from the west I will gather you together. I will tell the north: ‘Give up [the Jews in your lands],’ and the south: ‘Do not prevent them [from leaving].’”

These verses proclaim that in the Future Redemption, the Jewish people will be taken out of every land in which they are to be found. There is, however, a difference in the manner in which the verse refers to the four compass directions. With regard to the east and west it uses the expressions: “I will bring...” and “I will gather...,” i.e., G-d is addressing the Jewish people and telling them what He will do. With regard to the north and south, however, G-d addresses the compass directions themselves, telling them “Give up,” and “Do not prevent them.”

Particular emphasis is placed on the north — the source of evil, as it is written:<sup>16</sup> “From the north, evil will venture forth.” That direction is told to “Give.” Unlike the south (*Teiman*) which is merely instructed, “Do not prevent,” the north is commanded to become a giver, i.e., a force contributing to the Redemption.

This reflects the uniqueness of the Future Redemption: even the north will be transformed into a positive influence.

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14. *Yeshayahu* 43:7.

15. *Ibid.*:5-6.

16. *Yirmeyahu* 1:14.

And this, the *Targum* emphasizes, will come in the merit of the Patriarchs for whom miracles — similar to the miracles of the Redemption — were performed.

### THE TRANSFORMATION OF THE NORTH

Among the miracles performed on behalf of “our righteous forefathers,” and in particular the miracles performed for the *tzaddikim* of the last generation before the coming of *Mashiach*, are those that anticipate and precipitate the miracles of the Redemption. In this vein, it can be explained that the miracles of *Yud-Beis* and *Yud-Gimmel* Tammuz were a foretaste of the fulfillment of the prophecy: “I will tell the north: ‘Give up.’”

As mentioned previously, after the Russians decided to send the Rebbe to Kostrama, he refused to go if his journey involved any compromise of the *Shabbos* laws. And the Russians agreed and kept him in prison until Sunday. This was a radical departure from the usual practice. For just as a prisoner cannot be released if the authorities want to hold him, so too, when the authorities desire to release him, he ordinarily has no option to remain in prison. The Rebbe, however, achieved exactly what he desired.

Similar concepts apply with regard to the Rebbe’s departure from Russia. Not only did the Russians “not prevent” him from leaving, they actually *assisted* him, foreshadowing the fulfillment of the prophecy: “I will tell the north: ‘Give up.’”

For example, the Rebbe said that he would not leave Russia unless he was able to take all his manuscripts and books. When the inspectors wished to prevent him from taking certain rare and valuable texts, the Rebbe said that if so, he would not leave the land. The inspectors telegraphed the higher authorities in Moscow, reporting that Rabbi Schneersohn refused to leave without all his books and

manuscripts. From Moscow, they were instructed to defer to all the Rebbe's wishes.

And so the Russian authorities were forced to stamp every carton of the Rebbe's books so that they could be taken across the border. The north, identified with evil, became an agent of freedom and liberation.

This was a foretaste of the prophecy: "I will tell the north: 'Give up.'" It reflects not only a miracle that transcends the bounds of nature, but a miracle of transformation.

### **WHEN THE DAWN BREAKS**

The miracles performed on behalf of the righteous, particularly in this, the final generation before the Redemption, anticipate and precipitate the miracles of the Redemption itself, showing us what those miracles will be like.

In the Era of the Redemption, nothing will stand in the way of the Jewish people — we will not have to ask permission from anyone, as alluded to in this week's *Haftorah*:<sup>17</sup> "The remnant of Yaakov will be in the midst of many peoples.... They will not place their hope in men, nor wait upon mortals."

Moreover, G-d will command the compass directions themselves to help the Jews. G-d will address the world, and transform it into a vehicle of redemption.

Yet the world will continue to exist, as indicated by the verse which speaks about "many peoples," and the following verse,<sup>18</sup> which speaks about "the beasts of the forest." Nevertheless, although the natural tendency of these nations is to resist the redemption of the Jews, "The remnant of Yaakov... will not place their hope in men, nor wait upon mortals." For G-d will tell the north; "Give," transforming it into an agent

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17. *Michah* 5:6.

18. *Ibid.*:7.

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of Redemption. And then “the children of Israel will depart with an upraised arm,” and with “heads held high.” May this take place in the immediate future.

(Adapted from *Sichos Yud-Gimmel Tammuz*, 5722)



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It may be suggested that the Temple of the future ("it will be revealed and come from heaven already built and perfected"<sup>1</sup>) will first be revealed in the place "That the Temple traveled and settled there"<sup>2</sup> in the time of exile ("The House of our Rebbe in Bavel"<sup>3</sup>); from there it will be transported to its place in Yerushalayim.

...Perhaps it can be said that this is alluded to in the Rambam's choice of words (in *Hilchos Melech HaMoshiach*<sup>4</sup>) "And build the Temple **in its place**." For apparently [there is a question]: what is the need to inform us here that the building of the Temple will be **in its place**? On the other hand, why isn't the place specified: "And build the Temple in **Yerushalayim**?" [It must be] that "in its place" alludes as well to the place of the king Moshiach in the time of exile (**before** [the status of] "behold he is certainly Moshiach"). Therefore, while he is still **in exile** (for there he sits<sup>5</sup> and waits and anxiously looks forward to redeeming the Jewish people, and the Divine Presence with them in exile) the king Moshiach builds a Temple (in microcosm). This is an illustration and example of the Temple in Yerushalayim (like "the synagogue of He slipped and settled,"<sup>6</sup> "that the Temple traveled and settled there."). [This

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1. Rashi's commentary and Tosfos on Sukkah 41, end of side a and in other sources.

2. *Aruch*, entry Shaf (brought in the *Chiddushei Aggada MaHaRaSHA*, on *Megillah* 29a).

3. *Megillah* 29a. [In Hebrew, "Beis Rabbeinu Sh'B'Bavel". Translator's note.]

4. End of chapter 11.

5. See *Sanhedrin* 98a: "He is dwelling at the gate of Rome." [In the referenced passage, Rabbi Yehoshua ben Levi asks Eliyahu HaNavi where Moshiach can be found. The quotation actually combines the end of the question ("Where is Moshiach dwelling?") and the answer ("At the gate of Rome"). Translator's note.]

6. *Megillah* 29a. [The phrase is a reference to the Divine Presence going into exile with the Jewish people: G-d's Presence slipped away from Jerusalem and

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settling serves] as a preparation for the future Temple, which will be revealed there first, and from there return (with G-d and the Jewish people) to Yerushalayim.

...Perhaps it can be said that the statement in the Midrash,<sup>7</sup> that "at the time when the king Moshiach comes, **he will stand on the roof of the Beis HaMikdash** [Temple] and announce to the Jewish people, saying, Humble ones, the time for your Redemption has arrived," refers to the roof of the Beis HaMikdash which is **the Temple in microcosm** outside the land,<sup>8</sup> which takes the place of the Temple in Yerushalayim ("The Temple traveled and settled there"). [This may be said] because after the future Temple is revealed and descends to the earth below, there is no need **to announce** to the Jewish people that "the time for your Redemption has arrived."

...The above can be applied to "The House of our Rebbe in Bavel" **of our generation**, the house (the synagogue and study hall) of my sainted father-in-law, the leader of our generation:

...In this generation, the last generation of exile and the first generation of Redemption, "our actions and Divine service during the time of exile"<sup>9</sup> to make the lands of the nations into the land of Israel even in **the lowest possible place**, that is, **the lower hemisphere** (where the Torah was not given<sup>10</sup>) has been concluded

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*settled in Bavel. Translator's note.]*

7. *Yalkut Shimoni, Yeshayahu, remez 499.*

8. Accordingly, the expression "He stands on the roof of the Beis HaMikdash" becomes clarified; that "roofs... do not become sanctified" (Rambam, Hilchos Beis HaBechirah, chapter 6, halacha 7). Hence this alludes to the lands outside of Israel in comparison to the holiness of the land of Israel.

9. *Tanya*, beginning of chapter 37.

10. See *Igros Kodesh of the Rebbe RaYaTZ*, vol. 2, p. 492 ff. See there for

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and completed. Through the elevation of the lowest possible place all the other lands of the nations are also elevated.<sup>11</sup> This [objective] is achieved through "**Beis Rabbeinu**" [Our Rebbe's House] in the lower hemisphere, from which light goes out to all the world, to make the whole world (until the furthestmost corner of the world) into the land of Israel. This is the concept that "In the future the land of Israel will extend into all the lands,"<sup>12</sup> and "In the future, Yerushalayim will extend over all the land of Israel."<sup>12</sup> For then there will be established a connection between all the synagogues and study halls throughout the entire world and the Beis HaMikdash. [This will occur] in the true and complete Redemption through our righteous Moshiach, the leader of the generation, who is the Moshiach (the Redeemer of Israel) of the generation. Further, and this is also essential, he is the leader of the Torah of Chassidus,<sup>13</sup> since through the spreading outward ("when your wellsprings spread forth," until there is nothing beyond, to all corners of the world) is achieved the coming of the king Moshiach.<sup>14</sup>

Therefore the greatness of "Beis Rabbeinu" can be understood. It is the essential "Temple in microcosm" of the final exile, "that the Temple traveled and settled there." Therefore, it is the actual place of the Temple of the future; not only that, but the future Temple will be revealed there, and from there return to Yerushalayim (as

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cross-references.

11. "As in raising the walls of a house, it is necessary to raise the lower beam and then the upper beams will be raised automatically; this is not the case if one begins in the middle of the wall, one does not raise the lower beams" (*Torah Or Bereishis* 4, beginning of side a).

12. See *Sifrei Devarim* at the beginning, *Pesikta Rabbasi*, *Parshas Shabbos v'Rosh Chodesh*. *Yalkus Shimoni*, *Yeshayahu*, remez 503.

13. One should note that the Torah of Chassidus is the aspect of the Yechida in Torah (See the pamphlet concerning "On the essence of Chassidus), which is connected with the aspect of Yechida in Israel - the soul of our righteous Moshiach (*RaMaZ on Zohar* vol. 2, 40b and other sources).

14. *Igros Kodesh* of the *Baal Shem Tov - Kesser Shem Tov* at the beginning.

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mentioned above).

It may be added, that this concept is also alluded to in the name<sup>15</sup> of "Beis Rabbeinu" in our generation:

**"Rabbeinu"** [our Rebbe] - His two names alluded to the Redemption: His first name - Yosef - "And it shall come to pass that on that day, the L-rd shall **continue to apply** [yoseef] His hand a second time to acquire the rest of His people that will remain from Assyria and Egypt, etc. and from the islands of the sea, etc, and He shall **gather** [Asaf] the lost of Israel and the scattered ones of Judah He shall gather from the four corners of the earth."<sup>16</sup> His second name - Yitzchak - refers to the laughter and rejoicing that will be complete in the future Redemption, and which will be completed through our righteous Moshiach. Thus it is written,<sup>17</sup> "Then our mouths will be filled with laughter [S'chok]. It specifies "then," in the future,<sup>18</sup> when they will say to Yitzchak (specifically), "Because you are our father."<sup>19</sup>

And **Beis** (Rabbeinu) [**The House** of our Rebbe] - its number is seven hundred seventy.<sup>20</sup> The name by which "Beis Rabbeinu" is called by all Jews has been universally accepted to be this number,

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15. As is well-known, the name indicates the content and nature of the thing called with that name (*Tanya*, "*Shaar HaYichud v'HaEmunah*," end of chapter 1. See at length *Teshuvos u'Be'urim* (Kehos, 5734), section 1 and the cross references there).

16. *Yeshayahu* 11:11-12.

17. *Tehillim* 126:2.

18. Which is not the case during the time of exile, when "it is forbidden for an individual to be completely joyful [literally, fill his mouth with laughter] in this world, since it is written that "Then our mouths will be filled with laughter [we will be completely joyful]" (*Brochos* 31a).

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

20. One should note the customs of the leaders of the Jewish people, who learned allusions and lessons in Divine service from secular matters as well (for example, the number of wagons in the train, which is incidental, and all the more

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"770."<sup>21</sup> This number in Gematria is "**Paratzta**," derived from "You shall spread out [U'Faratzta] west and east and north and south."<sup>22</sup> This indicates that from this house light will go forth to all four corners of the world, in a manner of **breaking through barriers**, so that all four corners of the world will be elevated to the status of the land of Israel. (In the future the land of Israel will extend to all the lands.) This means in particular that all the synagogues and study halls throughout the world will be established in the land of Israel and connected to the Beis HaMikdash in the true and complete Redemption through our righteous Moshiach. For about him it says,<sup>23</sup> "**You have broken barriers for yourself**," which our Sages of blessed memory explain<sup>24</sup> as follows: "This is Moshiach, about whom it is said,<sup>25</sup> "**The breaker** is come up before them."<sup>26</sup>

...In the completeness of the number seven (seven hundred and seventy) can also be found an allusion to the completeness of the Divine service of our Rebbe during his complete lifetime of **seven** decades, **seventy** years (5640-5710). His Divine service was concluded and completed in the lower hemisphere in the **seventh** decade (from the house whose number is seven hundred seventy). [This completeness] includes as well the extension of his Divine service in the years afterwards, through the **seventh** generation -

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so in regard to an established dwelling). This is particularly true in our case, when the number becomes **the name of** the house, as discussed below.

21. Whether in Hebrew, Yiddish or English - "Seven Seventy."

22. *VaYeitze* 28:14.

23. *VaYeshev* 38:29.

24. *Aggados Bereishis*, end of chapter 63. See *Bereishis Rabba*, end of chapter 85 and Rashi's commentary on it.

25. *Micha* 2:13.

26. One should note that "Beis Moshiach" in gematria is "Paratzta" (770). Consider this carefully. [*Gematria is the numerical analysis of words. Translator's note.*]

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"all sevenths are beloved."<sup>27</sup> Through this [extension] is accomplished the completion of our actions and Divine service during the time of exile in all seven continents of the world. Immediately and imminently "the L-rd shall **continue to apply [yoseef]** His hand a second time, etc., and He shall **gather [Asaf]** the lost of Israel, etc." In this way, "**You have broken** (in Gematria, seven hundred and seventy<sup>28</sup>) barriers for yourself," "The breaker is come up before them."

All this receives added emphasis in this last period:

The Divine service of spreading Torah and Judaism and the wellsprings outward from "Beis Rabbeinu" ("770") has continued and expanded with greater vigor and greater strength, even after (the last ten years of) his life in this world, for more than forty years (5710-5750). It has done so in a way that "G-d has given you a heart to know and eyes to see and ears to hear."<sup>29</sup> Thus we find that "Beis Rabbeinu" ("770") is a "fortress," "the mount that all mouths turn to,"<sup>30</sup> for more than a Yovel of years (5700-5750) - "Forever."<sup>31</sup>

[That Beis Rabbeinu is a "fortress"] receives further emphasis when we see with our own eyes the many Jewish people, and the increasing numbers of them, that come to "Beis Rabbeinu," with greater vigor and greater strength, - "in the multitude of people is the splendor of the king"<sup>32</sup> (which includes also "Who are the

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27. *Vayikra Rabba*, ch. 29:11. See the discourse *Basi L'Gani* of the year 5750 at the beginning. Also at length, the same-named discourse of 5751.

28. [*The letters of the word "Paratzta" have the numerical value of 770: Peh=80; Reish=200; Tzadik=90; Tuv=400. Translator's note.*]

29. *Tavo* 29:3.

30. *Brochos* 30a.

31. *Shmuel I* 1:22 and Rashi's commentary. *Yerushalmi Brochos*, chapter 4, halacha 1. See *Kiddushin* 15a. *Mechilta* and Rashi's commentary on *Mishpatim* 21:6.

32. *Mishlei* 14:28.

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kings? the rabbis,"<sup>33</sup> and specifically the leader (king) of the generation). [The increase] has made it necessary to enlarge and expand "Beis Rabbeinu" further. The enlargement and expansion must be in a way that breaks through barriers, "Paratzta" (770 in Gematria), as if constructing **a new building**.<sup>34</sup>

According to what was said previously concerning the pre-eminence of "Beis Rabbeinu Sh'b'Bavel" - that "the Temple traveled and settled there," and "this is the place of the actual Temple in the future," so that there the future Temple will be revealed and from there return to Yerushalayim - the great merit each and every Jew has in becoming a partner, physically and monetarily<sup>35</sup> (and all who increase are praiseworthy) in building "Beis Rabbeinu Sh'b'Bavel" is obvious. And this is like a preparation for the actual descent and revelation of the future Temple, imminently and immediately.

*(Pamphlet concerning "Mikdash M'at Zeh Beis Rabbeinu Sh'B'Bavel" -  
Sefer HaSichos 5752, p. 465)*

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33. See *Gittin* 62, end of first side. *Zohar*, vol. 3, 253b in *Raya Mehemna*.

34. Including the laying of the corner stone. [*On the eve of 18 Elul 5748 was arranged the laying of the cornerstone for (increasing and expanding) the synagogue and study hall of Lubavitch in Lubavitch. The Rebbe placed the cornerstone with his holy hands. Publisher's note.*]

35. Following the example of the Beis HaMikdash, that "everyone is obligated to build and support it themselves and with their money, etc." (*Rambam, Hilchos Beis HaBechirah*, chapter 1, halacha 12).

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### 30

All the signs mentioned by our sages concerning the generation of "the heels of Moshiach" indicate that our generation is the last generation of exile and consequently the first generation of Redemption. This realization has been greatly increased through the enhancement of efforts to disseminate the Torah, Judaism and the wellsprings of Torah to the most remote reaches of the world, extending even to this "lower hemisphere," i.e. the Western Hemisphere, (as a result of the liberation of the 12th and 13th of Tammuz) over the course of the last 50 years

Consider this: If **at the beginning** of this epoch, my sainted father-in-law, the leader of our generation, issued a proclamation that "Teshuvah now, Redemption now!" and testified that we have already completed all of our Divine service, and all that remains for us to do is to "polish the buttons" and "All of you, stand ready to greet our righteous Moshiach." How much more so, **at the end** of this epoch, there is absolutely no shred of doubt that the time of Redemption has arrived. To borrow a Talmudic expression: "All of the deadlines have passed."<sup>1</sup> Even Teshuvah (which the Talmud there states is a prerequisite for Redemption ("Redemption depends solely on Teshuvah")) has already been fully realized.

...Within our generation itself, there is an added innovation this year:

Besides that we find ourselves in literal proximity to the true and complete Redemption, in this year of "It shall be a year of miracles I shall show him," when the prediction of "As in the days you have departed from Egypt, I shall show him wonders,"<sup>2</sup> will be realized.

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1. *Sanhedrin* 97b.

2. *Michah* 7:15.

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And we have, in fact, witnessed "wonders" that testify that this is **"the year that the King Moshiach shall be revealed,"** and the **"time when the King Moshiach will come...** and announce to Israel, 'Humble ones, the time for your Redemption has arrived.'<sup>3</sup> Further, these wonders and the announcement that "Behold, he (the King Moshiach) is coming,"<sup>4</sup> allowing for the translation that **"he has already come,"** mean that we already stand on the threshold of the beginning of the Messianic Era as well as on the threshold of the beginning of the Redemption, the continuation and culmination of which shall occur imminently.

Since we are standing on the threshold of Redemption which will arrive imminently, it follows that the study of the Laws of building the Temple this year must be **of an entirely different order.** First and foremost, this study must be permeated with the certain awareness and full recognition that this study is not merely an "academic exercise," but it is **relevant for practical use for the very next moment.** For indeed, the "Future Sanctuary that we are anticipating has already been built and is fully developed (above and will thus imminently) be revealed and arrive from Heaven"<sup>5</sup> **instantaneously!**

The attitude towards the study of these laws should be analogous to what was discussed in the recent past,<sup>6</sup> that the special increase in the study of the teachings of Torah concerning Redemption and Moshiach should not simply serve as a catalyst to hasten the coming of Moshiach and the Redemption. Rather this study should enable us to live with and thrive on matters of Moshiach and Redemption. We should "live with the time" of the Messianic Era.

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3. *Yalkut Shimoni, Yeshayahu* 499.

4. *Shir HaShirim* 2:8 and *Shir HaShirim Rabbah* on this verse.

5. *Rashi* and *Tosphos* commentaries to *Sukkah*, 41, end side a and in other sources.

6. Above, p. 49 and in other places.

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This can be attained when one's intellect is filled with the comprehension of the Torah concepts of Moshiach and Redemption. This intellectual awareness then extends to and permeates one's emotions, and then translates into thought, speech and action consistent with this very auspicious period of time when we stand on the threshold of Redemption and we are able to point with our finger "Behold he (he King Moshiach) has come."

One might suggest an additional rationale for the need and the virtue of studying the Torah's teachings concerning Moshiach, Redemption and the building of the third Temple; as an entrance into the Messianic Era:

Although our Sages<sup>7</sup> have declared that Moshiach will come "when we are distracted from his coming," this does not contradict, G-d forbid, **the need for thought and reflection of the most powerful order**<sup>8</sup> on matters of Moshiach and Redemption. This means primarily thought and reflection that we are now standing at the very entrance of the Messianic Era, that "Behold he is coming," since all the deadlines have since passed, teshuvah has been done and all of the different aspects of our Divine service have been completed in accordance with the details mentioned above. The resolution of this apparent contradiction is that the term for distraction, "Hesech HaDa'as" (literally "removing one's knowledge") actually means "**transcending** one's knowledge."<sup>9</sup> This implies that after one has allowed this matter of Moshiach to permeate one's intellect (by applying one's thought and constant reflection, etc.) one then reaches the level where this then transcends one's knowledge.

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7. *Sanhedrin* 97a.

8. *Da'as*, the type of knowledge where "one binds his mind with an extremely powerful and strong bond; firmly attaching one's thought." - Tanya, end of ch. 3.

9. Tanya, *Igeres HaKodesh* (105b).

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Translating the above into practical terms.

Despite the "uproar" associated with this matter in recent times within this year, the year of "I shall show him wonders," and after witnessing the wonders which testify that this is "The year that the King Moshiach will be revealed," we see how difficult it is to inculcate the awareness and the feeling that we are literally standing on the threshold of the Messianic Era, to the point that one begins to "thrive" on matters of Moshiach and Redemption...

The solution to this dilemma is **Torah study** concerning Moshiach and Redemption. For Torah - which is G-d's wisdom, and thus transcends the natural order of the universe - has the capacity **to alter** the nature of man.<sup>10</sup> Even when one's emotions are still **outside** the parameters of Redemption - G-d forbid - (because he has not yet emerged from his internal exile), he can nevertheless learn the Torah's teachings concerning Redemption, and thereby be one elevated to the state of Redemption. One then begins to thrive on matters of Redemption, borne of the knowledge, awareness and feeling that "Behold he is coming."

*(From the talk of Shabbos Parshas Balak,  
17 (numerically equivalent to "tov-good") Tammuz, 5751)*

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10. See the comments of our sages on the verse "*Lo'keil gomer oh'lye*" (*Talmud Yerushlami, Kesubos*, 1:2. See there for cross references. Cited in Halacha by the *Shach* (and *Shulchan Aruch* of the *Alter Rebbe*), *Yoreh Deah*, sec. 189:13(23)).

<p>IN LOVING MEMORY OF Mrs. <b>Bracha Leah Chava</b> bas Reb <b>Shmuel</b> ע"ה <b>Finkelstein</b> Passed away, on 18 Tamuz, 5773 ת. נ. צ. ב. ה. * <b>DEDICATED BY HER FRIENDS</b> תחיינה at Congregation Levi Yitzchok, Los Angeles, California</p>
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